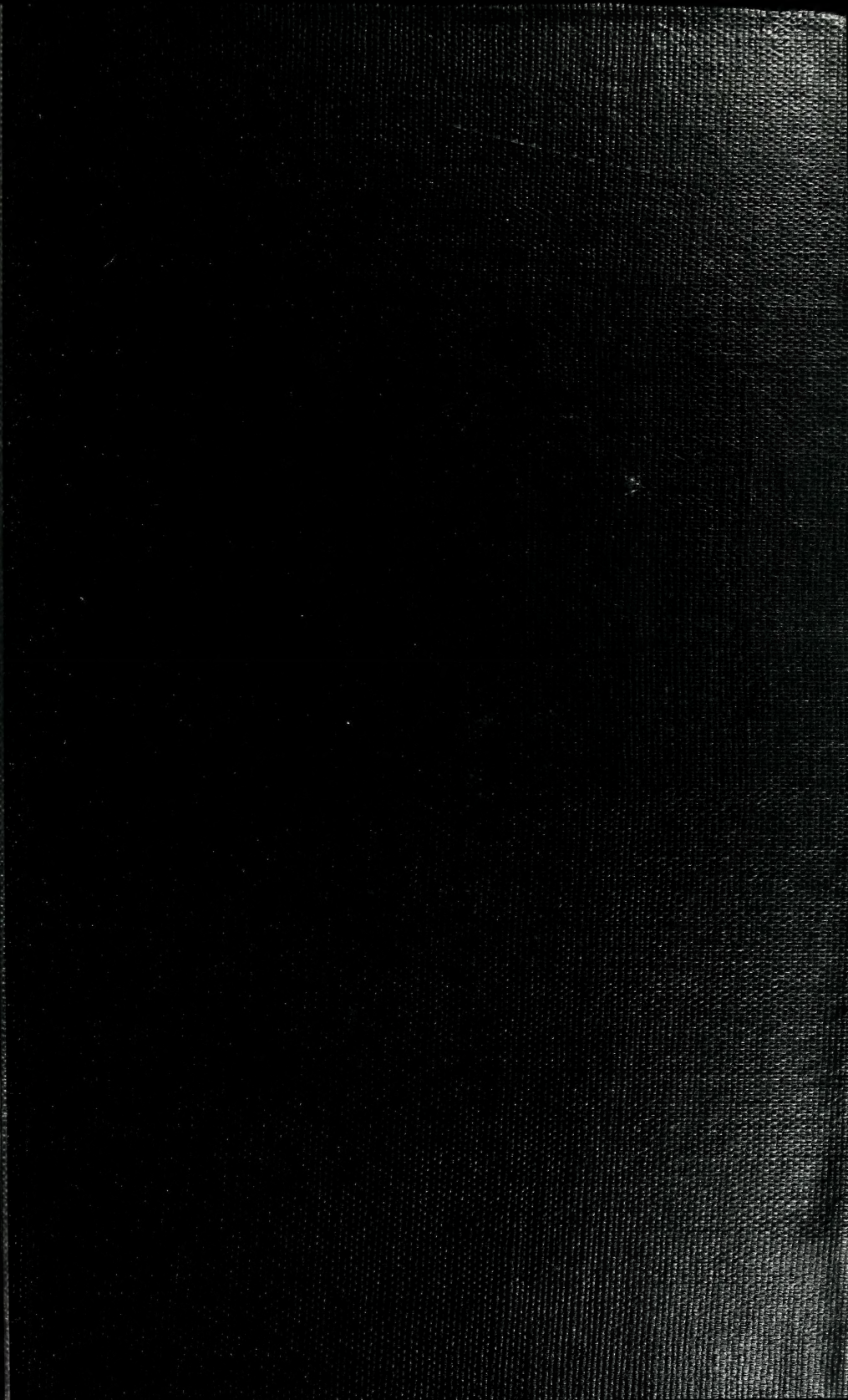




**PITTSBURGH THEOLOGICAL
SEMINARY LIBRARY**

For Reference

Not to be taken from this room

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Recent Literature on the Book of Job.....	5
Rev. D. E. Culley, Ph. D.	
Modern Bible Study in Its Relation to Preaching.....	19
Rev. Frank Eakin, Ph. D.	
Literature.....	39
Necrology	73
Alumniana	78
Faculty Notes	82
Elliott Lectures.....	84
Centennial Celebration.....	84

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

ARCHIVES
BV4070
W51
1922-25

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.,
1922

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. ROBERT CHRISTIE, D. D., LL. D.
Professor of Apologetics

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, B. D.
Instructor in New Testament Greek and Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music



Digitized by the Internet Archive
in 2011 with funding from
LYRASIS Members and Sloan Foundation

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME XV.

OCTOBER, 1922.

No. 1

Recent Literature on the Book of Job

REV. D. E. CULLEY, PH. D.

In the present renaissance of Bible study the books of the Old Testament which have received the lion's share of the interest and attention of scholars hitherto have been the Pentateuch and the Prophets; but increasingly attention is turning to the third division of the Jewish Canon. And just now it is interesting to observe how many of our English speaking Old Testament scholars have recently published commentaries on the Book of Job. I have on my table before me as I write no less than four of these works coming from the pens of five of the ablest Old Testament scholars of our day.

We are often persuaded that our age is entirely given over to materialism and that our generation has no inclination towards the great unseen things. But are we after all dealing fairly in thus judging our times? An age that has produced Biblical scholarship in abundance and of the highest order, and whose printing press has worked overtime in the publication of a most excellent body of writings upon books of the Scriptures and allied themes—can such an age be pronounced purely materialistic or indifferent to the things that are unseen and alone real?

The Bulletin of the Western Theological Seminary

Froude in an essay on Job written in 1853 complained bitterly that in his time in Britain so little had been done towards an attempt at an understanding of the books of the Bible and especially the Book of Job. As the only contribution that had been made by his generation to the study of the sacred Scriptures he pointed to the translation of the Library of the Fathers. On the continent of Europe Biblical scholarship had won for itself a much more enviable record; but in England it was little more than non-existent.

How very greatly conditions have changed in this particular in the English speaking world since Froude's essay was written! The religious literature that has grown up in the interim is indeed considerable, and most of it is of a very high order reckoned either from the point of view of the type of scholarship which has produced it or that of its reverent regard for the nature of the subject dealt with. This is true in every department of religious study, but it is preëminently the case in the particular sphere which Froude had in mind.

One need but turn to the recent literature on the Book of Job itself to demonstrate this fact. It would be possible at the present time to gather about one quite a respectable small library of works treating this immortal book or some aspect of its problem. But it must suffice for the time to point to the commentaries alone which revived interest in this book has called forth. And at that we must confine ourselves to little more than an enumeration of many of the works which have appeared since the turn of the century—works that are as numerous as they are able.

The list begins with A. S. Peake's very excellent brief study in the New Century Bible published in 1905. This is a book which is not only convenient to handle but offers a safe, sane, and lucid brief introduction to the study of a Biblical writing which, although it is famous, yet is little studied and less understood. Peake's volume

Recent Literature on the Book of Job

was succeeded in the following year (1906) by Driver's "The Book of Job in the Revised Version", a work which owes its value to its scholarly and clear-cut presentation of the subjects dealt with in the introduction; but its original purpose was to make the Revised Version of the Book of Job intelligible to an educated reader. Running comments were added as an aid in this direction. Perhaps a by no means unimportant feature of the work is the demonstration it offers of the fact of the extremely inadequate character of the Revised Version of the Book of Job. Fortunately much more satisfactory translations are now available.

A commentary which deals with Job in the spirit and from the point of view of Driver's Introduction (L. O. T.) is that of E. C. S. Gibson in the Westminster series of commentaries. This work is sound, moderately critical, but not altogether up to the standard of other works in the series. The second edition appeared in 1905. Of course the volume on Job in the Cambridge Bible for Schools and Colleges is highly to be recommended. Up until recently it was no doubt the best commentary on Job in English. As is well known, it is the work of A. B. Davidson, that prince of Old Testament scholars belonging to a generation most of whom have ere this passed to their reward. The book was first published in 1884 but a new edition, based on the Revised Version, was brought out by H. C. O. Lanchester in 1918. Professor Lanchester has not altered Professor Davidson's work so much perhaps as he should have done.

An enumeration of the recent commentaries on the Book of Job would be incomplete without mention of the unusually commendable single volume commentary on the whole Bible edited by Arthur S. Peake, published in 1921. It is, to my mind, one of the most excellent volumes that have appeared among works on the Bible in English in recent years. Every minister and Bible teacher should have it constantly at hand. Its brief, accurate

The Bulletin of the Western Theological Seminary

introductions and incisive comments are exceedingly useful and helpful to the busy worker desiring to know the modern view of the Bible as a whole or in its several parts. In the portion of the volume dealing with the Book of Job the writer has adopted the theories of Duhm. Duhm's position briefly stated is that the prose sections of Job—the Prologue and Epilogue—are what survives of a popular story or "Volksbuch". This story goes back to a fairly early date, while the poetic portions of Job are much later. The fundamental teachings of the book are contained in the poetic portions and especially in Chapters 3-27. And the point of view of these chapters is diametrically opposed to that of the "Volksbuch". But it is exactly this portion that presents the problem of the book. The "folkstale" itself contained no questionings. These come from the later age and indicate that their authors were skeptical concerning certain orthodox tenets of the Jewish faith. And a clear understanding of the Book of Job can only be had when this fact has been perceived.

But of all the works on the Book of Job which have appeared in English the following are by all odds the most important. The first is Prof. Morris Jastrow Jr.'s *The Book of Job*, published by J. B. Lippincott Co. in 1920. The second is the *Book of Job in the International Critical Commentary* by Dr. Driver and Prof. Geo. Buchanan Gray, which appeared in 1921. (A critical and exegetical commentary on the Book of Job together with a new Translation by the late Samuel Rolles Driver, D.D., and Geo. Buchanan Gray, D.Litt. In two volumes. Charles Scribner's Sons, New York, 1921. \$7.50.) The third is the *Book of Job* by Prof. Moses Bottenwieser published by Macmillan Co., New York, 1922. \$4.00. And the fourth and last to appear is the *Book of Job, A Revised Text and Version* by C. J. Ball, published by the Clarendon Press at Oxford, 1922.

Recent Literature on the Book of Job

Prof. Jastrow's book, couched as it is in his clear, attractive English style, is intended for a wider public than are the volumes of the International Critical Commentary or the other works just mentioned. That does not mean that his book is not thoroughly critical and in every sense a scholarly piece of work. On the contrary, Prof. Jastrow's treatment is the most strikingly original and altogether independent handling of this great Old Testament book that we have yet had in English. He has given us the benefit of long years of devoted study and has brought to bear upon the Book of Job his mature and many-sided scholarship after a lifetime of preparation for the task, and the result is a work that is highly stimulating and extremely useful to both scholar and layman.

It consists of an introduction of 192 pages and a new translation which is accompanied by brief notes and comments intended as an aid to the reader to help him to a clearer understanding of the text as he reads. Sometimes these notes offer elucidations of terms and allusions likely to be little understood, and sometimes they consist of brief expositions of a passage or word. Most often, however, they are designed to justify the author's own translation and treatment of the text. A translation of Job differing so largely from all other translations needed, it was no doubt felt, justification. It is based upon a Hebrew text which has been subjected to a thoroughgoing revision. Indeed this book presents altogether the most radical handling of the text of Job that had been offered at the time of its publication.

The reason why Prof. Jastrow found it necessary to subject the text to this radical treatment is presented in the Introduction. Here he gives his views as to the origin, growth, and interpretation of the Book of Job. To the student attempting to understand the book to-day it is the condition of the text which offers the greatest

The Bulletin of the Western Theological Seminary

obstacle. Most of the book is poetry and, as is so often the case in the poetic books of the Hebrew Testament, the text has suffered greatly in transmission.

But in addition to this, the text of the book has undergone considerable transformation also due to manipulation in the interest of Jewish orthodoxy. Such at least is Prof. Jastrow's view. And his studies have led him to the conclusion that not ten consecutive verses in the whole of the poetic portions of the book can be regarded as correct.

The results of the Philadelphia professor's analysis are very similar to those reached by Duhm mentioned above although they no doubt were arrived at independently. The popular story of Job must be separated from the poetic composition. In the latter we have, presented in a most artistic fashion, the reaction of a later age to the popular folk tale; and that not simply the reaction of a single individual as representative of the age but of a group; for in Jastrow's opinion individual authorship was non-existent in Israel before the influence of Greek culture made itself felt, in the period after Alexander the Great's conquest.

But, to be brief, Jastrow's book must be pronounced exceedingly interesting—indeed it is fascinating. It has a charm of style, a clarity of presentation, and a suggestiveness born of the author's insight that make the work rarely attractive, whether one agrees with its conclusions or not.

The work by Driver and Gray is one of the more important commentaries among the many excellent volumes in the International Critical Series. The names of these two great Oxford scholars are in themselves enough to guarantee an unusually able treatment, and an examination of the work convinces one that we have here a commentary on Job that for the critical student is destined to remain the standard in the English speaking world for a good many years to come.

Recent Literature on the Book of Job

No doubt not a few will feel that it is unfortunate that the work could not have been brought to completion by Prof. Driver alone. Indeed we can scarcely escape the conviction that the commentary has suffered considerably by being taken up by Prof. Gray after Dr. Driver had completed much of it. There is lacking a certain unity and one misses in many parts the sure hand of Dr. Driver and his clear and convincing presentation to which we had become accustomed and the passing of which from the work of the Old Testament field we have great cause to regret. Nevertheless there is cause for rejoicing that, since it became impossible for Dr. Driver to finish the task to which he had set his hand, there was available such an able scholar as Prof. Gray to take it up. He had already given us two excellent commentaries in the International Critical series and is one of the foremost Old Testament scholars in the English field to-day.

Owing to the fact that the task was shared by the two men, the publishers have departed from the practice followed in the International Critical Commentaries from the beginning, whereby the philological notes are interspersed through the commentary but are differentiated from the exposition of the text by appearing in small type. In the present work the philological notes are printed in a separate volume. This feature will have advantages and disadvantages. Its chief advantage will be found in the more accessible character which the notes will possess, printed thus apart, for the student making a study of the Hebrew text. The notes are almost all from the hand of Prof. Driver and so will be found invaluable for critical study. On the other hand it will be a disadvantage to have these notes separated from the commentary for it will not only be awkward to handle the two volumes at the same time but being placed in a separate volume the notes, important as they are, will tend to fall into the background and be neglected.

The Bulletin of the Western Theological Seminary

In a memorandum which Dr. Driver left concerning the work he had himself completed in preparation for the commentary, he indicates that in his judgment the philological notes were for the Book of Job especially important. "On philological points," he writes, "I found there was a good deal to say and I wished the philological basis of the commentary to be strong and thought that many things deserved a fuller discussion than they generally received in the volumes of the I. C. C." And so it is that we have a full volume of these invaluable notes coming as the ripe fruitage of Dr. Driver's unusually extensive Old Testament scholarship.

Perhaps readers of the Bulletin will be interested in discovering how much of the commentary comes from the hand of Dr. Driver and what portions of it are contributed by Prof. Gray. The work consists of an Introduction, a Translation of the text, a Commentary, and the philological notes. Of these Dr. Driver translated chapters 3-28; left a commentary on 3-9:10, 40:15-41:30; and, as indicated above, from his hand came almost all the philological notes. The remainder of the work we owe to Prof. Gray. It is at once apparent that the final form which the commentary has taken and its general point of view are to be attributed to Prof. Gray, although he assures us that he has endeavored to preserve Dr. Driver's views wherever possible.

And so taking it all in all, the work is a very valuable contribution to a clear understanding and appreciation of this very difficult book of the Old Testament Scriptures. The scholarship back of it and expressed in it is unexcelled, its judgments always sound, and its conclusions ever such as can be justified by the facts.

Prof. Bittenwieser's commentary is another welcome discussion of the many difficult problems and puzzles in connection with the Book of Job. Prof. Jastrow is no doubt most frequently thought of as a Jewish scholar; but to so classify him would scarcely do him

Recent Literature on the Book of Job

justice, for his associations and sympathies were probably more Christian than otherwise. Prof. Bittenwieser, on the other hand, is a Jewish scholar with Jewish associations and interests and is professor of Biblical Exegesis in the Hebrew Union College in Cincinnati. He scarcely needs an introduction to students of the Old Testament, however, since they are already familiar with his very acceptable treatise on the Prophets of Israel published several years ago.

His volume on the book of Job consists of four parts: an introduction, a translation of the rearranged Hebrew text, critical notes or commentary, and finally the Hebrew text of Job rearranged and amended in accordance with Prof. Bittenwieser's views. An appendix to the book offers the reader what Prof. Bittenwieser terms "The Elihu Interpolation". In thus labeling the major portion of the Elihu speeches and printing them apart, the Cincinnati Professor stresses the view, shared by all but all modern critical scholars, that the Elihu speeches are a late addition to the poem of Job emanating from later orthodox circles intended to counteract the skeptical teachings of the dialogues proper.

Prof. Bittenwieser believes that he has made very far-reaching discoveries in connection with his studies in Job. These have to do principally with the text of the book which, as has been indicated, all will agree is in a very unsatisfactory condition. It has long been observed that there is a wide divergence between the form of the text of this great poem offered by the Massoretic tradition and that found in the Septuagint translation. This ancient Greek version is approximately one sixth shorter than the Hebrew text. Now in Jastrow's opinion this shorter Septuagint text is evidence that in the second pre-Christian century the Book of Job had not yet reached its final form; it was still what he calls a living book, still undergoing modifications at the hand

The Bulletin of the Western Theological Seminary

of any one who thought he could make a contribution to it.

Prof. Gray, who constructs a telling argument in support of his view, accounts for the shorter Greek text upon the theory that the translator abbreviated his Hebrew original, and that the Hebrew text offers the earliest form of Job to which we now have access. Many scholars indeed are inclined to explain the shorter Greek text in the same way; but Jastrow thinks this explanation very unlikely and bases his conclusions upon the sacred character of the books of the Old Testament Scriptures. It is very improbable, he thinks, that Jewish translators would dare to omit any portion of a book that belonged to the sacred literature of their people. There are many again who account for this rather remarkable textual phenomenon in a very different way. These suppose that oftentimes the Greek translator didn't understand his Hebrew original and so resorted to the easiest method of disposing of his problem which was simply to pass over such passages as were too difficult for his meagre knowledge of Hebrew syntax and so leave them untranslated. The strongest argument against this view is that mentioned by Jastrow that "omissions occur as frequently—if not more so—in passages in which the Hebrew text is perfectly clear as in such cases where difficulties exist".

Now Prof. Bittenwieser believes that this difference between the Hebrew and Greek texts is due not to the fact that the translators didn't know their Hebrew nor that their copy of the Hebrew text differed materially from our present Massoretic text, but to the fact that the Alexandrian translators were guided in their work by a traditional interpretation which they accepted and followed as a matter of course. They made the Greek form of Job harmonize with the current theology. The Targums, Prof. Bittenwieser argues, support this view, for these late Jewish renderings and paraphrases agree

Recent Literature on the Book of Job

with the Septuagint translation. And they must certainly have been based upon the Massoretic text and could not be due to ignorance of Hebrew. The original Book of Job met with no end of opposition on the part of orthodox Jewry, an opposition which never ceased until orthodox Jewish theology was safe again after the bold attack of this most daring writer upon it. But by the time this end was accomplished, the original Book of Job had been so far obscured by textual changes and manipulations that it was completely innocuous. This being so, it is the task of the modern critical student to restore if possible the original book and discover its message. Prof. Bittenwieser believes he has accomplished this great aim. And the results of his effort he offers us in his new translation and in the printed Hebrew text rearranged and amended, which appears at the close of his volume. How successful he has been each reader must decide for himself. After all, however, he and Prof. Jastrow have arrived practically at the same conclusions in their studies of the immortal book, although they have traveled widely varying routes towards this goal. They both believe that the original Job was a protest against an impossible theological tenet and that the form which this protest had taken was considered in orthodox Jewish circles as the most objectionable blasphemy and that its sacrilegious character must be changed and obscured and the book transformed into an orthodox document of the faith. Prof. Jastrow's view is that this latter aim was accomplished through deliberate manipulations of the text, while Prof. Bittenwieser thinks that the original book, like the prophesies of Jeremiah, may have been torn up to be publicly burned and that some devoted disciple of the writer spirited the scraps away and, although unable to restore the original order, nevertheless preserved the book for posterity. And now he, Prof. Bittenwieser, has been able, after

The Bulletin of the Western Theological Seminary

years of devoted study, to restore for us this important Hebrew document in its original form.

Dr. Ball's commentary also offers us a new English version of the great poem based upon a revised Hebrew text. It is preceded by an introduction and followed by critical, philological, and exegetical notes. The notes are very full and cover 371 closely printed and rather large pages of the book, while the translation and introduction together are confined to 94 pages. Prof. C. F. Burney, the successor to Prof. Cheyne at Oxford, has written the preface and in it he calls attention to the fact that "the most striking characteristic of the present commentary is its originality and freshness". Dr. Ball has long been known to students of the Old Testament as a scholar whose knowledge of Hebrew and cognate languages was unsurpassed and his contributions in the field of Babylonian and Assyrian language and literature are among the most valuable which have been produced in this important sphere of scholarly endeavor. His qualifications for writing a commentary on the Book of Job are indeed exceptional. Besides his extensive knowledge of Hebrew idiom and wide acquaintance with Semitic literature in general he shows by his commentary that he possesses a keen insight into textual problems, and his treatment of the difficult text of this difficult book is frequently illuminating and suggestive. But, in addition, Dr. Ball possesses a literary style which further qualifies him to treat this matchless poem.

As was indicated above, the chief aim of the Book of Job as understood by modern scholars was to enter a protest against a theological tenet which was almost universally accepted in the days when the book was first published. Briefly put, this theological belief held that all suffering was due to sin. If a man suffered greatly, that in itself was *prima facie* evidence that he was a great sinner. Dr. Ball, however, making an independent study of Job, and not concerning himself about the mod-

Recent Literature on the Book of Job

ern literature upon the book, thinks that "the main, if not the only, motive of the writer would seem to be to discourage mankind from striving to penetrate the impenetrable secrets of God; to bid them recognize the limits of human understanding and abstain from all attempts to lay down rules for the Divine action even in the name of Justice and Right. . . . Man must acquiesce in the dealings of Providence, assured that in the end everything will come right". Dr. Ball has not carried his analysis of the book as far as have a number of other modern students of the Old Testament. Of this fact the passage from his book just quoted provides evidence. He considers the Elihu speeches and chapter 28 later additions to the original writing but aside from this he does not treat this phase of the study which occupies a large place in most modern commentaries. Dr. Ball discusses one other matter in his brief introduction on which he is especially qualified to speak, and that is the relation of the canonical Book of Job to the so-called Babylonian Job.

In the remains of the great library of Assurbanipal which was discovered among the ruins upon the ancient site of Nineveh, there were found fragments of an old Babylonian poem in which many think a close parallel can be traced to the Biblical Book of Job. Most students at present, however, will concur with Prof. Gray when he says after a careful examination of the evidence that "at present at all events, it cannot be said that any Babylonian source of the Book of Job has been made out". Jastrow concludes after extended study that there are "analogies with the philosophical discussions in Job that are most suggestive, but even such literary analogies furnish no warrent for assuming a direct influence from the outside upon our Biblical book". And Battenwieser thinks that "the idea of literary relation between the Job story and the Babylonian poem is excluded".

The Bulletin of the Western Theological Seminary

On the other hand, Dr. Ball has given us the most exhaustive treatment of the Babylonian poem and its relation to the Biblical Job we have yet had. In his introduction he offers the reader the text of the poem and a new translation enabling him to make the comparison and arrive at his own conclusions. But Dr. Ball himself is of the opinion that there is an essential agreement between many parts of the two poems leading to the probable judgment that the older poem exhibits the younger at least in germ.

It is, of course, impossible to treat four great commentaries such as these on the Book of Job in anything like an adequate fashion or to give anything like a clear notion of their great value and merit in a brief article or review. No doubt they will awaken anew, in Great Britain and America, a desire to study and know this book which Lord Tennyson pronounced "the greatest poem in the world". Certainly they offer the student of the Old Testament a splendid equipment for the serious and exhaustive study of this masterpiece of Hebrew literature. They are of such character as to meet the requirements of a wide circle of Bible students. The American authors have given their works a more popular form while the English volumes are more technical and scholarly—yet they are all scholarly, and the translations and introductions especially are readable and interesting, and from the point of view of book-making the volumes are all of a high order. And if now the Book of Job remains still the most celebrated but the least known of all the writings of the Hebrew Scriptures, the neglect cannot be laid at the door of Old Testament scholars and commentators.

Modern Bible Study in Its Relation to Preaching

REV. FRANK EAKIN, PH.D.

My task, in this address, is two-fold: first, to give some account of what modern Bible study is, and second, to discuss the relation of this type of Bible study, as compared with other types, to the preacher's work.

I think that the best way to show what modern Bible study is will be by first showing what it is not. As students of the Bible we are the heirs and successors of men whose names are written large not only in the history of the church but in world history. We are proud of this heritage, and a contemplation of the mental and spiritual stature of these men of the past often brings with it a healthy sense of our own comparative littleness. At the same time a study of their understanding and use of Scripture, such as can easily be made through a perusal of their writings which have been preserved for us, will make it clear that their point of view in almost every case was very different from ours, and, with all our admiration for their mental power and reverence for their insight, scarcely any of us will doubt that our point of view is better than was theirs. They interpreted Scripture in the light of the best thought and knowledge of their day. We have as our background and equipment a thought and knowledge vastly in advance of theirs. We would therefore be quite unworthy to be called their successors had we not arrived at an understanding of Scripture superior to theirs.

On this point I need not, for the moment, dwell. Superior or not, our point of view with respect to the use of the Bible is different from that of Origen and Augustine, and of Luther and Calvin as well. And I think there is no way in which the broad general char-

The Bulletin of the Western Theological Seminary

acteristics of our modern approach to the Bible can be brought out more clearly than by setting before ourselves for comparison the methods of approach which were characteristic of the great men whom I have named.

It is to be remembered that these men represent the Biblical interpretation of past Christian centuries not at its worst but at its best.* Each was the outstanding religious figure of his time, and the time in each case was one of expanding thought—a productive period of great significance in the history of Christianity. It is by reason of this significance—of the men as outstanding thinkers and leaders and their times as crucial in the history of the Church—that I have chosen these men as spokesmen for the Bible study of the past, and illustrating points of view in sharp contrast with the position of Christian thinkers of our day.

Let us begin with Origen. He lived in the latter part of the Second Century and through the first half of the Third, the two centers of his activities being Alexandria in Egypt and Cæsarea in Palestine. He was made head of the Catechetical School in Alexandria at the age of eighteen and continued his labors as scholar and churchman until nearly the time of his death at seventy. He wrote commentaries and homilies covering practically the entire Bible. It is said to have required 6000 rolls to contain the total product of his pen. His influence on the subsequent development both of Biblical interpretation and of Christian theology was great, and his title to rank among the foremost scholars which the Church has produced is beyond dispute.

Near the close of his “*De Principiis*” (Bk IV) Origen sets forth at length his views on the interpretation of Scripture. Following his teacher, Clement of

(*) It is true that Theodore of Mopsuestia, of the “Antioch School”, was contemporary with Augustine, and interpreted the Bible very much better than did he; but most unfortunately the Antioch School exerted little influence on the Bible study of succeeding centuries, while Augustine’s influence has been powerful down to the present day.

Modern Bible Study in Its Relation to Preaching

Alexandria, he finds in the sacred writings a three-fold sense, corresponding to the body, soul, and spirit of man. The simple-minded man may be edified by the body, or flesh, i. e. by the plain and literal meaning of a passage; he whose spiritual discernment has been partially developed will be able to grasp the soul of Scripture; while the perfect man—the spiritual adult, as it were—will look beyond both body and soul to the spiritual sense, the hidden meaning, for it is in this that the supreme value of Scripture lies. The great danger against which the student of the Bible must guard himself is the tendency to adhere too strictly to the literal sense. The source of “false opinions” and of “impious statements or ignorant assertions about God” is here. Origen therefore sets himself to expound and commend the better way.

His extant writings—especially the Commentaries—provide many illustrations of the practical working out of his principles. In the Commentary on John (Bk VI, Chs. 15ff.) he discusses at great length the saying of the Baptist about not being worthy to unloose the shoe of Jesus. There are several things in the passage which challenge his skill as an interpreter. He has the parallel records of the other three Gospels before him and finds that they diverge. In John only one shoe is mentioned, whereas the word is plural in the Synoptic accounts. The reference to “stooping down” occurs only in Mark. Matthew speaks of “bearing” the shoes instead of unloosing them. A brief quotation will suffice to show how Origen harmonizes these divergences and draws out for his readers the hidden meanings which he sees in them:— “If the passage about the shoes has a mystic meaning we ought not to scorn to consider it. Now I consider that the inhumanisation when the Son of God assumes flesh and bones is one of His shoes, and that the other is the descent to Hades, whatever that Hades be, and the journey with the Spirit to the prison. . . . He,

The Bulletin of the Western Theological Seminary

then, who is able worthily to set forth the meaning of these two journeys is able to untie the latchet of the shoes of Jesus; he, bending down in his mind and going with Jesus as he goes down into Hades, and descending from heaven and the mysteries of Christ's deity to the advent He of necessity made with us when He took on man (as His shoes) . . . Who, then, is able to stoop down and untie the latchet of such shoes, and having untied them not to let them drop, but by the second faculty he has received to take them up and bear them, by bearing the meaning of them in his memory"? (Ch. 18).^{*} This is only a small part of the argument. In succeeding chapters the silence of Luke and John as to the "stooping down" is taken to indicate a contemplation of Christ exclusively in his exalted state, while from John's mention of only one shoe Origen thinks it probable that the Baptist was made worthy, by divine grace, to see the course of Jesus' earthly career (this being one shoe), but that he remained ignorant of what was to follow (the other shoe).

Another example of Origen's interpretation may be cited, more briefly, from his Commentary on Matthew. The withdrawal of Jesus into Phœnician territory is under discussion. Matthew 15:21 reads:—"And Jesus went out thence and withdrew into the parts of Tyre and Sidon". Origen comments thus: "When Jesus, then, went out from Gennesaret he withdrew indeed from Israel, and came, not to Tyre and Sidon, but into the parts of Tyre and Sidon, with the result that those of the Gentiles now believe in part; so that if he had visited the whole of Tyre and Sidon, no unbeliever would have been left in it".

These are some typical examples of the way in which Origen handles Scripture when he is most true to his

(*) Origen evidently was not familiar with the vernacular use of *Βαστάζω* in the sense of "take off", abundantly established by papyrus evidence. See Moulton & Milligan's "Vocabulary of the Greek N. T.", s. v.

Modern Bible Study in Its Relation to Preaching

own principles. The greater part of the matter in his commentaries, it should be realized, is more sensible. The fact seems to be that in his mind an inherited taste for the allegorical and fanciful was at war with a more innate and personal sense of the requirements of good judgment and sound scholarship, but this we cannot pause to discuss. The illustrations which have been cited would suffice—even if there were no others—to show clearly that Origen, the most learned Christian leader of the first three centuries and head of a great school of theology, studied his Bible in a way very different from that of any of the great church leaders or theological schools of to-day. The modern interpreter may see a profitable spiritual application which can be made, when the plain meaning of a passage has been ascertained, but he also sees clearly that the plain sense is primary and must be kept in view, else fancy will have no bounds. It is here that he parts company with Origen, and with multitudes who have followed him.

Passing on to Augustine, I need not dwell upon details of biography. The far-famed Bishop of Hippo was born in 354, just a century after the death of Origen, and lived to the age of seventy-five. Already before his birth Christianity's long struggle for recognition by the Empire had reached a triumphant conclusion, and had been succeeded in the Western world by the scarcely less strenuous work of building a unified church on the three-fold foundation of one Scripture, one dogma, and one episcopally organized government. The profound influence of Augustine on the course of the Church's developement, in his own time and in subsequent centuries, is one of the familiar facts of history.

Like Origen, he sets forth his principles of Biblical interpretation at length. In fact three of the four books of his treatise "On Christian Doctrine" are mainly devoted to this theme. And with most of what is there said the modern reader can agree. It is particularly re-

The Bulletin of the Western Theological Seminary

freshing to note a disposition to frown upon the too free use of allegory. But when we turn from principles to practice, from Augustine's theories of interpretation to his actual comments on Scripture passages, we are doomed to disappointment. For here we have very much the same mixture of wisdom and fancy, of keen insight and what to us can be nothing but puerility, that we met with in Origen. In fact the comparison is rather in Origen's favor, since he had a much better foundation of technical scholarship than had Augustine. How far the North African bishop came from escaping allegorical fancy may be seen, for example, in his treatment of the 19th Psalm. "The heavens declare the glory of God" (verse 1). Says Augustine:—"The righteous Evangelists, in whom, as in the heavens, God dwelleth, set forth the glory of our Lord Jesus Christ, or the glory wherewith the Son glorified the Father upon earth." As modern students of Scripture and of religion we may differ as to the theology of this comment, but there will be no dissent to the judgment that the exegesis is bad—deplorably bad. "There is no speech nor language in which their voices are not heard." (Verse 3 as in Augustine's Latin text). The comment is:—"In which the voices of the Evangelists have not been heard, seeing that the Gospel was preached in every tongue". In commenting on the 4th Chapter of John, Augustine wrestles with what is said about the Samaritan woman's husband in much the same way as Origen had exercised himself over the allusions to the shoe. It develops that when Jesus bade the woman, "Go call thy husband," what he really meant was that she should summon her *understanding* for a correct apprehension of what he had to say to her. The key to this interpretation is simple. In a well-ordered life the understanding rules, and in a well-ordered family the husband rules, hence it was natural and fitting—to Augustine at least—that Jesus should speak of a husband when the under-

Modern Bible Study in Its Relation to Preaching

standing was what he had in mind. The "five husbands" who emerge just a little later in the narrative are the five senses, though the view that they represent the five books of Moses is referred to with respect.

Augustine, then, was suspicious of allegory on principle and devoted to it in practice. How shall we explain this inconsistency? A short paragraph in the treatise "On Christian Doctrine" is enlightening. I quote the essential part:— "...in regard to figurative expressions, a rule such as the following will be observed, to carefully turn over in our minds and meditate upon what we read till an interpretation be found that tends to establish the reign of love. Now, if when taken literally it at once gives a meaning of this kind, the expression is not to be considered figurative." (III. 23). Beside this statement may be placed another from the same treatise:— "Scripture affirms nothing except the catholic faith." (III. 10). We have here, it would seem, the explanation which we seek, and we find it to be two-fold. It was clear to Augustine that no interpretation of a Scripture passage could be correct if it did not harmonize with the basic Christian principle of love. And no more could it be correct if it were heterodox—out of harmony with the body of teaching which, having attained a large degree of fixity and won the acceptance of the dominant groups, was known as "Catholic". If, then, the plain and literal sense of a passage failed to satisfy one or both of these tests, a sense other than the plain and literal must be sought.

Various comments might be made on this position of Augustine's; I shall content myself with one. It is not modern. The modern Bible student will appreciate the spirit of Augustine's rule that interpretation must yield results in harmony with Christian love. That the other requirement—conformity with what the Church taught—was practically valuable will be equally clear to him. But for himself he cannot accept either of them.

The Bulletin of the Western Theological Seminary

As guides for his study they are equally impossible. For him the fundamental requirement of exegesis is that the writer be allowed to think what he thinks and say what he says. If the interpreter has determined in advance what Isaiah or John, in all essentials, must teach, then there is but little point in his interrogating Isaiah or John at all.

The next name on our list is Luther's. The great Reformer, as has often been remarked, stood on the threshold of the modern world. In the matter of his attitude toward Scripture this figure is apt. He stood on the threshold, but he did not enter in. He declared himself against allegory in language far more explicit than Augustine's. Origen's allegories, he says, are "not worth so much dirt". Yet many of his own comments are as far-fetched as Origen's. Doubtless it is on his free criticism of certain Biblical writings that Luther's reputation for modernism chiefly rests. Moses, he held, did not write all of the Pentateuch. Jonah was childish, almost ridiculous. The books of Kings were "a thousand paces ahead of Chronicles and more to be believed". "Ecclesiastes has neither boots nor spurs, but rides in socks, as I did when I was in the cloister." Revelation he regarded as neither an apostolic nor a prophetic book. James, he declares in the "Table-talk", is worthless and should be banished from the University.*

Now it is true that some of these remarks of Luther's anticipated, in a very interesting way, the judgments of modern scholarship. But this is not to say that Luther had the modern point of view. In general, his criterion was that only those writings were worthy to rank as Scripture which testified of Christ. More specifically, the books which he held in highest es-

(*) See Preserved Smith, "The Life and Letters of Martin Luther", pp. 268f.

Modern Bible Study in Its Relation to Preaching

teem were those in which he saw reflected most clearly religious experiences similar to his own. Justification by faith was the outstanding thing in his own experience, hence for him it was in Romans and Galatians that the purest gospel was to be found. His fondness for Genesis and the Psalms is less easily understood until we go through his commentaries on those books and find him reading into the Hebrew narratives and devotional poetry the traditional Christology, together with his own thoughts of Christ and of God's grace revealed in him. In short his approach to Scripture was partly dogmatic and partly subjective, but never soundly critical in the modern sense. He differs from Origen and Augustine in many particulars, but scarcely more than theirs does his interpretation show the influence of the modern point of view. Eleven centuries had passed. What we call the Renaissance, with its liberating influence on human thought, had been under way for some two centuries. But the time was not yet ripe for a type of Bible study proceeding from the fundamental principle that pre-suppositions should be laid aside, and effort be concentrated on finding out what the writer—in his time and for his original readers—meant to say.

When we turn to Calvin we find at last an interpreter of Scripture who has thrown allegory overboard, in practice as well as in principle. Fanciful interpretations that had been worked out by early Fathers, and handed down through the centuries until they had taken on almost the character of Scripture themselves, he cast aside as of no account. This achievement alone makes him worthy of undying fame. His commentaries were easily the best produced in the Reformation period or earlier, and it is significant that in the Nineteenth Century they were still so highly regarded as to be translated into English and published at great expense.*

(*) The reference is to the Calvin Translation Society's edition, Edinburgh, 1844-55. It includes the "Institutes" and "Tracts relating to the Reformation" as well as the Commentaries—52 vols. in all.

The Bulletin of the Western Theological Seminary

Yet no more in Calvin than in Luther have we reached an interpreter with the modern mind. One evidence of this is to be seen in the fact that his revolt from allegory carries him to the opposite extreme. The serpent which tempted Eve was a real serpent, Satan having chosen, for his own purpose, to assume this form. And from this standpoint Calvin finds it necessary to rebut the statements of those who maintain that this particular animal is not, as a matter of fact, "more subtle than any beast of the field" (on Gen. 3:1). Such a controversy seems rather remote from our modern interests. The story of the ark, in like manner, is understood as literal history. Calvin is aware that to some the idea of wild animals of every kind being brought together in a boat in this fashion is absurd. But not so to him. The authority of man over beasts which Adam had enjoyed and lost was restored in Noah's case, so that he "retained the untamed animals in his ark in the very same way in which hens and geese are preserved in a coop....by the very same gate lions and wolves and tigers meekly entered, with oxen and with lambs" (On Gen. 7-8). So also the seven demons of Mary Magdalene, and the legion which possessed the man of Gadara, are as literally real to Calvin as they were to Christians of the First Century. (See "Institutes," I. 14.14). The statement that the heavens were opened at Jesus' baptism means exactly what it says: "A cleft or opening of the visible heaven, so that John could see something beyond the planets and stars". (Commentary on a Harmony of the Evangelists. Calvin Trans. Society. Ed., Vol. 1. p 203).

Another feature of Calvin's Commentaries which makes the modern reader feel that he is in an alien world is their polemical tone and attitude. Usually it is the Papists, sometimes the Anabaptists or other errorists, who are under fire. It is idle to blame Calvin for this. Doubtless if we had been interpreting Scripture in his

Modern Bible Study in Its Relation to Preaching

time and situation we would have gone about it in the same way—and much less effectively. The point is simply that our attitude and method have changed—and changed for the better, as we dare to believe. To-day no reputable scholar would think of making a commentary on the Bible serve as a weapon against his enemies as Calvin did.

Closely related to the characteristic which we have just been noting is another which is equally understandable in a scholar of the Sixteenth Century and even more unfortunate from the point of view of the Twentieth. Calvin was primarily a systematic theologian and secondarily an exegete. He was the propounder of a system of theology which he believed to be contained in the Scriptures, and, consciously or unconsciously, much of his handling of Scripture had as its aim the proving, from the passage in hand, the truth of this or that doctrine set forth in his "Institutes". Such an approach makes impossible the openness of mind which alone can yield interpretation that really interprets what the Biblical writers have to say. Calvin's attitude in this matter was by no means original with him. It was indeed the all but universal attitude from the Second Century—when Christian doctrine began to assume fixity—to the Nineteenth Century. But the fact of its persistence in the post-Reformation period, its survival in a world of thought which was ever increasingly at war with it—the fact that the proof-text method of using Scripture is practiced and works untold confusion and harm to-day—these facts have a part of their explanation in the heritage which Calvin left.

And if there is one thing more than another against which the best Biblical scholarship of to-day sets its face, the subordination of interpretation to the interests of dogma—or to any other ulterior interest—is that thing. Not that the interpreter is opposed to doctrinal statement. On the contrary the prospect of con-

The Bulletin of the Western Theological Seminary

tributing something to a fuller apprehension and more adequate expression of the common Faith inspires him in his work. But he will not first read an idea into Scripture and then draw it out. At least in so far as he is true to the modern spirit he will not.

I shall not take time for the summoning of further witnesses. My task has not been to sketch the history of interpretation. What I have aimed to do was to bring into relief the main characteristics of the modern approach to the Bible by using as a background the very different outlook and methods of representative interpreters of past centuries. It has been made clear, I hope, that the essential characteristics of the modern approach are resolvable into one, namely a determination that the different Biblical writers and characters shall be understood, as far as possible, *as they wished to be understood*—quite regardless of whether they agree with each other or with ideas that may be regarded as standard in our time. It is true that similar principles have been stated in the past. In the preface to his Commentary on Romans Calvin declares that “it is the first business of an interpreter to let his author say what he does say, instead of attributing to him what we think he ought to say”. Calvin meant it, and probably put it into practice more than any of his predecessors had done. But the trouble was that this with him was not the *dominant* principle. What he demanded of Scripture first of all was that it should yield materials for systematized doctrine, and all too often, without being aware of it, he sacrificed the other principle to this. The fact is that if each of the Scripture writers had been allowed to say what he meant to say their joint testimony would never have yielded an elaborately unified system such as that of Calvin’s “Institutes”. The materials which they offer are far too varied—reflect too many phases of thought and experience—for that.

Modern Bible Study in Its Relation to Preaching

And the very fact that the modern student of the Bible sees this—as even the greatest of his predecessors did not—will go far toward saving him from the error to which they succumbed. The thought world in which he lives should make it possible for him, as it was not for them, to make the principle that Scripture shall speak for itself, his dominant and guiding principle. It is in no spirit of reckless iconoclasm that he takes this stand. He takes it because he can take no other. It is a matter of common honesty, of faithfulness to his task, of loyalty to the light which God has been pleased to give to his age.

II

With the point of view of modern Bible study now before us, we have next to ask whether this point of view is an asset or a liability to the preacher of Christianity. My impression is that to not a few preachers it seems to be a liability, even though they recognize that it is inescapable. Nor is this surprising. There are several reasons why the passing of the old view of Scripture may seem to make preaching more difficult.

For one thing it may be said with truth that the older approach was simpler. The modern dictum that Scripture shall speak for itself may sound simple, but in actual use it proves unbelievably complex. To be tolerably certain of what Isaiah wished to say to his countrymen we must give attention not only to his written words but to the whole background of his situation and his thought. In the case of a man like St. Paul—whose writings have as their background a profound religious experience interpreted in the light of two ancient and diverse strains of thought—the task of really understanding him is even more herculean. It is indeed simpler to have learned in advance, from a compendium of theology, what Isaiah and Paul are supposed to say.

The Bulletin of the Western Theological Seminary

Again, it may be said that the older view aimed directly at making the Bible usable, whereas the modern scholar turns his back upon present-day use as a primary interest. This also is true, or very near the truth. The older interpreters assumed, as a starting point, that the Bible in all its parts was adapted to edifying use. Hence their main task was to explain and facilitate that use. The modern interpreter can start with no such assumption, since it would at once get in the way of his effort to find out what these ancient writers meant to say. In short the older approach was first of all pragmatic, while the new approach is first of all historical; and it may well seem that the former is better adapted than the latter to the preacher's use. There is at least apparent justification for the feeling that the modern point of view is impressive when presented from the professor's chair, but that for pulpit use the old ideas worked best.

Another criticism often heard is that modern Bible study is negative rather than positive, destructive rather than constructive, alike in its method and its results. And the criticism has a certain basis of fact. The task of making it possible for the Biblical writers to say what they meant to say has necessarily involved the clearing away of a great mass of interpretation and dogma which made it impossible for them to say what they meant to say. This is negative and destructive work, if one chooses so to label it. Has modern Bible study passed—or will it pass—beyond this stage to a stage that is more constructive and positive? The answer, I think, is yes and no. Notable work has been done in recent years toward making clear what the Christian message, from the modern view-point, essentially is. And there is room for more such work. In particular, it is desirable that our ripest scholars—men of spiritual power and with the thorough knowledge and balanced judgment which only long years of technical study can give—should

Modern Bible Study in Its Relation to Preaching

state their general position in language that all can understand. But such constructive work will not take us as far as some of us, probably, will wish to be taken. It will never give us a mechanically perfect scheme of salvation such as the fathers had—embracing cosmology, metaphysics, and anthropology, as well as God and his relation to the human soul. If, to any preacher of to-day, such a scheme is essential to effective preaching, he, I fear, will find modern Bible study not a help but a handicap.

So much for the disadvantages, real or apparent, in the modern approach. Whatever weight they have for us we should realize that there are powerful considerations on the other side. It is these—as more likely to be overlooked than the others—that I wish particularly to stress.

1. *Modern Bible study does contribute in a most vital way to the present-day use of the Scriptures.* It contributes to their present-day use by focusing attention on their *original use* and bringing it into the light of day. Perhaps the most striking illustration of this is to be found in the case of the two great apocalypses, Daniel and Revelation. The fitting of these two books into their true historical settings have been notable achievements of modern Biblical scholarship, and the practical value of the achievements has been great and evident. Apart from the setting in which historical study has shown that they belong, they are, in large part, enigmas which the sensible man will choose to leave alone, and the handling of which by interpreters lacking in sense will do much harm. With the setting provided we see what great books they are, how they throb with the life of the soul-trying times from which they sprang, and what messages of faith and courage and cheer each bears for the life of our own age. If there still are keen-minded preachers who have not famil-

The Bulletin of the Western Theological Seminary

iarized themselves with the modern view of "Daniel", I cannot think of any exercise that I could recommend as more fascinating or more practically useful than a study of Driver's little commentary on that book. And an ever increasing number of works—scholarly but not too technical—are doing similar service in the case of other books of the Old Testament and of the New.

2. *Modern Bible study promotes the sane and profitable use of Scripture, and guards against vagaries, as nothing else can do.* This consideration grows out of the preceding one. Its importance for the preacher need not be pointed out. The early Christian preacher who wrote II. Peter was distressed by the fact that in his time would-be interpreters of Paul's letters were misinterpreting them, as also "the other Scriptures", unto their own destruction (II. Peter 3:16). And from that day to this the problem of how to confine the use of Scripture within profitable channels has ever confronted the leaders of the Church. The methods used in the past have had one underlying principle: a reliance upon external authority. It was for the Church—whether through creeds, councils, bishops, or popes—to say how the Bible should be used: it was for the individual to use it thus and not otherwise. When we consider such methods, from the standpoint of to-day, two things are obvious. The first is that our world will not endure them; the second is that it ought not to endure them. Their results in the past have not been such as to justify their continuance.

And there is only one thing—namely historical study—that can take their place. Doubtless it is not a panacea. It will never produce, and has no desire to produce, the dead uniformity in understanding the Bible which in the past has been the goal. But what it is capable of accomplishing is attested by what it has already done. One of the most remarkable phenomena

Modern Bible Study in Its Relation to Preaching

in Christian history has been the cessation, in our own time, of denominational bickerings among the different Protestant groups. We are still too close to it to realize how significant it really has been. And there can be no question that modern Bible study, with allied agencies, has been the main factor in bringing this about. To-day the modern-minded Baptist sees quite as clearly as does the Presbyterian or Methodist that the form of baptism is unimportant; the old controversies as to the N. T. distinction between bishop and presbyter excite no interest; and a score of other points over which controversy has been waged and blood been shed are now seen in a perspective that shows their relative insignificance. Historical study has furnished the perspective; it continues to furnish it; and with its aid other non-Christian impedimenta that have hampered Christian progress are being relegated to the limbo of forgetfulness even as the sectarian wranglings have been. If Calvin could have had that perspective he would never have declared, as he did to the Duchess of Ferrara, that David, even in his hate, was a type of Christ and a model for the Christian man. If Wesley could have had it he would not have said, as he did, that to give up witchcraft meant giving up the Bible as well. And if the present-day preacher has it, as he most certainly ought to have, his peace of mind will be undisturbed by Christian Science, Russellite propaganda, or other vagaries of the day, and he will be a guide to his people in a way that would otherwise not be possible.

3. *Modern Bible study will keep the preacher in touch with the best thought of his age, and so make it possible for him, with his Christian Gospel, to mould the age.* It is worth remembering that St. Paul and the author of the Fourth Gospel, the two greatest interpreters of Jesus who speak to us from the pages of the N. T., each was in touch with the loftiest thought in the

The Bulletin of the Western Theological Seminary

world which he knew. To avail himself of that thought, and interpret the Gospel in the light of it, was the conscious effort of each. So it was with Justin, who labored in Rome to show that the Christian Gospel and the best thought of the Greek philosophers were at one, and who sealed his witness with his blood as Paul had done a century before. So it was with Clement and Origen, who presented Christianity in terms of the Alexandrian culture which had come down to them. It was the inevitable thing and the right thing for them to do, and their contribution was notable, notwithstanding the fact that certain elements in their culture have now been outgrown. It is worth remembering that the Reformation was only one aspect of the Renaissance, and that without the cultural background furnished by the Humanists the success of the religious movement would not have been possible. Those periods in the Church's history when she turned her back upon culture have not been her great periods, and those leaders who in an age of challenging thought refused the challenge have not been her greatest men.

The preacher of to-day, it may be assumed, wants to do his bit toward transforming our world—toward making our society conform, much more closely than it now conforms, to the ideals which Jesus has given to us. It is obvious that his success will be measured by the extent of the influence which he is able to exert on that part of society which he touches as the weeks and years go by. It is obvious, too, that interpretations of the Bible and applications of its thought will be the form in which much of this attempted influence will go forth. There follows the crucial question:— Does he succeed? Does a fair proportion of this potential influence become actual? Does he reach hearts and influence lives, in such a way that he becomes a true builder of the Kingdom of God? The answer will depend on more than one factor. Much the most important will be the preacher's own

Modern Bible Study in Its Relation to Preaching

contact with the Christ-revealed God. As to that there can be no doubt. But second in importance—and far more important, as I think, than any factor that remains—will be the connection between his use of the Bible and the thought world in which men and women of the Twentieth Century move.

It falls to my lot, much more often than in the case of most preachers, to listen to sermons by other men. Now it is easy to tell whether a sermon *connects* with you—and it is not much harder to tell whether it connects with the audience in general. It is also easy to tell from a sermon whether the preacher studies his Bible from the modern point of view. And from my experience as a sermon-hearer I am prepared to affirm with all confidence that the modern approach to the Bible is a powerful asset to the preacher in the vital matter of making contact with his audience.

4. *Modern Bible study forces the preacher to grapple at first hand with vital problems, and such grappling will give power to preaching that nothing else can give.*

This is the last consideration which I have to suggest and I am inclined to think that it is the most important of all. As regards its influence on preaching perhaps the greatest merit of modern Bible study is its incidental merit of unsettling for the preacher things that he thought were settled, and so compelling him to think. Great preaching is not possible—I believe we might say that even moderately effective preaching is not possible—except as it is clear to the hearers that the things which the preacher deals with are *his own*. And with this in mind we may allay our fears as to the modern study of the Bible being negative. There is far greater menace in a system of interpretation that is highly positive, and hence discourages independence of thought. Such a system was that of the rabbis in Jesus' time. It produced scribes, many of whom no doubt did useful

The Bulletin of the Western Theological Seminary

work, but it did not—and such a system cannot—produce prophets of God.

Scribe or prophet—which is our ideal? Faithfulness to a tradition, loyalty to a system—these in their way are admirable things. They are the prime virtue of the scribe. With the prophet they do not loom so large. It has not seldom happened that a great prophet has found the call to his mission in the necessity for revolt, in the name of vital religion, against an ecclesiastical tradition or system that had lost its vitality. The prophet is a man who knows God and reality at first hand, and who must press the claims of God upon his fellows because his own soul has been gripped so inescapably by them. Modern Bible study will not produce scribes. It is not well adapted to producing priests. But in encouraging them to explore the deep things of God anew it has kindled and is kindling in the soul of many a preacher the prophetic fire. It shows us the great men of the Bible each in his own age and environment, and so seeing them we at once perceive that the way to be their worthy successors is not by making a rigid dogma of what they said, but by emulating—in ways dictated by the very different outlook and needs of our age—their zeal for God and for righteousness. Lowell has a somewhat stern word in his “Bibliolatres” which may give the modern preacher food for thought:—

“God is not dumb that he should speak no more;
If thou hast wanderings in the wilderness
And find’st not Sinai, ’tis thy soul is poor.”

Literature

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D., LL.D. and Gerald Birney Smith, D.D., New York: The Macmillan Company. 1921. 513 pages. \$8.00.

This is a very interesting work, and one with large promise of usefulness. One interesting thing about it is that it is almost entirely American. Of the 108 contributors apparently only four or five are of other nationalities. Moreover it is in very large measure the product of one American institution—the University of Chicago. Some thirty of the contributors belong to the divinity school faculty, or other faculties, of this university, and most of the important articles are from their pens. The array of specialists which this one institution is able to marshal—specialists in religion and in many allied fields—is in itself an impressive fact.

"The purpose of this Dictionary is to define all terms (not strictly biblical) of importance in the field of religion and ethics, and at the same time to discuss with some fullness terms of primary value." This is from the Preface. The further information is given that the plan of editing involves "particular attention to the clear explanation of the important terms used in primitive and ethnic religions", "especial regard to the psychology and history of religion", and "historical rather than apologetic or partizan treatment of all topics".

The work combines the features of a dictionary and a condensed encyclopædia. A large proportion of the material consists of definitions rather than "articles". There are, however, many articles—the longest extending through some nine columns (Dr. Mathews' article on Christianity). "China, Religions of" occupies seven columns, the article "God" six columns. "Roman Catholic Church" six columns, etc. Between these and the mere definitions are articles of varying length, all but some of the very short ones being signed. The biographical articles are short. Luther has a column, Gautama a little more, Al-Ghazali a little less. The Wesleys, John and Charles together, have less than half a column. About a third of a column is given to Calvin, though "Calvinism" immediately follows and is allowed nearly a page. Nietzsche has nearly a column, while only a half dozen lines each are given to Huxley and Voltaire.

This is not a Bible dictionary, yet its field inevitably overlaps that of Biblical works at not a few points. Professor Mathews has an article on the Bible and there is one by Professor J. M. P. Smith on the Old Testament. The New Testament, Jesus Christ, Paul the Apostle, and Peter are treated by Professor E. F. Scott. But for the most part definitions or articles on Biblical subjects will be looked for in vain.

In discussing the various Protestant denominations the general policy seems to have been that each should speak for itself. Thus Methodism is treated by H. C. Sheldon of Boston University, Presbyterianism by the late Benjamin B. Warfield of Princeton Seminary, the Society of Friends by Rufus M. Jones of Haverford College, etc. With regard to other religious groups there has not been the

The Bulletin of the Western Theological Seminary

same uniformity. Judaism is discussed by Gotthard Deutsch of Hebrew Union College and the article on Christian Science is signed by "The Christian Science Board of Directors". On the other hand, Mormonism, the Roman Catholic Church, and the Greek Catholic Church are treated by scholars not connected with the bodies concerned. Has the guiding principle been that each group should be allowed its own spokesman if, and only if, such a spokesman could be trusted to handle his subject with scientific detachment—in a manner free from apologetic bias or aim? So we might have supposed, but in the Christian Science article such detachment is not conspicuous.

It is possible that this Dictionary will render a greater service through its definitions and short articles than through its more pretentious discussions, since for somewhat full treatment of a subject many of its readers will go to one of the larger works. It is therefore a pleasure to be able to commend the general character of the short articles. The following, among many others, may be noted as particularly informing and adequate:—"Age", "Alexandrian School", "Angels", "Asoka", "Emperor worship", "Name", "Myth". In almost every case one could wish that more were said, but the writers deserve credit for making good use of small space.

Some (I have not noticed many) are less satisfactory. For example:—"Apostolic Fathers.—Writers of the early church who were contemporaneous with the apostles—a term applied to Clement of Rome, Barnabas, Hermas, Ignatius, Polycarp, and Papias." This seems to me not only inadequate but seriously misleading. Again, the statement of what "The United Presbyterian Church of North America" stands for is contained in the following two sentences:—"It accepts with slight modifications respecting the civil magistrate, the Westminster Confession of Faith. Emphasis is placed on slave holding as a violation of the laws of God, the unscripturalness of secret societies, covenanting as a church duty, and the use of the Psalms in public and private worship." I have a suspicion that some of our United Presbyterian brethren would hesitate to subscribe to this as a statement of where their church, at the present time, places the "emphasis". Once more, it would seem that the value of the brief note on "The Story of Ahiqar" would have been materially increased if mention had been made of the Book of Tobit's dependence on it, and that in listing various views as to what Papias meant by the "Logia" that of Rendel Harris, F. C. Burkitt, and others, should have been given a place—the view, namely, that the Logia were not sayings of Jesus at all but a collection of "Testimonies" from the Old Testament. One might venture the further suggestion that at some points in the Dictionary the co-ordination could be improved. For example, under the head "Apologet" the chief of these Fathers are said to have been Justin Martyr, Aristides, Melito, and the author of the Epistle to Diognetus. No others are named. Then follows a short article on "Apologetists" in which neither Melito nor the author of the Epistle to Diognetus is mentioned, while attention is given to Quadratus, Tatian, Athenagoras, Theophilus, and Minucius Felix, no one whose names appears on the previous list. The uninitiated seeker after information is likely to be left in a confused state of mind.

The attention given to missions is a notable and praiseworthy feature of the Dictionary. Interest in the social aspect of religion is also manifest. Dean Mathews writes on Socialism and on the

Literature

Social Gospel, Professor Tufts on Social Ethics, Professor Ellwood on Sociology, and Professor Hoben on Social Service of the Church. Another interest, manifested more or less throughout the volume, is that in what may be called the modernist view of religion. The term "Modernist" is thus defined:—"A term currently applied to those who conceive the task of religious interpretation to be that of setting forth the religious significance of present-day ideals rather than the reproduction of authorized beliefs." The theological articles in the Dictionary, with few exceptions, are obviously written from this point of view. Probably no similar work in English is so free from the familiar shibboleths and presuppositions of the old theology. This will make it difficult for some users of the Dictionary to feel at home in it. On the other hand it should make it a work of especial interest to educated men and women who are not professional religionists, and to the younger generation in general.

In the back of the book is a Bibliography covering twenty-eight double column pages. It has been compiled on the basis of titles suggested by contributors. The books listed are arranged under subject headings, the order of the subjects being alphabetical.

FRANK EAKIN

The Biblical History of the Hebrews to the Christian Era. By F. J. Foakes-Jackson, D.D. 4th edition. New York: George H. Doran Company. 1922. Pages lxxii., 492. Price \$3.00.

This very attractive Biblical History is the work of one whose evident familiarity with the Bible story and scholarly criticism is well supported by a literary style only too rare in works of this kind.

Opening a book published under date of the current year, we are led to expect to find the results of the most recent studies in Old Testament research. In this we are disappointed in a large measure, for the author has not materially modified the original narrative of the first edition of 1903. In the second edition, 1904, manifest errors were corrected and some further notes were added. An appendix was also added, containing translations not only of such familiar material as the Moabite Stone and the Siloam Inscription, but also a letter from the king of Jerusalem found among the Tel-el-Amarna tablets, the Stele of Menephtah and two accounts of the taking of Babylon by Cyrus. The notes were further revised in 1909, but, as the 4th. edition adds nothing to this material, the archaeological and critical background is over a decade old, and the narrative proper breathes the atmosphere of almost a score of years gone by. What is lost thereby, however, is almost if not wholly compensated for by the very evident sense of freshness of prospect presented by this narrative. It is well to be thus reminded how recent is much of the discussion resulting in the confident judgment of modern schools of criticism, and how real is the change in the story of Israel's life which issues therefrom.

As the book now lies before us, an Introduction defines a constructive attitude toward the general trend of modern critical methods and results, especially as related to the Pentateuch and its problems. Accepting the general outline of the JE, Deuteronomic

The Bulletin of the Western Theological Seminary

and Priestly sources of the content of the Pentateuch, and the late origin of Chronicles, the author clings to the fair principle that unless there is positive evidence against any tradition it should meet with respect. But even here allowance must be made for the possibility of the record presenting the tradition as the reflection of the age of the record rather than of the event. "The narratives in the Chronicles are an extreme example of this", according to our author's judgment. For him the power of this people and their religion lies not in the supernatural in their literature or their history, but in the inherent power of that literature and the marvelous course of that history. Therein lies its divine character.

A contribution of the 3rd edition to the Introduction is "A Brief Sketch of the History of Israel" based on the Biblical narrative itself. In this 4th edition, a summary of "The Apocrypha" is also added, which is of special value to the American student, who is not always familiar with this material so valuable to an understanding of the later Jewish history and much of the early Christian thought, even in the New Testament itself.

The narrative proper runs through sixteen chapters. The first presents "The Ancient World", giving at once a good example of method, consisting of a running narrative based upon the Bible record but incorporating all relevant archaeological sidelights. Matters of mere comment, source, or criticism are referred to the notes which are gathered into a group of some 70 pages at the close of the book. Following the story of "The Patriarchs in Palestine", Chapter III. presents "Israel in Egypt", and furnishes a typical example of another, and, for a true Biblical history, a very helpful method of treatment. First is presented a very clear picture of the scene painted in the Biblical record, supplemented by archaeological sidelights and supported or illustrated by notes. Then follows an interpretation of the whole in the light of critical judgment. At the close of this chapter three suggestive topics are discussed in appendices, (A) Egyptian History in Connection with the Semites, (B) The Traditions and Date of the Exodus—wavering between the critical and the traditional view of the Pharaoh of the Oppression, and (C) The Passover—interesting for its recognition of variant traditions, and the blending of two rites in the Feast of Unleavened Bread and the Paschal Meal.

Chapters IV., "Israel in the Wilderness" and V., "The Conquest and Settlement of Canaan", lead on to Chapter VI. on "Priest, Prophet and King". Here the author is laying a broad foundation for the story of Hebrew prophetic leadership as it develops throughout the remaining history of the nation. After a sympathetic portrayal of the character and career of David and Solomon, he passes on in Chapter IX. to "The Disruption of the Kingdom and the Baal Worship". Here and throughout his narrative, the place and power of prophetic idealism is well woven into the very warp and woof of the story. We are given a clear conception of the conflict between the religion of the high place with its sacred symbols of the insidious sensual Canaanite nature cults, and the higher ethical idealism in the struggling consciousness of the Hebrew prophet. "The work of this age", says our author, "can hardly be judged by the records which have been preserved. Its results appear nearly a century later in the great prophets of the eighth century."

Chapter X. is a vivid picture of the struggle of these eighth century prophets, under the comprehensive title, "The Syrians,

Literature

Assyrians and the Fall of the Northern Kingdom". Here great drafts are drawn upon the vast stores of Assyrian historical inscriptions. At the same time a most sympathetic study of Amos, Hosea, and Isaiah, makes these men and their messages to throw Israel's life story into vivid distinctness against the black cloud of national doom. A marked feature of the interest of this chapter is the flood of sympathetic interpretation which our author pours into the portrayal of the Northern Kingdom. Israel's weaknesses were great and her failures fatal, "But humanify's debt to Israel can never be forgotten".

The picture of the reign of Hezekiah, with the powerful influence of Isaiah, is vividly drawn in Chapter XI. The course of Assyrian history is carefully traced, and Sargon and Sennacherib are made to live before us. The character of Hezekiah is faithfully depicted, and Isaiah's personality is given its true place. The difficulties of harmonizing the sources of information are acknowledged, but our author declares "At any rate, the way in which Jerusalem escaped destruction was the culminating triumph both of Isaiah's long prophetic career, and of the chequered reign of Hezekiah".

"From Manasseh to the Captivity" is traced in Chapter XII. Here we have the great reaction against the reforms of Hezekiah and the misinterpretation of the message of Isaiah met by the marvelous life and preaching of Jeremiah. Our author recognizes the rise of Deuteronomy at this time, and shows Jeremiah's sympathetic and fruitless effort to carry out its great ideals without succumbing to an abuse of the emphasis upon fidelity to the precepts of a written code and an established cult. "No prophet," he says, "was so well able to make the nation's sorrow his own". Thinking of the deepest messages of the book, he says, "Not yet is mankind ripe for the fulfillment of the prophetic ideal of the great teacher, who gave God's people those spiritual principles of religion which no ruin of their material Temple, no exile from their sacred land was able to destroy".

"The Captivity", Chapter XIII., is to be dated from the fall of Jehoiachin. Jeremiah, Ezekiel, and Second Isaiah (Chapters xl-lxvi) are the great religious leaders of the period. Two factors enter into an understanding of this period. First, we must take into account the remnant left in Israel consisting of "the poorest sort of the people of the land" (2 Kgs. 24:14), over whom reigned Zedekiah, "weak rather than wicked, and perhaps circumstances made it impossible for him to save his people". In any case, he fell, and "the miserable story of this remnant of a remnant" is soon told. The other factor is a true appreciation of the exiled bands in Babylonia, whose numbers no one can tell. "But the size of this community of exiles is of little importance when compared with ideas which moulded its destiny and ultimately that of the human race".

The very difficult and obscure period covered by "The Return and Settlement in Judæa" is skillfully handled in Chapter XIV. Bible and archaeology are blended into a vivid story. Cyrus and Ezra are given their traditional place, but the common critical conclusions as to arrangement of incidents and the exilic source of the Book of the Law are followed. To the general student this chapter will be one of the freshest and most informing.

Chapters XV and XVI are new contributions to the book, and we owe our author special thanks for this supplement to his former

The Bulletin of the Western Theological Seminary

work. They cover the history of Hebrew religious development during the period from the time of Ezra and Nehemiah to the coming of Christ. Modern schools of criticism place much of the material in the canonical books within this period. Whether the student accepts this position or not, he needs to know all that is available of the course of events from the reconstruction of the Jerusalem community to the coming of Christ. In Chapter XV., "Jewish History to the Christian Era" is carefully traced, and the chapter is worth the price of the book to one who has not familiarized himself with the story. The last Chapter XVI., takes up "Jewish Literature and Life", showing the development of Jewish thought as it produced such books as Esther, Qoheleth, Daniel, and many of the Psalms. Here also our author places Job. Especially sympathetic is this great English scholar's study of the apocryphal literature. To the New Testament student, the tracing of the development of Jewish sects, the rise of the apocalyptic literature, and the modified Messianic expectations are especially valuable.

We close the book with a sense of having followed a story of romantic interest, the last chapter of which is not yet written. The place and power of the prophet serves as the unifying theme, and also as the incentive urging us to seek for the yet fuller realization of the higher ideals of these great leaders of Israel. This is to the author the divine in the Hebrew people and their literature. And the Christ and his Kingdom are the goal of the whole movement.

An inserted slip notes a few "Errata" in the additional chapters and their notes. A few others also catch our attention, such as, on page lxvii, the first paragraph, under the heading (C) Books of Wisdom, is seemingly twice confused in wording. On page 7, Gen. vi, is cited in quoting from the song of Lamech instead of Gen. iv. Evidently the last word in the first line of note 11, page 458, should be 'the', not 'she'. These are in a sense minor, but unfortunate.

A book of such breadth of content and involving decision of so many questions must needs frequently challenge the judgment of any independent reader. Yet the author's broadminded sympathy with the conservative results of modern critical scholarship appeals to our sincere respect. And his deep devotion to the great prophetic leaders of Hebrew thought in their heroic defense of that spiritual idealism which laid the foundation for the acceptance of the message and mission of the Christ,—this wins our sympathetic interest. Although much of the background is a score of years old, this book comes to the student of the Bible as a fresh and inspiring handbook of Biblical History, supplemented by notes and comments placing within ready reach the vital facts of modern Old Testament textual and literary as well as historical criticism—a veritable Introduction to the Old Testament.

Omaha, Nebraska.

FRANK H. RIDGLEY, '03.

The Boyhood Consciousness of Christ. A Critical Examination of Luke 2:49. By Rev. P. J. Temple, S. T. L. New York: The Macmillan Company. 1922. \$3.50.

This study of Luke 2:49 by a Roman Catholic priest is an attempt to discover just what Jesus thought of himself at the

Literature

time of his twelve year old visit to Jerusalem. The first two chapters present historically the views held on this subject from earliest times up to the present, the modern views being: 1. Ordinary Israelitic Consciousness, 2. Special Ethical Sonship, 3. Mere Messianic Consciousness, 4. Real Divine Sonship. In chapter three the author discusses critically the Greek text of the passage and presents the historical background. The exegesis of Luke 2:49 is given in chapter four. In the next chapter the context is interpreted, especially Luke 2:41, 52. Then follows an estimate of the personality of Jesus as given by Luke, Matthew, Mark, John, and Paul.

The author concludes that Jesus at twelve years of age was fully conscious that he was deity incarnate, having come into the world to be the Messiah for the whole world. While there is much that is worth while in the book, one lays it down with a feeling of disappointment. For in many places the "dicta" of "The Church" evidently had far more to do with the conclusions than a careful, unbiased exegesis. One can hardly say that any real contribution to an understanding of the twelve year old Jesus has been presented.

SELBY FRAME VANCE

Jesus Christ and the World To-day. By Grace Hutchins and Anna Rochester. New York: George H. Doran Co. 1922. \$1.25.

This book discusses the relation of individual conduct to the root evils of the industrial world in the light of the teachings of Jesus. In the opening chapter, entitled "The Hope", the writers show how very similar the conditions in the time of Jesus were to those that exist in the industrial world of to-day, and what effect the preaching of John and the Messianic hope had upon the people. In the rest of the book, Jesus is presented under chapter titles "With the Family at Nazareth", "In the Community", "Principles and Qualities", "The Conflict", "Intercession", "The Measure of Success", "The Risen Life", in each of which chapters, application is made to our modern conditions.

One may differ at times in both interpretation and application, but no one can read the book without being stirred over and over again to the very center of his being by questionings as to whether he is living the true Christian life, and as to what his duty is in these times. This small volume deserves a wide circulation. It will help to impress the reader with the fact that only as Jesus himself is allowed to work powerfully in the individual and in society is there any hope for this torn and distracted world. Repeated reading of and careful pondering upon the applications will quicken one's Christian living.

SELBY FRAME VANCE

Apology and Polemic in the New Testament. The Bohlen Lectures, 1915. By Andrew D. Heffern, D.D. New York: The Macmillan Company. 1922. 411 pages. \$3.50.

The author of this book died in 1920, a few days after he had finished preparing the MS. for the press. He was Professor in New Testament Literature and Language in the Philadelphia Divinity School (Protestant Episcopal) from 1900 until his death.

The Bulletin of the Western Theological Seminary

The title gives a fair indication of the subject matter of the book. A fuller statement may be quoted from the opening paragraph:—"Among the subjects to be treated in this lectureship, according to the terms of the foundation, is the confirmation and establishment of the Christian faith; and I have chosen as my topic its original defence, confirmation and establishment, as found in the New Testament." The discussion is comprehensive, including the primitive Christian apology to Jews, "Godfearers", and Gentiles, the polemic against Judaizers, etc.; but it is to the intruding Gnostic teachings and the attacks of New Testament writers upon them that attention is chiefly devoted. This phase of the subject occupies nearly half of the total space.

The author's position is conservative. His chief authorities in matters of New Testament criticism, which naturally have to be reckoned with rather frequently, are Zahn and Bernhard Weiss. He finds the apologetic interest to the fore in various New Testament writings, but he distinguishes sharply between his own view of what is being defended and the views of such scholars as Johannes Weiss and Weinel. To him it is "Christ's Gospel", to them "the faith of the Church at the close of the Apostolic Age". The theory that a "creative apologetic" has been operative in parts of the New Testament he holds to be without support.

Much painstaking scholarship has gone into the making of this book. The literary style—not to mention the subject matter—is not such as to make it a popular book. Presumably the author had no such aim in view. The technical student will find in it much that is of interest.

FRANK EAKIN

A Harmony of the Gospels for Students of the Life of Christ. By A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. New York: George H. Doran Co. 1922. \$2.50.

This latest book from the hand of Dr. Robertson, the author of the great work, "A Grammar of the Greek New Testament" is indeed welcome, and will be a help to an earnest student of the life of Christ. The harmony is based on that of Broadus, but has been thoroughly revised, rearranged, and enlarged. The American Standard Revised text is employed.

Excellent features are the printing of the Gospel of Mark in the first column, the headings of the sections, the footnotes, and the appendix, which contains notes on: 1. About Harmonies of the Gospels, 2. Synoptic Criticism, 3. The Authorship of the Fourth Gospel, 4. The Jesus of History, 5. The Two Genealogies of Christ, 6. The Probable Time of the Saviour's Death, 7. The Feast of John 5:1 and the Duration of Our Lord's Ministry, 8. The Four Lists of the Twelve Apostles; 9. The Sermon on the Mount, 10. The Combination of Luke and John, 11. Did Christ Eat the Passover? 12. The Hour of the Crucifixion, 13. The Time of the Resurrection of Christ, 14. The Length of Our Lord's Stay in the Tomb.

To many this will prove to be the best harmony published in the English Language.

SELBY FRAME VANCE

Literature

Jesus in the Experience of Men. By T. R. Glover. New York: Association Press. 1921. \$1.90.

Dr. Glover has made a favorable impression on the American readers in his published lectures and essays. Several volumes have appeared, "The Jesus of History", "The Pilgrim", "Progress in Religion to the Christian Era", and the one under discussion in this review—"Jesus in the Experience of Men". None has been more stimulating than this in the broad field of research which it has opened and the new avenue which it has blazed. In the introduction he calls our attention to the fact that the writer and the reader have different roles. The writer is to be a historian, but the reader is to be the theologian who passes upon the evidence submitted and weaves it into his own system of faith. If both do their part, we are told, there should come as a result a new sense of the significance of Jesus in the experience of men.

It is clear from what has been said that the fourteen chapters of this book covering two hundred and fifty-three pages, are not written as sermons with a view to stimulate the conscience, or as treatises in theology with a desire to establish certain dogmas of the Christian world; but they are historical essays into which Dr. Glover has woven, in a very effective way, the appreciative knowledge of a philosopher, the careful analysis of an expert exegete, and the broad sympathy of a devout scholar. These have become his unconscious attitude towards the great themes which he treats, such as "The Lamb of God", "The Forgiveness of Sins", "Immortality", "The Friendship of Jesus", etc. The fact that the treatment of the subjects is confined largely to the historical method often leaves the reader, who is searching for some clear decisive rubric of faith, rather disappointed and with a feeling that the author has stopped too soon in his discussions. But, when we accept the limitations with which Dr. Glover has guarded himself in the introduction, we find in each one a most helpful and stimulating treatment leading us into a larger appreciation of the subject which is discussed. Throughout the whole book he succeeds in doing one thing, that is, in showing how Jesus has transformed the ideas of mankind by blotting out the old preconceptions and convictions and, through experience, has brought to men those vital principles which will emancipate their lives. Some few passages may help to examine his method and show its value.

In discussing "Salvation" he summarizes the difficulty of attitude in the following words:

"The mystery religions gave salvation by ritual and fasting, by sacred food and mystic drink. When we come to discuss how Jesus saves men it will be clear at once to anyone who has studied him, that his way will be another, and something much more spiritual, and more intimate. When we ask what it is difficulties crowd upon us, so much has been thought and written upon it, so standardized are many of our ideas. Metaphors from sacrifice, suggestions from the mystery religions, modes of thought borrowed from Roman law, have all affected our ordinary views, till it is difficult now to explain what Jesus did without a preliminary discussion to make our explanatory terms themselves intelligible. To-day, instead of using metaphor, we are more apt to ask what happens in salvation, conversion, or whatever it be called—psychologically; what passes between Christ, or God, and the man concerned."

The Bulletin of the Western Theological Seminary

Again in the discussion of "The Lamb of God" we read:

"In the ancient religions of sacrifice, men put themselves right with God by bargain, and gift, by getting safely away from God, by inducing God to go away from them, or alternatively, by sharing with God a meal, at first merely physical and later on magical, which allowed the sensation of a semi-physical union with God. Jesus has done the thing by bringing us nearer than ever before to God, into the very heart and mind of God. It makes all life utterly different. It means rethinking all moral and religious ideas in a full view of God as he is, and working everything out on the lines of the heavenly Father's nature as interpreted by Jesus in his life and, above all, in his death. A new life, a new world, new men and women, the taking away of sin—all was made possible by the work of Jesus, by his intense unity with God, by the evidence of this given to us in his death. Old modes of religious thought ceased to be possible for men who had any real experience of Jesus; the traditional faded before the real; the shadows fled."

Under his discussion of "Immortality" we find this very suggestive passage:

"We have spoken of Jesus as a teacher with a unique experience of God, but if we submit our minds in all fairness to the experience of his personality, live with him, in him, as Christians have, the matter does not rest there. He begins to transcend our categories and classifications, until we have to grapple in earnest with the Christian conception of Incarnation, and the Christian belief that he not merely gives us the truth about God, but brings God into our life here and now, and that he is in some way the author of a higher life, the Saviour of souls, the captain of our salvation (Heb. 2:10), in whom God will sum up all things as the goal of all creation. Our treatment of immortality will be conditioned by our Christology. If in the past the conception of God has been the decisive thing in the belief in immortality, to-day it is our conception of Christ that will be the norm of all our thinking, for on that depends all we think of God."

This book should be in every minister's library and should be read with an open and sympathetic heart.

GEORGE TAYLOR, JR., '10.

Wilkesburg, Pa.

"Jesus as Judged by His Enemies." By James H. Snowden, D.D., LL.D. New York: The Abingdon Press. 1922. \$1.75.

Dr. Snowden continues to lay the Church under obligation to his pen. If it were the "pen" or "machine" that holds the secret, there would be a great increase in the sales of that brand, should it become known among ministers. Sometimes it seems to be a "Lincoln" in the easy power of which the aristocrats of philosophy are carried to their desired destination. Sometimes he uses "the car of democracy" to take the average Christian over much the same route.

"Jesus as judged by His Enemies" belongs to the latter class, though it will often be found in the hands of scholars too. Dr. Snowden takes the judgment of the enemies of Jesus as the new "perspective glass" through which we may see "the beauty of the

Literature

Lord". "He had His enemies in His earthly life, and they had many things to say about Him and against Him. More than three score of these sayings are scattered through the Gospels. They form a remarkable body of testimony that is of the greatest value". And when the reader has finished the last of the thirty expositions, he will agree with the author.

Dr. Snowden does not disdain "divisions". Every subject falls apart like the layers of a diamond under this expert lapidary. He has an orderly mind. And his illustrations are often more than "windows"; they are sky-lights.

Let pastors who are looking for some fine study subject for the mid-week service, take some of the chapters of this book as the basis for suggestive exposition.

G. A. FRANTZ, '13.

Van Wert, Ohio.

The Simple Gospel. By Rev. H. S. Brewster. New York: Macmillan. 1922. Pp. viii, 201. \$1.50.

When a Christian minister inclines to preach upon special subjects, such as politics, industrial conditions, or psychotherapy, there are many in the congregation who find fault and express the wish that he would stick to the "simple Gospel." With this remark Mr. Brewster begins his exposition of what he conceives to be the simple Gospel as it was preached by Jesus Christ, and although in the course of it he has nothing to say about psychotherapy, except for an incidental reference to the onesidedness of the believers in Mrs. Eddy and New Thought, he has a good deal to say about the spirit of politics and the conditions prevalent in the world of industry and commerce. For the simple Gospel, according to him, does not consist in the dogmas of "fundamentalism" or their opposites or in the theological tenets of evangelicals or sacramentarians, to all of which it appears to be indifferent; it consists rather in the teaching of the Sermon on the Mount, and this, as he interprets it, is intimately bound up with a passion for social justice, for humane and sympathetic brotherly relationships between individuals, classes, and nations.

Finding the heart of the simple Gospel in the Sermon on the Mount, the teaching of Jesus concerning the method of life according to the principles of the Kingdom of Heaven, his method is to take the Sermon as recorded in Matthew V, VI, and VII and systematically expound it. He assumes that it is one connected discourse, which is perhaps contrary to the general opinion of modern critics; but that is unimportant. What is important is, that he takes it literally, assuming that Jesus said exactly what he meant and meant exactly what he said. And the consequence is that he finds in it teaching which is not only sharply and uncompromisingly opposed to the maxims of the world, but is at various points in direct conflict with the compromises made both in theory and practice by most Christians.

The Sermon itself is divided into eleven sections and freshly translated into modern language. As examples of the translation, which is on the whole effective, we may cite the following. "You have heard that it was said, 'Eye for eye and tooth for tooth.' But I say unto you, Do not resist evil; but whoever hits you on one

The Bulletin of the Western Theological Seminary

cheek, turn to him the other also; and to the one who wants to sue you at law and take your coat, give up your overcoat also. And whoever compels you to go one mile with him, go two miles with him. Give to the one who asks you—do not even turn away from the man who would borrow of you." And again: "Do not pass judgment in order that you may not have judgment passed upon you: for the kind of judgment that you pass shall be passed upon you. And by the rule with which you measure you shall be measured. And why do you look at the mote which is in your brother's eye and do not observe the plank which is in your own eye?" Each section is then expounded with constant reference to modern social conditions in chapters bearing such headings as, "The Nature of Blessedness," "The Law of the Heavenly Realm," "The Doctrine Rejected of Men," "The Reward in Heaven," "The Light of the Gospel," "God and Mammon." The Beatitudes are regarded as prefatory and the following section (Matt. V, 13-20) as an introduction to the sermon proper. The keynote is struck in the treatment of the first beatitude, Blessed are the poor in spirit. The author does not accept the reading which omits the "in spirit," on the unconvincing ground that no early Christian, in an important matter, improved upon the words of Christ; if the words are omitted, we have a more effective contrast with the misery of the rich, of whom it is said that it is easier for a camel to pass through the eye of a needle than for one of them to enter the Kingdom of Heaven. Mr. Brewster gives full value to this latter saying in view of the invariable teaching of the Master concerning the deceitfulness of riches. The poor in spirit, he explains, "are those rare, chosen few to whom material gain is an unimportant consideration." On the other hand, those to whom it was said, You are the light of the world, the salt of the earth, are not the chosen few; that means, according to Mr. Brewster, that it is the people, "the disgustingly common people," who "are the supreme values of the Kingdom of Heaven."

The chapters which will probably provoke most criticism are the fifth and the eighth, dealing respectively with the doctrine of non-resistance and the service of God and Mammon. The first Mr. Brewster entitles, "The Doctrine Rejected of Men." And indeed it is a hard doctrine to accept in all literalness, not only by the world at large, but also by those, Christians and others, who are convinced that war is an evil thing and that we should exert every means to abolish it. Mr. Brewster proposes a means, which has often been proposed before, and which would doubtless be effective if it could be carried out, namely, the refusal of the workers to fight or to assist in carrying on the war. But how supply a motive? Mere lassitude, mere regard for the safety of one's skin, mere obsession of belief that all wars are brought about by the greed of capitalists or the ambitions of rulers won't serve, or if they did serve, would present a spectacle far more lamentable than the death of thousands sacrificing their lives in devotion to what they regarded as the great cause of their nation, the defence of home and family and fatherland, or even the supreme rights of humanity. "He that loseth his life for my sake and the gospel's".... he that loseth his life, we are tempted to add, for any great cause. Besides, no one has ever perhaps claimed that it would be wrong to use force against a pack of wolves, and men act sometimes like wolves; even the Sermon refers to some as dogs and pigs. Then, there is the whole

Literature

question of the use of the police force for the protection of civil society. No armies and no police would be necessary, and there would be no wars and no criminal assaults on person or property if all were converted to the principles of the Gospel; but that would require a greater revolution than any that has yet taken place or been attempted outside of the Christian Church. Mr. Brewster has not gone into these questions very deeply, and they give us pause. He may be right; if we are to take Jesus literally, he certainly is right; but with the episode of the whip of small cords in mind, can we be so very sure that we have fully understood his meaning? The chapter on God and Mammon brings out very strongly the principle, and of that there can be no doubt. And there can be little doubt that his arraignment of the trusts and the greed and inhumanity which dominate in large part our whole industrial system is well deserved. There is very likely some exaggeration of condemnation on the side of the employers, of condonation in regard to the excesses of the employed. But Mr. Brewster is under no misapprehension as to what is required on both sides. He is no advocate of any economic panacea, socialism, communism, or any other. He sees clearly enough that any system will work that is inspired by the spiritual principles of the Gospel and that no system can be successful that leaves them out. Like Meister Eckhart he would surely say that poverty without self-surrender to God and His creatures is naught, and that a man is accepted of God and a member of His Kingdom if he surrenders himself, though he should possess all the riches of the world.

The book is written with conviction and is therefore apt to convince. It is written clearly and forcibly and is therefore telling. It should be read by all lukewarm Christians, all who fail to take their religion seriously, to whom it may bring searchings of heart and a real revival; it may be specially commended to the clergy as furnishing material and inspiration for a score of sermons; if its message should be heeded by the masses, society would be regenerated.

B. R. MacHATTON, '99.

Des Moines, Iowa.

The Psychic Health of Jesus. By Walter E. Bundy, Ph.D., Associate Professor of English Bible, Depauw University, New York: The Macmillan Company. 1922. \$3.00.

In his introduction, Dr. Bundy expresses a realization of the shock which the announcement of the title of this book produces in the minds of devoted Christians. He believes, however, that the discussion will produce a reaction which will make more obvious the healthiness of the mind of Jesus and present his character from a fresh and interesting viewpoint.

Let us first consider the literature which questions the psychic health of Jesus. The question was never raised until during the critical movement of the nineteenth century. In his "Leben Jesu" of 1835, D. F. Strauss sees in the claim of pre-existence for Jesus in John's gospel an element which, if original with him, exposes him to a charge of fanaticism from which he is otherwise free. In the edition of the same work of 1864, the criticism of Jesus is more destructive and the claim for pre-existence is made the basis of a charge of fanaticism verging on insanity.

The Bulletin of the Western Theological Seminary

Renan finds only moral degeneracy in Jesus. Von Hartmann, after declaring that the personality of Jesus is insufficient for the foundation of a religion and his intellectual abilities inadequate to explain the impress which he has made upon the world, ends the tirade by pronouncing our Lord a quiet fanatic and transcendental enthusiast. Frederick Nietzsche condemns him because of his tendency to institutionalize the individual and calls his other worldliness, sick-mindedness. These are the most prominent of the nineteenth century critics and while they do not for the most part make a definite charge of insanity, they nevertheless not only take away his divinity and deity, but in various ways undermine the claim of his religious leadership and question the value of his spiritual teaching, suggesting at least unhealthiness of mind and raising the problem of the book under consideration.

That the twentieth century should be capable of seriously questioning the sanity of Jesus Christ is made possible according to the author by the rise of modern astronomy, geology, psychology, and historical science, which either attack the Biblical solutions or give interpretations which are vastly different from those which were formerly held. A materialistic evolutionary science united with a destructive critical school makes the character of Jesus problematical. The extreme of this is found in what James calls "medical materialism" which regards all psychic products of the brain as merely biological and all religious ideas as nervous disorders. A new brood of sciences is used to infest the believer by this materialistic spirit, among which are abnormal psychology or psychopathology, psychiatry or mental healing, and comparative psychopathology or pathography. Pathography, the science used with destructive conclusions by the writers in question, is based largely upon the comparative study of literary materials and is closely related with the conception among both ancient and recent authorities that genius is near akin to psychosis.

We now come to the books in question and find that their authors are almost unknown to the readers of this journal. They are largely of German or French origin. The problem has never been seriously considered by the Anglo-Saxon mind. We present brief résumés of some of the most important with the impression made by them upon Dr. Bundy. Merely the names, locations, and dates of the authors are given.

Oskar Holtzman, Giessen, 1903, finds that Jesus, like other religious leaders, had an imagination beyond the ordinary sphere of things but was not morbid. The baptism, temptation, his faith in general, and his belief in miracles and the near approach of the consummation of the age are given as evidences of ecstasy. However, no definition of ecstasy is given and no proof that Jesus possessed it.

Emil Rasmussen, Danish, 1904; Leipzig, 1905, denies the alternative that Christ is either an imposter or what he represented himself to be. He might be insane. He excludes John as source material, finds all prophets, Jesus included, to be hysterical and epileptic. The epilepsy of Jesus is seen in the casting of the Pharisees out of the temple and at Gethsemane. The book does not prove the epilepsy of Christ and shows little critical ability in sifting the sources.

Dr. de Loosten (Dr. George Lomer), Holstein, 1905, claims that Jesus was a paranoiac on the basis of the evidence of psychia-

Literature

try. Jesus was kin to John the Baptist who was declared insane by contemporaries and consequently possessed a hereditary burden, was himself declared insane by contemporaries, possessed an extreme egotism and lack of sex instinct which point to the same conclusion. The book shows small critical acumen.

Wm. Hirsh, New York, 1912, a free thinker, regards all religion as a detriment to the human race, considers the gospels historical and incapable of invention by one unacquainted with modern psychiatric science. The paranoia of Jesus is seen to have had a development in his youth and to be evidenced by his violence on opposition, his delusions at the time of the baptism and temptation, and his sense of personal grandeur. Dr. Hirsh is called by the author a "back alley mud slinger" and declared to have no critical acumen and little knowledge of psychiatry.

Dr. Binet-Sangle, Paris, 1908-15, denies the validity of religion and psychology, free will and moral responsibility. Jesus and his brother James were both afflicted with a hereditary burden probably on the side of Joseph and due to alcoholism. Jesus was afflicted with gluttony, certainly with nophilism, facial hemati-drosis, pleuritic tuberculosis, theo-megalomania. He endured hebephrenic crises, belonged to a family of asthmatic and melancholic degenerates. At Gethsemane he was affected with hallucinations, at other times with hyperamnesia, auto-echolalia, demomania, reasoned by delusion, dissimulated his delirium for a time but gradually ceased to hide it. Summing it up, he was a Jew, a bachelor, a degenerate, an alien, a paranoiac, a megalomaniac, a hysterico-theo-megalo-maniac. Dr. Bundy declares that the two thousand pages of this author are practically worthless. His superficiality is suspected by the ordinary layman because of the number of his pages, the length of his words, and the extreme number of diseases with which he finds the one man Jesus afflicted.

A number of replies have appeared, more or less vigorous, the best of which is that of Albert Sweitzer, Tuebingen, 1918, but none of them are regarded as adequate by Dr. Bundy, although he himself raises most of the same points in defence in addition to his own. In his own discussion of the question of the sanity of the Christ, the author decides that the question is to be decided largely by criticism of the sources, from which he excludes the Gospel of John, regarding this as an early Christian confession rather than as historical material. While he does not take the position of Wellhausen in regard to the life of Jesus that we "cannot go back to him, even if we would", yet he finds even in the synoptics, that there is considerable material which represents the conceptions, convictions, and confessions of the early Christians rather than first hand testimony of his life.

Dr. Bundy's argument in regard to the value of these books may be briefly summarized as follows. Bearing in mind the foregoing arguments for a psychosis in Jesus, we give Dr. Bundy's reply in brief. The reply of Jesus to his parents cannot be regarded as unusual, considering the time and place. If the baptism represented a hallucination, it was not of such a character as to mark a morbid state of mind. The account of the temptation in the wilderness marks a reminiscence of past spiritual conflicts in the consciousness of Jesus and the account shows a power of quoting scripture much superior to Matthew himself, as well as a criticism of the current ideas of Messianism which is too great for a degen-

The Bulletin of the Western Theological Seminary

erate or diseased mind. His breaking with his family and native town were no doubt due to the necessities of his work. His attacks upon the Pharisees were attacks upon real enemies and they show an intellect of a high order. The sources show him to have been a man of congenial disposition, commanding and powerful in speech and character, sufficiently unconventional in his views to attract the hatred of the Pharisaic ruling class but showing nothing of a psychopathic nature. His consciousness does not grow during the period of the sources but had its bent before the beginning of the ministry and while it was accompanied by visions which might be called hallucinations was not regulated by them nor dependent upon them.

If the eschatology of Jesus is sufficiently alien to mark him as a paranoiac, then it would stigmatize the majority of the Jews of his time. His claim of messiahship is one which was forced upon him rather as the will of God and could not be a hallucination of grandeur in his vesania; it did not conquer him for he placed more emphasis on his thought of God than on God's thought of him.

A pathograph of Jesus is scarcely possible therefore. Jesus shows no progress in his character and progress in the malady is necessary for a diagnosis of psychosis. No somatic details are given in the sources. The variations in the character of Jesus are not of the kind to mark an impairment of balance.

Psychopathic individuals show extreme emotional variation, long continued instability, states and frames of mind which are at various times or simultaneously shallow, superficial, unreasonable and unmotivated, selfish and unsympathetic. In the twenty-nine cases of emotional expression recorded in the sources, there is great variety but nowhere is there surrender to mood or control by them.

A progressive degeneration of intellect varying according to the type of the malady marks psychosis. The symptoms are poverty of conception and monotony of thought, trains of association which fail to reach their goal and fall into bypaths, fixed ideas which carry all before them, delusions which cannot be overcome by evidence, or delirium as firmly fixed in consciousness as reason itself. None of this appears in the consciousness of Jesus, but on the other hand a fixed balance of character and self-control of mind.

Psychic ill-health attacks the will with either an extreme lack of energy or with extreme and unmotivated excitation, with either extreme effort to discharge impulses or unusual suggestibility. The will of Christ shows rather unity, stability, and power. The synop- tists understood epilepsy but did not attribute it to their Master. Jesus does not show the progressive delusions of the paranoiac unless all religion is a delusion. His ecstasy was concentration upon his vocation and his fanaticism was devotion to the will of God but both were not unusual. The attempt to set up a pathography of Jesus is based upon false psychological principles, disregards the sources, shows a lack of understanding of the popular ignorance of mental disease, and a disregard for the religious sentiment of the western world. In the preface, Dr. Bundy professes to see in Jesus the one absolute example and leader. He has no patience with the application to Christ of the thought that "the morbid mussel can bring forth a pearl". Lives of Christ do not add to him, he is grandest in the simple language of the gospel, no modern literary effort can add one cubit to his stature.

It may be superfluous for the writer of this review to give his impressions of the book, however it may be worth while to say

Literature

that if Dr. Bundy's book gains immortality, it will do for these would-be pathographers of Jesus what Pope's "Dunciad" did for many of his critics, preserve them from a well deserved oblivion. There is more danger from such critics as Nietzsche, who present Jesus as mistaken or self deceived, than from such a critic as Binet-Sangle, who hurts his own case by over emphasis. However since the rise of such religions as Christian Science and Mormonism, one is led to believe that the human mind is capable of believing anything and the combatting of an assumption of a valid pathography of Jesus may not be hitting at a straw man.

The task in many respects is done well. The book required enormous labor, it contains many studies of the character of Jesus which have interest to the believer and even have homiletic value. The main contention of the book that there can be no valid pathography of Jesus is abundantly proved. The course of the proof gives the reader an understanding of mental disease which he does not possess and may lead him to correct his own peculiarities because almost any one may have for a time habits which resemble the true vesania of the demented.

It is not likely however that Dr. Bundy will make many converts among the graduates and professors of Western Theological Seminary to the thesis that the gospel of John is not source material for the life of Jesus. The type of N. T. criticism which Dr. Bundy is used to is a little too advanced for the pupils of Dr. Riddle. Neither does the writer of this review need to warn any of his fellow alumni against the danger of reading such a book as this, for he believes that their faith is too well established and too well grounded for these extremes. With these exceptions we believe that we can commend the book as of apologetic value, provided there are any so deluded as to be influenced by the obsessions of these self-elected pathographers of Jesus. When I used to live in Fayette Co., Pa. I used to know people who described any who disagreed with them as "not right." This is the attitude of these free thinkers and materialists toward Jesus Christ. They convict themselves of delusion.

Bradford, Pa.

PAUL G. MILLER, '07.

The Philosophy of Religion. By Alexander T. Ormond, Ph., D., LL.D. With a Foreword by Woodrow Wilson. Princeton University Press. 1922. \$2.00.

An acute and powerful thinker and large and forceful personality slipped away from us when Alexander T. Ormond dropped his teaching and philosophizing and book writing in this phenomenal world and passed into the world of ultimate reality on which he had thought so profoundly. This small posthumous volume contains the Lectures which he had prepared to deliver in the Western Theological Seminary on the Elliott Foundation but which he was not permitted by reason of his sudden death to deliver in person. They are marked by the characteristics that distinguish his earlier volumes, notably his *Concepts of Philosophy*. The reader finds himself in the grip of a relentless logic and under the spell of a highly analytical and constructive intellect. Grant Dr. Ormond's primary premises and there is no escaping his conclusions. He is careful

The Bulletin of the Western Theological Seminary

about his assumptions and then he is bold and fearless as to his results. He has an affinity for fact that is basal in all his reasonings. He never fits his facts to his theories, but always conforms his theories to his facts. And he is beautifully clear in method and style, although the close reasoning requires careful reading.

There are eight lectures in the volume, four in Part I. on Religious Knowledge, and four in Part II. on The Soul. In Part I. he goes down to the roots of our religious knowledge and finds that it cannot be primarily resolved into faith or the sense of value, because these rest on deeper judgments, and he finds in the soul a constitutional religious nature that is of the same fundamental nature and rank as our intellectual and our social and our esthetic natures. Our religious nature is found to consist in its simplest core in our sense of relation to some transcendent power which wakes into immediate awareness with our earliest conscious activities. It is thus deeper than our reasoning and beyond the power of reason to change it. It is proof against scepticism because reason did not create it and cannot destroy it. This is the germ of thought that is wrought out in clearness and fulness in the first four lectures.

In Part II. we have a searching examination into the nature of the soul in which it is treated as the subject of religious experience, as the agency of man, as to its power in overcoming evil and as to its destiny. Space would not permit a summary of the arguments by which Dr. Ormond finds and forces his way to his inevitable conclusions as to the ontological existence and supreme value of the soul, the validity of its religious experience, and its immortality.

It is a thin volume, but it is closely packed with thought and it lays great bases for eternity. It puts iron into the blood to read such a book and is a deeper education for reading other books and doing the practical work of life. The volume contains an excellent picture of Dr. Ormond and also a fine word of appreciation and "affectionate admiration" of him by Woodrow Wilson.

JAMES H. SNOWDEN

Psychology and the Christian Life. By T. W. Pym, D. S. O., M. A. Head of Cambridge House. New York: George H. Doran Company. 1922. \$1.50.

This book is a brief study of modern psychology in its application to the Christian way of life. The author frankly states that we cannot afford to adopt as axioms in religion what are only disputed theories in the realm of psychology, yet his illuminating treatment of the subject amply justifies his statement that we cannot afford to disregard and to neglect the use of discoveries in this science simply through the fear that the scientific conclusions of this year may be modified by those of another.

The first chapter contains a brief review of general psychology in which the subconscious mind, the power of suggestion, and the primary instincts are dealt with in an admirable manner. The second chapter deals with the general relation of psychology to religion and the application of psychology to several fields of endeavor. In the following striking passage is summarized what can be claimed for psychology in its application to our everyday life: "Most people live below their maximum in every respect; they tire when they need not; they fail when they might succeed; they accept

Literature

limitations which do not or need not really exist for them; closer observation of themselves and of others would immensely increase their powers of judgment, turning intuition into wisdom, guess-work into certainty."

After discussing the psychology of sin, psycho-analysis, and the psychology of Jesus in a stimulating way, the author reaches a practical conclusion with which few would agree; i. e., that the church should train psycho-therapeutic experts who should advise their fellow clergy in the cure of souls. However, many would agree that every man called to the ministry should have as a part of his training a real grounding in practical psychology.

Another very practical and striking passage is found in the last chapter: "We are too much inclined to accept limitations that need not exist for us and to live far below our maximum. It is desperate work to listen to anyone, particularly those on the threshold of life, making some such remark as this (and it is my fate constantly to hear it) 'Yes I wish I could do it; but, you see, it requires a man with real personality'. The implication is that the speaker feels he has no personality to speak of and never could have. There is no more damaging suggestion that a man can make to himself. He will get what he expects; he deserves to be for life the dull and ineffective creature that he plans to become. If such an attitude of mind is humility, then such humility is vice rather than virtue. The man must learn that his natural endowment equips him with wonderful powers and, if he will take the trouble to develop them, he is half-way towards achieving the 'personality' of which before he had despaired".

The author has been careful to avoid difficult and technical language, with the result that this book may be read with interest and profit by those whose knowledge of psychology is meager.

A. R. BARTHOLOMEW, '17.

Falls Creek, Pa.

A Student's Philosophy of Religion. By William Kelley Wright, Ph. D., Assistant Professor at Dartmouth, formerly of Cornell. New York: The Macmillan Co. 1922. pp. xii, 472. \$4.00.

Unassuming in its title, this is one of the most ambitious theological works of the present generation. While the author gives both sides of mooted questions and hopes that students in classrooms will draw their own conclusions, he does not refrain from adding his own opinions, forgetting that since Plato philosophers ought not to admit the dangerous practice of harboring mere opinions, but ought to struggle to reach some sure footing, by means of which we all may escape from the eddies and currents of doubt. In spite of his hope to leave it all tentative and open to our decision, he is quite healthily dogmatic at times. Of course in a book of such scope and dimensions it is obviously impossible for any one to escape the present tendency to rely on the "settled results", as our modern dogmas are now called; or to go over the evidence with any degree of exhaustiveness. In fact, the amount of detail he has succeeded in packing his pages with is amazing.

He has given a history, a psychology, and a metaphysics of religion in one volume. Nor is it a mere introduction to the questions. We face three questions. Are his historical generalizations

The Bulletin of the Western Theological Seminary

correct? Is his psychology adequate and illuminating? His metaphysics tolerable? For of course neither psychology nor metaphysics are open to the system of checking to which we can subject history; and we can never determine, in the very nature of the case, whether a system of metaphysics is right or wrong. It is the final conclusion to the whole round of time and existence; only experience and the still undetermined future can validate these broad conclusions. They are still the expression of faiths and hopes, often conflicting. We may approach the book, however, as evidence of one of the great currents of American thought, for the author has been a loyal student of American writers in the main, with some of the radical British thinkers thrown in for full measure. This is of value, apart from the soundness of his conclusions, for the book shows what thinking America is thinking about religion.

I.

He starts his history of religion with accounts taken from Spencer and Gillen, and from Howat of the culture of Australian aborigines. In this he follows the distinguished author of the "Threshold of Religion". Whether these ceremonies are really religion in the germ, and whether they do contain the germ of a belief in the supernatural, as Marrett has maintained, is not settled. We are led—if we are willing to be led—to infer that they are. Song, dance, pantomime, "religion-paint" (as "war-paint"), secret lore, circumcision,—are they religion? So many have agreed that they are: why should not we? At least, so he argues, even these primitive customs fulfill the function of religion: they conserve values,—the values of tribal organization, coöperation, and collective enterprise, entailing forethought and attention. As such they are precursors of education as much as of religion.

He follows this with an account of the Todas who live in the Nilgiri hills in India. They possess a very elaborate cult of the milk buffalo. These primitives are the chief cornerstone of the theory that makes food-supply ceremonies the basic rite of religion. He draws the inference from an examination of the evidence that religion tends to center about the values of the most pressing importance at the time—not a very astonishing discovery; and also that ceremonies outlive their usefulness and thereby cause the degeneration of religion. Mana, the Melanesian term that has done such valiant service for the anthropologists, is discussed; and is considered to be of value as being the way in which man has come to conceive of the supernatural and divine power from which he might obtain aid. He admits that primitive religion is not completely differentiated from magic and animism; but maintains that these superstitions have their value in fixating the attention and objectifying the faith.

At this point religion—having evolved—is defined. "Religion is the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency" (47). This is an amended version of Hoeffding and the Ritschlians, to whom religion is not an attempt to conserve, but a faith in the automatic conservation of values. It is on the basis of Tylor's animism, with a passing tribute to Schleiermacher's famous interpretation of religion as the feeling of absolute depend-

Literature

ence. Extended criticism is beyond the limits of this article. But I cannot refrain from remarking that religion is rather the attempt to conserve through winning social recognition of values, than the acceptance of values already recognized. Of course social recognition is often used for further social recognition. Thus a modern Christian pastor's task is to win "social recognition"—not a perfectly happy term—for Jesus Christ. In the process he may utilize what acceptance already exists. But to accept the definition, as stated, would reduce us all to the class of reactionaries and humdrum conservatives. There have been reactionaries and humdrum conservatives enough in religion; but there have also been energetic and original spirits who have found God for themselves.

The attempt to define religion in this fashion might be dismissed as eclectic, and therefore thoroughly American. For we are only too prone to adopt the waifs and strays of ideas and trust to some future spiritual alembic to bring the necessary fusion into our thinking. Moreover it illustrates the "liberal's" happy inclusiveness. He accepts and appreciates all men's views except those of the orthodox or his own. To the author morality is wider than religion and even more sacred. "All religious values are moral.... Not all moral values are religious", not even the most important moral values (55). Is this a concession to the mystics and romanticists?

Of the great historical religions, Brahmanism, Buddhism, the Græco-Roman, the Jewish, and the Christian are given the bulk of the space. The omission of Islam is extraordinary. From our viewpoint the treatment of Judaism and Christianity are of chief interest.

"So far as the modern Jew or Christian believes that these messages of the prophets constitute a genuine advance in the evolution of religion, he *may* regard them as indeed divinely inspired" (136). In the word I have italicised lies the rub. Nothing is fixed or can be fixed; all faith is in flux; nothing is eternal or a revelation of the eternal. We may have been too static, too ready to reach the harbor of faith, but surely there must be something static, if all is not to be chaos; and somewhere there must be the serene and unruffled waters of a sure and certain faith worthy of all acceptance. If not, then not merely is God finite, the philosophical absurdity the chief contemporaneous quack of Europe has made fashionable—I refer to H. G. Wells—but He is changing and changeable. How are we to judge whether Amos was an advance on his contemporaries or predecessors? Study his predecessors, is the smiling reply. Yes, but who is to decide between them and him. Possibly Nietzsche is right, and Christianity is a degenerate and puerile offspring of the healthy energism of the Hebrews; and Samson is diviner than Paul.

With the passing of the inspiration of the prophets passes the faith in their greatest gift, the Messianic hope. "The whole idea has always been visionary and fantastic" (145). But is there not a good deal of the fantastic in nature. The hippopotamus is an absurd impossibility: I never saw one. And are visions and visionaries unreal?

With respect to modern Judaism he quotes the advice he has given Jewish students enquiring whether they should become Christians, when convinced of the superiority of the Christian religion over that of their fathers. The Jewish religion is sublime;

The Bulletin of the Western Theological Seminary

and the way to perform the greatest service is to remain within the fold, in order to *liberalize* and *modernize* it.

The three pages devoted to Jesus of Nazareth are well worth careful reading. It is the frank and open confession of exactly where the liberal stands. It is the minimum that must be so. Not a word can be criticised. But is the impression true, when taken as a presentation of the whole? A brief Church history follows. The chief result of Christian experience is that finally we have all learned to be religiously tolerant. A warm tribute is paid the modern Jesuit, after a recital of the tribulations of the order, for his thorough scholarship, deep piety, spirit of service. He admits that the Roman Catholic doctrines are "fairly fixed", but not rigidly; and that the modern Roman Church is very quick to adapt itself to changed political and social conditions. Of course Harnack's theory has been that the Church has always been too adaptive and adaptable The one great lesson that Protestantism has learned—for that branch also has progressed—is the appreciation of those who differ from them and the ability to criticise themselves. This liberalizing tendency finds its natural climax in the Unitarians, whose severe and no doubt successful criticism of other Protestants and their views have made us all more theologically charitable and chary. Our defeats have civilized us.

What is the function of Christianity, upon such a basis? To set before men the matchless personality of Christ; that through him they may gain appreciation of values and by him gain the will power necessary to the realization of these values. Will he last? Is Christianity final? With an amazing change of front, he thinks so. But is it only an "opinion"? Or did George Burman Foster tell it him?

II.

The author starts his second part with an outline of psychology, in which a somewhat novel conception—co-consciousness—is brought forward. What Hegel called the phenomena of the spirit culminate in the sentiments. "A sentiment is the organization of instinctive tendencies in response to a given object." Religion is a sentiment. The given object is presumably God. But associated with God in this organization are Jesus, the Bible, the Church, the Sacraments, the Virgin, and the Saints. Conversion is the awakening of this sentiment, attended with experiences, which Starbuck, James, and Stanley Hall have made familiar. In revivals we have cases of pseudo conversion, due either to the duplicity of evangelists or to their having accidentally stumbled upon the great psychological law of ideo-motor action. Suggest anything often enough to a man and he will do it. Since God is immanent in all things, he may be present in the genuine awakening. One wonders who is immanent in the treacherous evangelist.

Prayer has arisen from the habit of conversing with one's *alter* whom we tend to idealize and consider our higher self. Finally the illusion of a spiritual presence is created. It has its value, nevertheless. By means of it we tap the reservoirs of the subconscious. And prayer affects the body as well as the mind of the suppliant. It even, very, very indirectly, affects the external environment. It required faith to dig the Panama Canal; and prayer engenders faith No doubt we have already heard the theory advanced in the pulpit The chapter on mysticism, concludes the second part of the book.

Literature

III.

Then we come to grips with reality. The philosophical part opens with a discussion of mechanism and teleology. The basis of evolution is accepted. Two types of evolution are discriminated: a mechanical evolution and a teleological. The last is maintained. In many respects this is the best chapter in the book. One strong argument, somewhat novel in form, for the existence of God is derived from it. That life is the product of chance has not one chance in a million of being true. Because organisms have chemical and physical properties is no proof that they are only physical and chemical. And since there is a purpose discernible in things, and yet not a purpose which they create, whence does it come?

Further—"In any critical period of history, what statesman has fully grasped the meaning of what he is doing? What man among the builders of Athens conceived the full significance of what Athens was becoming and contributing to the world before Thucydides as an historian, looking backward on what had been accomplished, was able to make the brilliant interpretation he has given us as Pericles' funeral oration? Did Julius Caesar grasp . . . what the founding of the Roman Empire was to mean to the world? . . . Did Lincoln appreciate the full significance of what he was doing?"

And if the significance is greater than any mind can conceive of, must we not both posit a God who has grasped the meaning and willed it, and an immortality in which we may rise to a fuller understanding of the travail of our souls and be satisfied?

These are Kantian arguments, and still thoroughly sound. Would that every American college student could be made to feel their force!

The book ends with a presentation in the form of a dialectical debate, in which the leaders might be taken to be Royce and William James, on the problems of Evil, Freedom, and Immortality. The author accepts immortality as a fact. This is the solid ground, inherent in our direct and immediate knowledge of our own immortal spirits. He is willing to go even further. One type of consciousness will be heaven, and one will be hell. Possibly a purgative consciousness will be experienced. Almost certainly there will be promotions in the life to come; if so we may be sure that impartiality finally will be vanquished, and the just shall receive their final reward. All this is the speculative note in which theology has often ended. But of one thing we may be sure: that Socrates was right, when he said, "No evil can happen to a good man, either in life or after death."

IV.

As a study of American thought, I have noted certain tendencies.

First, there is much greater respect and caution for historical and even dogmatic fact than prevailed a generation ago. This is hopeful. Religion as it has existed is being studied and not being remade overnight. We may question some of the history, but we must rejoice in a return to the historical method.

Second, the partisan and polemical note is passing. This may detract from the interest of such books. The impression they make is not so loud. Their influence is truer and saner.

The Bulletin of the Western Theological Seminary

Finally we have a realization that the answer to the great questions that perplex us all and for which we have some right to ask the Church for answers or at least help in solving, are not to be answered by any single means of approach. Once it was all history and we were engaged in the snarls of higher criticism on the sources of Hebrew and Christian life and thought. Again it was all and only psychology which was to liberate our minds and spirits. It still is with some. I think that the author realizes and will make others realize that the problems of religion will only be grasped and solved as we take the full round of experience and reality. The problems are interrelated, and so are the answers. However much one may disagree in detail and outlook from the author, I believe that the reading of this volume will convince one of the value in religion of quiet, orderly, sincere thought. And yet may we not lose something absolutely essential to religion, if our religious thinking loses intensity and passion? The greatest danger of the day is our religious compliance. But after all, that is only an impression of the book, and impressions are not fair as criticism.

A. P. KELSO, '10.

James Millikin University,
Decatur, Illinois.

Modernism in Religion. By J. Mac Bride Sterrett, D.D., Litt.D. New York: The Macmillan Company. 1922. \$1.50.

This book of nearly two hundred pages attempts to define what the writer calls the modernist's point of view in the progress of the church, and more especially the Episcopal Church of which he is a member. I gather from the book that Dr. Sterrett was reared in a Presbyterian home to which influence he attributes his charity towards other churches during his ministry. He entered the ministry of the Episcopal Church. After some years he became the professor of Ethics and Christian Evidence in a Theological Seminary where he remained ten years. Then for seventeen years he occupied the Chair as professor of Philosophy in a University. He closed his academic career by re-entering the active ministry in the Soul's Memorial Church of Washington, D. C., where he now serves as an Associate Rector. This brief personal history is necessary in order to understand the mental attitude of the book. He claims to be a convinced modernist, incurably religious and incurably intellectual; and in the book he desires to illustrate the modernist's point of view in its reaction on polity, doctrine, cult, the conception of God, and of the Bible, and to show the strength of the modernist movement as it is expressed in the Church of England and the Roman Catholic Church. In reality the book is the personal confession of a man whose too long bondage in ritualism and dogma has made the interpretation of the vital experiences of religion a very difficult enterprise.

By modernist he means "a religious man who is the grateful heir of past ages, but the slave of none", and who believes that religion is more vital than theology. In his analysis of the modern way, which is well done, he leaves the reader with the impression that modernism is only a method of work, an intellectual attitude towards the Bible, religion, and Christianity, created by the findings of modern thought and science. By religion he means the Nicene

Literature

Creed when he speaks intellectually. Its Christology and its doctrine of the Holy Trinity are nearly ultimate for his thinking, and its beauty lies in its charter of freedom. But he has no use for it in cultivating his own religious life or that of others. Only inductive and pragmatic methods avail here. From this point of view religion means the getting back to the religion of Jesus, who, he says, was first Judaized, then Hellenized, then scholasticized into theologies, then sacerdotalized into a magic worker, and then officialized into a new law giver. The historical and critical investigation will show how all these forms which mark the face of Jesus originated, and how much they are outworn garments to-day. "Jesus never claimed the omni-attributes. Omnipotence is not an ethical attribute. Jesus was ethical and did not need it to be a revealer of God's character." "To see Jesus is to see what God is like." The modernists reach the divinity of Jesus through His humanity. It naturally follows that his idea of salvation is conceived under the terms of the Kingdom of God. Salvation, here and hereafter, is getting the mind of the Master into one's soul. Nothing is said about grace, forgiveness, repentance, the Cross, or other elements which enter into vital experience of salvation as conceived by the Christian.

In the last analysis the book is misleading in its title. In the first place it is not modern in the sense of touching the real problem of the Church to-day. That problem is not describing some method of work like the modern critical school, however well it may be done, when its application to some great religious experience like the conception of God leaves the mind in a flux, as it does in the hands of Dr. Sterrett. The real problem of the modern Church is how to maintain an external standard of truth—which is absolutely essential to any age—in view of the new facts and new light which are being advanced in the field of religious experience. What principle of adjustment should be used? What principle of synthesis is going to standardize the faith of the vast majority of the Christian world while the readjustment is being made? What basis of faith will carry over, or common meeting ground of humanity will stabilize the faith of the Church? The writer shows no appreciation of this, which is the one vital problem of the Church in our age. In the second place, it is not religious in the sense of being vitally Christian. The problem in the mind of Christians who are doing constructive religious thinking to-day is not so much the ideals of Jesus, not so much the mind of Christ, but it is the relation of the grace of God to the salvation of men and women. This book does not venture even as a personal confession of the writer's own experience a contribution to the one central message of the gospel—the forgiveness of sins through the grace of Jesus Christ. It, therefore, adds nothing to the solution of the great problem of the Church or to religion by way of revealing the place of Christ's redemptive grace in the movement of science and thought of the modern world.

GEORGE TAYLOR, JR., '10.

Wilksburg, Pa.

The Bulletin of the Western Theological Seminary

The Promise of His Coming. By Chester Charlton McCown, Ph.D., D.D., Professor of New Testament Literature in Pacific School of Religion. New York: The Macmillan Co., 1921. 247 pp. \$2.00.

There are two books on the second coming of our Lord that must be consulted by every one who desires to keep abreast of the latest thought on this important subject. Both appeared in 1921, from the same publishing house. Both are by men of high scholarship connected with schools of religion. Both are written in clear, forcible language, and yet each presents a distinct point of view. One is the work of Professor Snowden, of our own Seminary; the other by Professor McCown, of the Pacific School of Religion. Of these two, Dr. McCown's ought to be read first, because he deals chiefly with the Old Testament background which lies at the basis of all study of the subject. His book is not as readable as Dr. Snowden's, not because he is less skilled in the use of language, but because he deals perforce with an abstruse phase of the subject. Yet it is an extremely readable book, and one that must be read and re-read in order to grasp the full force of his argument.

The author in his preface states that he has attempted to do two things; first, to offer a mediating view between the two schools of thought, pre- and postmillennialism; and, second, to revise the premillennial view so as to preserve the spiritual values in it, which are so greatly worth preserving. One feels, after reading his book, that he has made a splendid contribution to these two purposes.

His first chapter, "Watchman, What of the Night?", lays down the problem. Taking the late war as his point of departure, he deals with the two views which confront every student of history and revelation; how to reconcile the conflicting views of the cataclysmic school, which maintains that the world is so bad, and becoming so much worse, that the only way to mend is to end it; and the evolutionary school, which insists that the world is getting better, and, under the laws of nature which are constantly producing better types, will at last culminate in perfection. To one or the other of these two belong all forms of belief concerning the coming of our Lord.

From this he passes to a discussion of the Old Testament teaching: the "Day of Yahweh", and "Prophetic Re-interpretation", two chapters that are worth careful study. The failure of Jewish hopes introduces "New Problems and New Solutions", eventuating in apocalypticism as a "Counsel of Despair". This brings us to the situation at the coming of our Lord indicated in the chapter, "The Kingdom at Hand". His relation to Old Testament teaching is the keystone of the arch. How did he deal with it? He neither accepts nor rejects, but, as in his relation to the Mosaic Law, pours a new meaning into it, which is taken up by the apostles as "A Living the Blessed Hope." "Three Millenniums of Waiting" makes it impossible for any believer, whatever his theory of the second coming, to ignore it. The premillennial view is full of false views, of predictions that were not and could not be verified, based on a wrong method of interpretation. It ebbs and flows with the fortunes of God's people, now rising to full tide of belief in the imminence of the Lord's coming, now falling to depths from which it seems to give no hope of return. But it is too valuable to perish,

Literature

and the problem is to preserve its stimulating force while rejecting its manifold and manifest errors. This the author endeavors to do by what he calls the "social-spiritual interpretation", a résumé of which will be found on page 219, from which we can quote but a few words. "For a coming of the Messiah on the clouds at the end of the age it puts a present and continual coming of the eternal, personal, yet imminent Christ in the hearts of believers and the institutions of society, etc".

The book will hardly satisfy the demands of a thoroughgoing "pre-em". No book, except one that accepts a literal interpretation of a verbally inspired Bible, can. But to the devout believer who feels that the second coming is a precious truth which he cannot give up, yet cannot agree with the extreme views of the literalistic school, the book will be welcomed as a satisfactory solution of his difficulties.

U. S. GREVES, '95.

New Alexandria, Pa.

The Home God Meant. By George N. Luccock, D. D. Philadelphia: The Westminster Press, 1922. \$1.25.

The author's purpose is unmistakable. "The viewpoint of the book is that of the Master as he faced the home situation of his day. There were good homes then. He had been reared in one of them." His conviction is that "a thoroughly Christianized home life would be one of the greatest forces in Kingdom progress". Holding these high Christian principles, the writer in the words of Thomas a Kempis "is saved from many an opinion." The volume contains fifteen chapters full of good thinking and good writing. The titles are as follows: "These Twain", "Teamwork", "A Long Look Ahead", "Unto Them a Child is Born", "How Many Children", "Chastened by Children", "Home Happiness", "Family Faith", "Wise Unto Salvation", "Nurture and Admonition", "Fitting for Fortune", "Finding Fellowship", "Teaching Trustworthiness", "Home Heights", and "What Home Is For".

The author has himself travelled the path over which he now takes others. It is the path of peace and permanent prosperity. There is rhythm, music, and happiness in almost every page, and on a few other pages there are solemn warnings and paternal admonitions. This is a good book to put in the hands of all homemakers, and those who are prospective homemakers. The book is beautifully printed and is a joy to read. Take these few sentences for example: "For marriage is a great adventure, a potentially continuous romance, with thrills and surprises and mysteries and terrors and ecstasies, sometimes with tragedies, and, to every honest pair, mated in God's will, with assurance of joy unspeakable." "To be worthy of the respect of his own children is one of the finest aspirations any man can have. When one has this to live for, he has something in his surroundings that will put stiffening into his purposes to live worthily". Here, too, one will find humor, which is one of the high essentials of homemaking. "The constitutional rights to life, liberty and the pursuit of happiness, guarantee to men, and now, under the Nineteenth Amendment, to women also, the indisputable right to fall in love. And really the best way to

The Bulletin of the Western Theological Seminary

get in love is to tumble in. It was that way in the beginning, always shall be, and ought to be so now."

The Western Theological Seminary may feel proud that one of her Alumni, who is now one of her honored directors, has published such a pleasing and profitable book as this. Let every Alumnus of the Seminary possess it and publish its merits abroad.

HUGH T. KERR, '97.

Pittsburgh, Pa.

The Problem of Christian Unity. By Various Writers. New York: The Macmillan Company. 1921. \$1.75.

This little book of 121 pages is a cross section of the progressive thinking of the various churches upon the vital problem of organic unity. It consists of seven correlated addresses delivered by some of the more eminent leaders of different denominations, speaking under the auspices of the Christian Unity Foundation in New York. Together they form a brief but very comprehensive treatment of the whole subject of organic reunion.

The opening address by Dr. Parkes Cadman on the question "Can a Divided Church Meet the Challenge of the Present World Crises" is a notable introduction to the theme of the book and captures the reader's approving interest as he turns to the more practical discussions which follow.

For the busy minister, Dr. Thomas J. Garland's survey of the "Steps Toward Organic Unity" is most rewarding. After a rapid glance over the progress toward unity in Canada, Australia, and South America, the author turns to the United States and mentions approvingly both the action of the Presbyterian Church in the adoption in 1918 of the Overture on Organic Unity and the Concordat of the Episcopal and Congregational Churches. Were he writing to-day, he doubtless would express keen disappointment at the cold reception accorded the former step toward unity. His lucid discussion of the mooted question of episcopacy is worth quoting. "There are many who believe that Episcopacy is a safeguard for catholicity and for the required transmission of the historic ministry, but they do not claim this as their exclusive right, but as holding it in trust for all who equally with them belong to the Body of Christ, and whom they recognize as members of Christ's Church. The desire is not absorption, but to give to all ministers the same unquestioned rights and privileges in the Church of Christ."

The scholarly discussion of the historic "Causes Leading Up to Disunity" by Dr. Arthur Cushman McGiffert is another illuminating chapter. He discusses four great schisms in the Christian Church: the temporary division arising in the second century as the result of the Gnostic Controversy, the split between East and West culminating in the year 1054, the separation into Protestants and Catholics during the time of Luther, and the break a century later following the rise of Socinianism. Dr. McGiffert's theological position appears in his approval of the Rationalistic and Unitarian fruits of this last division. He summarizes his discussion of these four schisms with the remark that the causes leading to disunity are by no means identical with the causes that keep churches

Literature

divided and that the reasons given by the churches themselves are far from accurate.

Bishop William Fraser McDowell follows with an address on the "Obstacles in the Way" of unity. His discussion is somewhat disappointing in that he omits what most writers on the subject regard as the greatest obstacle to union, namely the fact that Christians "hold two almost antipodal views of the Church." When one reads Bishop Gore's book on the Church in which he regards the church as the seat of authority and the channel of revelation and looks upon the sacraments as the channel of grace, and then when one contrasts these beliefs with the reply of Dr. Glover to the Lambeth Appeal, he feels the chasm between the two positions. To Dr. Glover the church is "nothing but groups of free people who have been saved as individuals by the Gospel and whose relation to Jesus is purely a personal one, getting together voluntarily to comfort and encourage one another and to convert others by the gospel to the individual relationship to Christ." The reconciling of such contrasting views is a much greater difficulty than any of the six obstacles mentioned in the address of Dr. McDowell.

One cannot read the next address by Dr. Robert E. Speer entitled "Unity in the Mission Field" without deep feelings of regret that the Church at home has been so slow to profit by the great practical demonstration of the value of unity on the foreign field. "God be praised," he exclaims, "many of the denominational names are incapable of translation into the languages of the non-Christian world. You cannot translate Presbyterian or Methodist or Protestant-Episcopal into Chinese." Again, "I do not see why if Northern and Southern Presbyterians can unite in the atmosphere of Heathenism they cannot unite in a Christian land." Nor can any enlightened Christian.

"The Mind of the Master" by Dr. Henry Sloane Coffin is another somewhat disappointing chapter. One would expect a closer adherence to the theme and a more pointed examination of Jesus' teaching. After leaving the impression that the Master had never in mind to establish a separate church, he diverts from his subject to discuss what might more properly be termed the factors leading to unity.

The concluding address is by Dr. Ethelbert Talbot: "The Next Step". In his opinion it is "to endeavor to unite as far as possible, our various Evangelical Churches into which so much of our American Christianity is divided so as to form a visible Organic Union." Is that a step or the goal to be reached after the denominational families begin to function as a unit?

The reader leaves the book with an increased consciousness of the importance of the problem of Christian unity and with a sincere resolve to do an individual Christian's part in fulfilling the prayer of the Master "that they all may be one as thou Father art in me and I in thee, that they also may be one in us." The book is distinctly worth reading.

W. W. McKINNEY, '19.

Elizabeth, Pa.

The Bulletin of the Western Theological Seminary

The Progress of Church Federation. By Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. New York: Fleming H. Revell. 1917. \$1.00.

To those who have set their faces like flint toward an organic union of the denominations, this volume will, doubtless, afford little of interest. To all others, however, this book, by the well known General Secretary, will be found most interesting and instructive.

Of the seven chapters, the first contains the meat of the entire book. Entitled, "Christian Co-operation, the Call of the Age", it sets forth the position of the Protestant Churches to-day in a way that shames, encourages, and thrills us. "Federal unity", says Dr. Macfarland, in his opening sentence, "is simply denominationalism in co-operation". The appalling tragedy has been, however, that the various denominations did not co-operate. He cites the alarming results in many phases, particularly the Home Mission field. Consider a situation such as this:

"In one (western) state seventy-five thousand people resided five miles or more from a church. A rich valley, with a population of five thousand, capable of supporting fifty thousand people, had but one church. In another state fourteen counties had but three permanent places in each for worship".

When the Federal Council investigated Colorado, a few years ago, it found

"...one hundred and thirty-three communities, ranging in population from one hundred and fifty to one hundred thousand souls, without Protestant churches of any kind.... In addition to these there were four hundred and twenty-eight towns large enough to have post-offices, but without any churches, and whole counties were discovered without any adequate religious service".

The reason such conditions can and do exist is simply lack of united action. That, in turn, springs from the fact that "we remembered that we were of Paul, or of Apollos, while we forgot that we were all of Christ".

Now, how will this unity of action be brought about? Our author is convinced that it will come "not so much by abstract process, as by concrete experience". Debates, resolutions, speeches,—these will never bring unity. Only the immediate, pressing problems of social, economic, political, and spiritual life will effect it.

Thoroughly conversant with the work of the Federal Council, we cannot blame Dr. Macfarland for feeling that that is in a fair way to remedy these ills. To him, the Council is "unity without uniformity; diversity without divisiveness; comprehensiveness not competition or compulsion".

As we examine the bulk of the volume, we must in all honesty admit that he makes out a good case for the Council. Here is a mass of information concerning the machinery of the Federal Council that is highly illuminating. To most people, we dare say, the Council, with its thirty constituent bodies, has appeared to be a more or less paper organization. We have been bewildered with the seemingly endless "commissions", "committees", and "direc-

Literature

tors." A perusal of this book will eliminate all this. Giving a brief outline of the organization of the Council, he gives a brief summary of the work accomplished by each of the commissions and secretaries during the quadrennium of 1912-1916. Eight full page half-tones add to the interest. Matter such as this—statistics and documents, etc.—all too easily become dry and abstract. Dr. Macfarland's facile pen has, however, made it a really fascinating story.

RALPH V. GILBERT, '16.

Girard, Pa.

Christian Science and the Catholic Faith—Including a brief account of New Thought and Kindred Mind Movements. By Rev. A. Bellwald, S.M., S.T.L., Professor of Theology at the Marist College. New York: The Macmillan Company. 1922. \$2.50.

This interesting volume is not only an addition to the increasing number of books which discuss Christian Science, but it offers considerable information concerning the history of Mrs. Eddy and the Science, and treats, as its title suggests, the related movements. It is very fair and courteous, almost lacking at times in a proper severity of criticism, though the author may suppose the mere statement of a fact is sufficient to call out judgment. As will be apparent from his chapter topics, such as "Mind Cures Past and Present", "The Modern Mind Cure Movements", "The Metaphysical Basis of Christian Science and New Thought", "The Fact of Mental Cures and Their Explanation", "Methods of Mental Healing", he considers the progress and success of Christian Science as explicable from a philosophical or psychological point of view. A proper condemnation appears in his chapter on "Ethics of Modern Mind Movements", wherein he calls attention to the assignment to health of the very highest rank, to "the moral code of Christian Scientists as not an exalted one. It represents a refined epicureanism", and he asserts, "to ban all worry is to stunt the conscience."

His chapter on "The New Movement vs. Miracles" is perhaps not directly related to his subject, but it is very wise and scholarly. He emphasizes what Mark Twain and Dr. Snowden and others have condemned, that Mrs. Eddy and her followers have no conception of truth in language, and persistently twist and change and misuse. As Twain said: "Of all the strange and frantic and incomprehensible and uninterpretable books which the imagination of man has created, surely this one is the prize sample". So Mrs. Eddy says: "Pantheism may be defined as a belief in the intelligence of matter", but really it is the doctrine that the universe is God, and that is Mrs. Eddy's belief. Our author, considering the attraction of Christian Science, says: "Whether it be that its appeal does not interest the lower classes, or that Christian Science is too expensive a luxury to indulge in, the fact is that the Christian Science congregations are largely composed of the well-to-do, with a fair sprinkling of educated men among them"; and then he says: "Men love a certain amount of mysticism, it warms and cheers the dullness of everyday life, and if it adds no special burdens to man's duties, large circles of our population will welcome it. Mrs. Eddy has largely succeeded in supplying this need of the many un-

The Bulletin of the Western Theological Seminary

churched, and of such among church members as do not find in their congregations anything equivalent to this soft and easy mysticism." His chapter on "The New Movement Versus Miracles" is a courteous arraignment of the higher critics, with a doubt as to the value of the theories of Drs. Worcester and McComb.

At the end of the volume is a very valuable Bibliography, giving in different lists those who favor and those who are opposed to this movement, as well as the narratives and history.

S. J. FISHER.

Pittsburgh, Pa.

Children's Gospel Story-Sermons. By Hugh T. Kerr, D.D. New York: Fleming H. Revell Co. 1921. 180 pp. \$1.25.

In 1911 Dr. Kerr wrote "Children's Story Sermons", in 1915 "Children's Missionary Story Sermons" and now that "Children's Gospel Story-Sermons" has been published we have a juvenile trilogy that is a real contribution to the rapidly increasing library of sermons for boys and girls.

Gathered into condensed compass are interesting and inspiring talks for fifty-two Sundays, on varying themes. "Simplicity has been aimed at but the great central doctrines of the Christian faith have not been neglected", as the author writes in his Foreword. Some of his experiences in France with the Y. M. C. A. are here recounted.

With characteristic modesty, the author declares: "If this volume succeeds in interesting one outstanding boy to become a minister who will preach better Story Sermons than these, the purpose of this book will have been secured". In the parlance of the street, one may truthfully add, that if he can preach better to boys and girls than this volume shows, he will be "going some".

STANLEY A. HUNTER.

Pittsburgh, Pa.

Snowden's Sunday School Lessons 1923. By Rev. James H. Snowden, D. D., LL.D. New York: The Macmillan Company. 1922. \$1.25.

This is a book for which some of us have been looking for some time. A clear concise exposition of the Sunday School lesson, with practical applications. Written in an expository style, it keeps us close to the Scripture passage and still proves very flexible in applying the passage to everyday life and needs.

The comment is not verse by verse but the outstanding suggestions of the whole passage are expounded. It explains the heart of a Scriptural passage.

One of the most valuable features of the book is its gallery of vivid portraits, achieved largely through the use of metaphor and simile. "Paul", he says, "cut his channel through his day and generation, and down through the Christian centuries, as mountain streams cut their way through canyons down to the sea."

For those who like to see the English language used in a dazzling way, there is a wealth of examples such as this from the

Literature

Heavenly Vision: "A blinding blaze of light burned through the sky above him, and the proud persecutor was unhorsed." This alliterative language gives the effect of a bolt of lightning and is not easily forgotten. Memorable passages in the book ought to be pointed out more at length, for a book like this is the life-blood of a man poured out in metaphor and allegory, in flashes of intuition into the spiritual word, that have given to the mind of the author a coherent scheme of things, a warm conviction of God's grace and power. There are attractive features that ought to be noted such as the size of the volume, compactly bound and easily carried, such as the quality of the paper which is pleasing to the touch.

But the qualities we look for in a book so widely read so constantly used as a source of reference in homes and churches situated among green hills and on vast river plains; standing by the side of well beaten brown roads, where a tuft of evergreen shadows the steeple; shone on by the morning sun in massive cities by the sea, are the qualities that inspire faith, strengthen love, and engender hope.

This book glows with the love of God, whose Presence is the secret of a great peace which pervades the expositions. Reverence is written on every page, a reverence for the grandeur of the works of God, whose universe is saturated with sublime thought to the last atom. The outflowing energies of divine grace and their reception in our needy spirits is vividly pictured because profoundly experienced, and the life-giving power of Christ, enduring the cross for the joy of the resurrection, makes itself powerfully felt in strong and beautiful words that kindle enthusiasm and stir the reason.

Above all, of great value for all who will see it is a texture of conviction that the same Spirit who presides over the geologic ages and nightly hangs out his silvery lamps in the heavens is at work in and upon and with us, chiselling and moulding us, and making us His workmanship, the recognition of which is attended by a sense of the glory of spiritual things.

There is in this book what every teacher knows he needs—the contagion of a spiritual life rejoicing in God. There plays over these 390 pages a bright and beautiful life of faith, the illumination of many years of study and thought. There is a wistful glance now and then at light seen touching sapphire towers far within the city of God, through whose gates a throng of Sunday School Scholars yearly goes to become, themselves, a host of shining ones. There is the allurements of the House of the Father, and the sense of invitation to share Christ's banquet table which makes this a book of very great value.

The studies are grouped under the heads of Jesus the World's Saviour; Studies in Luke, First Quarter; Great Men and Women of the Bible, Second Quarter; Great Men and Women of the Bible, Third Quarter; The Missionary Message of the Bible, Fourth Quarter.

Devotional Reading of the Bible is suggested for each day's study, and reference material is amply indicated.

GEORGE M. DUFF, '14.

Riverdale-on-the-Hudson, N. Y.

The Bulletin of the Western Theological Seminary

Earth Evolution and Its Facial Expression. By William Herbert Hobbs, Professor of Geology in the University of Michigan. New York: The Macmillan Company. 1921. \$3.00.

This is a profound scientific discussion of the process of earth formation and the changes of continents and seas that attended this cosmic evolution. The different shapes the earth has passed through in the process, the state of its interior, the nature of volcanoes and earthquakes, the formation of mountain ranges and sea basins and many other such intensely interesting questions are discussed in the light of the latest knowledge and speculation in the field of geology.

A Book of Remembrance. Selections from the Notebook of David Gregg. New York: Fleming H. Revell Co. 1921. \$2.00.

Few men made a deeper impression as a preacher in his day than David Gregg. As pastor in New York, Boston, and Brooklyn he attracted large audiences by his eloquent sermons, each one of which was a stately cathedral of logical thought and poetic imagination. He kept a notebook in which he jotted down his thoughts from day to day for his own private use, but when examined by his friends they thought, and thought rightly, they were worth publishing. They have brought out this volume, and many will be glad to remember him by reading these thoughts that are so suggestive and often scintillant with his genius. The volume will be especially prized in this city in which Dr. Gregg was born and reared and in which he rendered his last public service as the first president of this Seminary.

Necrology

Baker, James Robinson Born, Washington Co., Pa., Oct. 30, 1861; Washington and Jefferson College, 1886; Seminary, 1888-91; licensed, Sept. 22, and ordained, Oct. 27, 1891, Presbytery of Clarion; stated supply, Brockwayville, Pa., 1891-6; pastor, Lycoming, Newberry, Pa., 1896-1919; died, Williamsport, Pa., Mar. 30, 1922.

Beatty, Samuel Jamieson Born, Washington Co., Pa., June 10, 1839; Jefferson College, 1864; Seminary, 1864-7; licensed, 1867, Presbytery of Pittsburgh; ordained, 1877, Presbytery of Catawba; professor (Hebrew, Latin, Physics and Chemistry), Biddle University, and missionary in neighboring churches, 1872-91; died Lansdowne, Pa., June 16, 1921.

Brownlee, Edmund Stanley Born, Washington, Pa., March 31, 1857; Washington and Jefferson College, 1886; Seminary, 1886-9; licensed, April, 1888, Presbytery of Washington; ordained, April, 1890, Presbytery of West Virginia; pastor Ravenswood, W. Va., 1889-90; Mt. Vernon, Io., 1891-3; Appleton City, Mo., 1894-7; Kansas City, Kan., 1898-1900; Council Grove, Kan., 1901-6; Trenton, Mo., 1906-9; Greenfield, 1910-16; Appleton City, 1917-21; died, Appleton City, Mo., July 4, 1921.

Dickinson, Edwin Hastings Born, Amherst, Mass., Sept. 10, 1843; Amherst College, 1865; Seminary, 1877-80; D.D., Richmond College, Va., 1906; licensed, Apr. 23, 1879, and ordained, Dec. 21, 1882. Presbytery of Blairsville; pastor, Pleasant Grove, Pa., 1882-1921; teacher, 1865-73; professor (Latin and Mathematics), Greensburg Seminary, 1882-8; principal, Ligonier Classical Institute, 1888-1921; died, Ligonier, Pa., Aug. 1, 1921.

Dinsmore, John Walker Born, Washington Co., Pa., Mar. 13, 1839; Washington College, 1859; Seminary, 1859-62; D. D., Illinois Wesleyan University, 1877; LL.D., Washington and Jefferson College, 1896; licensed, April 25, 1861, Presbytery of Washington; ordained, June 28, 1863, Presbytery of Winnebago; stated supply 1861-3; pastor, Cambria and Prairie du Sac, Wis., 1864-70; Bloomington, Ill., 1870-91; First Church, San Jose, Cal., 1891-1901; supply and evangelist, 1901; moderator, Synod of Illinois, 1883; moderator, Synod of California, 1904; member Board of Visitors to U. S. Naval Academy, 1883; member, Board of Visitors to U. S. Military Academy, 1893, died, Los Gatos, Cal., Apr. 2, 1922.

Garroway, William Thompson Born, Kittanning, Pa., August 29, 1850; Westminster College, New Wilmington, Pa., 1879; Seminary, 1880-3; licensed, June 28, 1882, Presbytery of Kittanning; ordained, January 15, 1883, Presbytery of St. Clairsville; stated supply, Rayne Center, Harmony, and Mechanicsburg, Pa., 1882-3; pastor Woodsfield and Buchanan, Ohio., 1884-6; Utica, Pa., 1886-90; Niles, Ohio, 1890-4; Enon, Pa., 1894-8;

The Bulletin of the Western Theological Seminary

Melrose Ave., Allegheny, Pa., 1898-1900; stated supply, North Branch, Pa., 1907; evangelist, Pittsburgh, Pa., 1908- ; died Pittsburgh, Pa., Oct. 1, 1921.

Hawk, Jacob J. Born, near Leechburg, Pa., Oct. 13, 1836; Westminster College, New Wilmington, Pa., 1869; Seminary, 1869-72; licensed, Apr. 5, 1871, Presbytery of Kittanning; ordained, June 4, 1873, Presbytery of Huron; pastor, Bloomville and Melmore, O., 1872-5; Greenwood and Raymore, Mo., 1877-8; College Springs, Io., 1878-80; Hopewell and Helena, Neb.; missionary Nebraska City, Neb.; evangelist until 1904; died, Wilksburg, Pa., Nov. 1, 1921.

Jones, George T. Born, Belmont Co., Ohio; Storer College, W. Va.; Seminary, 1890-3; ordained, 1893, Presbytery of Parkersburg; stated supply, Antioch (now known as Carver Memorial), Newport News, Va., 1893-1915; died Washington, D. C., Jan. 7, 1920.

Kerr, Harry Franklin Born, Lawrence Co., Pa., Mar. 2, 1873; Franklin College, New Athens, Ohio, 1896; Seminary, 1896-9; post graduate, University of Cincinnati; A. B., Franklin College; licensed, Apr. 1898, Presbytery of Mahoning; ordained, Oct. 3, 1899, Presbytery of Kittanning; pastor, Ford City, Pa., 1899-01; Savannah, Ohio, 1901-9; Sixth Church, Cincinnati, 4 years; Logan, Ohio, 8 years; teacher Savannah Academy, 2 years; died, Cadiz, Ohio, Dec. 20, 1921.

Kerr, James Horner Born, Turbotville, Pa., Apr. 3, 1847; Lafayette College, 1868; teacher Brainerd Institute, Cranberry, N. J. 1868-9; Seminary 1869-72; A. M., Lafayette College, 1871; licensed, Apr. 19, 1871, Presbytery of Northumberland; ordained, May 1, 1873, Presbytery of Carlisle; stated supply, Pine Run, Pa., April—October, 1872; pastor, McConnellsburg, Green Hill and Wells Valley, Pa., 1873-5; pastor, Rural Valley, Pa., 1876-85; stated supply, Park River, N. D., June—October, 1885; pastor, Sinking Creek and Spring Mills, Pa., 1886-9; stated supply, Sheldon, N. D., 1889-92; stated supply, Casey, Io., 1893-6; pastor, Casey, Io., 1896-8; stated supply, S. Waukegan, Ill., 1899; pastor, North Chicago, Ill., 1900-10; pastor, Orangeville, Pa. 1910-18; died, Orangeville, Pa., Jan. 18, 1922.

Lewis, Edward Payson Born, Lewisville, Pa., Mar. 14, 1841; Washington College, 1860; Seminary, 1861-4; licensed, Apr. 1864, Presbytery of Blairsville; ordained, 1865, Presbytery of Highland; pastor, Atcheson, Kan., 1864-8; Brownsville, Pa., 1868-72; Waynesburg, Pa., 1873-5; Rochester, 1875-80; Fairfield, Ill., 1880-5; Mt. Vernon, 1885-90; Ninth, St. Paul, Minn., 1890-9; stated supply, South St. Paul, Minn., 1901-3; evangelist, St. Paul, Minn., 1904-7; stated supply Del Norte, Col., 1908-9; supply, Pueblo, Col., 1910-14; honorably retired, 1915; Los Angeles, Cal., 1914-20; died, Los Angeles Cal., Oct. 17, 1920.

Lewis, Leander Miles Born, Worth, Mercer Co., Pa.; Westminster College, New Wilmington, Pa., 1879; Seminary, 1879-82; A. B., Westminster College, Pa., 1879; D. D., Franklin College New Athens, Ohio, 1907; licensed, Apr. 1881, Presbytery of Shenango; ordained, Nov. 3, 1882, Presbytery of Pittsburgh;

Necrology

pastor, Fairview, Thomas, Pa., 1882-9; pastor, Central, Canonsburg, Pa., 1889-96; pastor, Sinking Valley and Lower Spruce Creek, Pa., 1896-1914; invalid, Detroit, Mich., 1914-22; died, Detroit, Mich., Mar. 24, 1922.

Monod, Theodore Born, Paris, France, Nov. 6, 1836; B. Sc. and M. A.; University of Paris, 1854; law student, 1855-8; Seminary, 1858-61; licensed, Jan. 8, 1861, Presbytery of Allegheny; ordained, July 2, 1861, Presbytery of Chicago; pastor, second Church, Kankakee, Ill., 1861-3; pastor, Chapelle du Nord, Paris, France, 1864-74; pastor, Reformed Church, Paris, 1878-1906; agent, home missions, France, 1875-7; editor, *Le Libérateur*, 1875-9; died, Paris, France, Feb. 26, 1921.

Author: *Regardant a Jésus; Le Chrétien et sa Croix; De quoi s'agit-il?; La Volonté de Dieu; Le don de Dieu* (English ed. Life More Abundant); *Loin du Nid; Au Vent la Voile*.

Moore, William Reed Born, Mercer Co., Pa., Feb. 24, 1840; Westminster College, New Wilmington, Pa., 1868; Seminary, 1868-71; licensed, Apr. 28, 1870, Presbytery of Beaver; ordained, Aug. 22, 1871, Presbytery of Erie; pastor, Girard, Pa., 1871-86; Centralia, Ill., 1887-91; Synodical evangelist, 1891-7; evangelistic and other ministerial work, Oberlin, Ohio, 1892-5; honorably retired, 1901; Los Angeles, Cal., 1906-7; Oberlin, Ohio., 1909; Milwaukee, Ore., 1910-21; died, Milwaukee, Ore., Nov. 22, 1921.

Sawhill, Elden Olifaunt Born, Claysville, Pa., May 30, 1861; Washington and Jefferson College, 1885; Seminary, 1885-8; licensed, Apr. 13, 1887, Presbytery of Washington; ordained, September 11, 1888, Presbytery of Shenango; pastor, Petersburg, Ohio, and Enon, Pa., 1888-94; Watson Memorial, Allegheny, Pa., 1894-1904; stated supply, First, Pine Creek, Pa., 1908; evangelist, 1906-7; Mission work, Presbytery of Pittsburgh, 1911-21; died, Pittsburgh, Pa., Apr. 24, 1922.

Stewart, David Harold Born, Dallas, W. Va., Feb. 16, 1855; Washington and Jefferson College, 1879; Seminary, 1879-82; D. D., Emporia College, 1899; licensed, May, 1881, Presbytery of Pittsburgh; ordained, May 9, 1883, Presbytery of Des Moines; pastor, Seymour and Promise, Io., 1882-84; Hutchinson, Kan., 1884-88; El Dorado, 1888-93; Arkansas City, 1893-1900; Hiawatha, 1900-04; Wellington, 1904-19; Belle Plaine, 1919-21; died, Belle Plaine, Kan., May 23, 1921.

Wrote: booklet, *Thirty years of Presbyterianism in Hiawatha, Kansas*.

Tappan, David Stanton Born, Steubenville, Ohio, Apr. 2, 1845, A. B. 1864, A. M. 1886, Miami University; Seminary, 1864-67; A. M. University of Wooster, 1878; D. D., Lenox College, 1887; LL. D., University of Wooster, 1899; licensed, Apr. 1866, Presbytery of Allegheny; ordained, Apr. 1868, Presbytery of Des Moines; pastor, Chariton, Io., 1868-71; Mt. Pleasant, Io., 1871-90; Portsmouth, Ohio., 1890-99; Circleville, Ohio., 1902-13; U. S. Army, 1862; principal Academy, Slate Lick, Pa., summer, 1865; principal, Academy, Callensburg, Pa., summer, 1866; teacher, Female Seminary, Mt. Pleasant, Io., 1876; pres-

The Bulletin of the Western Theological Seminary

ident, Miami University, 1899-1902; permanent clerk, Synod of Iowa South, 1871-82; stated clerk, Synod of Iowa, 1882-90; moderator, Synod of Ohio, 1898; stated clerk, Presbytery of Columbus, 1906-13; honorably retired, 1915; died, Los Angeles, Cal., Mar. 20, 1922.

Wrote: History of Presbyterianism in Iowa, 1887; article, The Synod of Iowa, in Presbyterian Encyclopedia, 1884.

Taylor, Zachariah B. Born, Clinton, Pa., Dec. 24, 1853; Washington and Jefferson College, 1880; Seminary, 1880-83; licensed April, 1882, Presbytery of Washington; ordained, June 24, 1884, Presbytery of Clarion; pastor Reynoldsville, Pa., 1884-87; Scottdale, Pa., 1887-90; Independence and Harrisville, 1890-94; missionary Dakota and Minnesota, 1895-97; pastor elect, Harrisville, Pa., 1898-04; missionary, North Dakota; residence, Haysville, Pa., 1906-9; Swissvale, Pa., 1910-18; honorably retired, 1917; Ballston Spa., N. Y. 1919-21; Newburgh, Ind., June 1921; died, Newburgh Ind., July 5, 1921.

Armstrong, Frank Elmer Born, West Alexander, Pa., Dec. 24, 1862; Washington and Jefferson College, 1884; Seminary, 1884-6; Union Theological Seminary, 1886-7; licensed, Apr. 1886, Presbytery of Washington; ordained, July 5, 1888, Presbytery of St. Louis; pastor, Union, Mo., 1887-8; pastor, Washington, Mo., 1888-91; stated supply, Evanston, Wyo., 1891-2; Kingwood, W. Va., 1892-4; pastor, Allen Grove and Limestone, W. Va., 1894-01; Vienna, Ohio, 1902-3; mission work, Imperial, Pa., 1903-4; pastor, New Baltimore, Mich., 1904-6; pastor, Plainfield and Undilla, 1907-12; pastor, Concord, 1912-17; Marlette, 1917-21; died Marlette, Mich., May 25, 1921.

Clark, James Buchanan Born, Manor Dale, Murrys ville, Westmoreland Co., Pa., Oct. 28, 1855; Washington and Jefferson College, 1880; Seminary, 1880-1; Princeton Theological Seminary, 1884; licensed, Apr. 18, 1882, Presbytery of Blairsville; ordained, Oct. 16, 1884, Presbytery of Chester; pastor, New London, Pa., 1884-6; Lower Mount Bethel, Pa., 1888-92; Mt. Afry, N. J., 1893-1902; Dayton, N. J., 1902-22; died, Philadelphia, Pa., Apr. 28, 1922.

Currie, Horace Charles Born, Altoona, Pa., Oct. 24, 1863; evangelist, 1896-1908; Seminary, 1908-9; licensed, Apr. 13, 1909, and ordained, May 26, 1910, Presbytery of Pittsburgh; pastor, Duquesne, Pa., 1909-10; Shirleysburg and Orbisonia, Pa. 1911-13; pastor, West Elizabeth and stated supply, Courtney and Elrama, Pa., 1914-15; pastor, California, Pa., 1916-21; died, McKeesport, Pa., May 30, 1921.

Fox, John P. Born, Knox Co., Ind., Oct. 15, 1831; Hanover College, 1859; Seminary, 1859-61; licensed, Apr. 13, 1861, Presbytery of Vincennes; ordained, 1862, Presbytery of Palestine; stated supply, Newton and New Hope, Ill., 1861-6; Plattsburg, Crooked River, and Mirabile, Mo., 1866-8; pastor, Hamilton, 1868-9; stated supply, Carlisle, Ind., 1870-4; Spencer, Ind., 1874-6; Indiana, Ind., 1876-9; Royal Oak and Smyrna, Ind., 1879-81; evangelist, Vincennes, Ind., 1882; Carlisle and Ohio, Ind. 1883-4; stated supply, Smyrna, Ind., 1885; Koleon, Ind.,

Necrology

1886; Salem, Ind., 1886-8; W. Salem, 1887-9; Bruceville, 1887-8; Worthington and Howesville, 1889; Poland and Olive Hill, 1890-1; Carlisle, 1891; stated supply, near Terre Haute, Ind., 1892-1905; honorably retired, 1906; residence, Terre Haute, Ind., 1906-21; died, Indianapolis, Ind., July 3, 1921.

Hazlett, Silas. Born, Mifflin Co., Pa., May 12, 1824, Jefferson College, 1848, Seminary, 1848-50; licensed, 1850, and ordained, 1851, Presbytery of Oxford; stated supply, College Corners, Ohio, 1851-6; Lake City, Minn., 1856-60; stated supply, Glasgow and Harmony, Minn., 1861-93; honorably retired, 1910; died, Lake City Minn., Nov. 6, 1919.

Rodgers, Joseph Hall Born, Armstrong Co., Pa., Sept. 25, 1861; Grove City College 1894-6; Western Theological Seminary, 1896-9; licensed, 1898, and ordained, 1899, Presbytery of Allegheny; stated supply, Vineland, Wash. 1900-04; pastor, Dalton, Ohio, 1905-06; Manchester, Ohio, 1907-10; stated supply, St. Cloud, Fla., 1910-11; pastor, Venice church, Ross, Ohio, 1913-16; died, Kittanning, Pa., Feb. 21, 1919.

Scott, Winfield C. Born, New Salem, Fayette Co., Pa., Apr. 6, 1851; Waynesburg College, 1875; Seminary, 1876-7; Lane Theological Seminary 1879; B. S. and A. M., Waynesburg College; licensed, Apr. 24, 1878, Presbytery of Redstone; ordained, Oct. 1, 1879, Presbytery of Solomon; stated supply, Bluffton and Wapakoneta, Ohio, 1878; Bennington and Culver, Kansas, 1879-83; pastor elect, Elk Grove, Cal. 1884-93; stated supply, Bandon, Ore. 1893-98; stated supply, Lafayette and Whiteson, Ore. 1898-1900; Dinuba and Sanger, Cal. 1900-03; pastor, Fillmore, Cal. 1903-08; pastor, Lompoc, Cal., 1908-9; stated supply, Lakeport, 1909-10; Cayucos, Morro and Cambria, 1910-13; occasional supply, Santa Barbara, 1913-18; mayor of Bandon, Ore. 1896-7; stated clerk, Presbytery of Sacramento, 1886-93; Santa Barbara, about six years; died Santa Barbara, Cal., Nov. 7, 1919.

Wilson Alexander Courtland Born, Masontown, Pa., Mar. 9, 1852; College of New Jersey, 1874; Seminary, 1874-76; Northwestern Theological Seminary, 1876; licensed, Apr. 1876, Presbytery of Redstone; ordained, 1878, Presbytery of Ottawa; pastor, Grand Ridge, Illinois, 1877-79; Chestnut St., Erie, Pa., 1879-80; Elmwood, 1881-83; pastor elect, Gilman, Ill., 1883-88; pastor, Milford, Mich., 1888; died Milford, Mich., Mar. 23, 1920.

Alumniana

CALLS

Rev. J. S. Axtell, 1874, San Mateo, Fla., to Crescent City, Fla.

Rev. Henry C. Prugh, 1898, East Brady, to Concord and Goheenville Churches in Kittanning Presbytery.

Rev. S. L. Johnson, 1913, Khedive, Pa., to Youngwood, Pa.

NEW ADDRESSES

Rev. J. L. Ewing, 1893, Philadelphia, Pa., to 132 Bryant St., Rahway, N. J.

Rev. H. B. Hummel, D.D., 1893, Boulder, Col., to Colorado Springs, Col.

Rev. Frank Sneberger, 1921, Coraopolis, Pa., to 407 Church St., Jessup, Pa.

GENERAL ITEMS

1869

Rev. John Junkin Francis, D.D., last April preached his closing sermon in the Presbyterian Church of Afton, N. Y., at which time all the churches in the town united in the service at the Presbyterian Church. This sermon marked the close of a successful pastorate of ten years in Afton. Dr. Francis has had a remarkable ministry covering almost fifty-three years during which time he has been pastor of six churches.

1879

Upon his retirement from active work in India, Dr. J. C. R. Ewing was the recipient of many expressions of gratitude for the great service he had rendered. Dr. and Mrs. Ewing are now living in Princeton, N. J.

1881

Following closely on the announcement of his resignation from the presidency of Scotia Women's College, Concord, N. C., there has come word of the sudden death of Rev. A. W. Verner.

1882

Rev. J. S. Helm has resigned from the pastorate of the Cresson, Pa. Church. Both the elders and the trustees passed resolutions expressing appreciation of Mr. Helm's faithful service.

1894

The new edifice of the Hoboken Church at Blawnox is nearing completion. Rev. W. E. Howard, D.D., is the pastor.

1895

Revival services were conducted in Portersville Church, Rev. M. D. McClelland pastor, during the month of June, as a result of which 19 members were added.

Alumniana

Rev. W. C. Johnston has recently returned from West Africa, and during his short furlough will speak at a number of conferences.

1896

Rev. J. A. Stevenson, formerly pastor of Santa Ana Church, Cal., is now secretary of the City Church Federation of that place.

Under the leadership of Rev. J. R. McCartney the First Church of Waterloo, Iowa, is erecting a \$200,000.00 edifice for worship and religious education.

1898

An average attendance of 112 each Sabbath over an eight year period is the unusual record attained by the Men's Bible Class of Vance Memorial Church, Wheeling, W. Va. Rev. J. M. Potter, D.D., is the pastor.

1899

Dr. and Mrs. A. L. Wiley have returned to their work in Ratnagiri, India. They went by way of Japan and China.

1901

The July issue of the "Bull's Eye", a periodical devoted to the interest of the Ohio National Guard, contains an article by Rev. Charles F. Irwin. Mr. Irwin is chaplain of the 147th Infantry, with headquarters at Cincinnati.

1902

Rev. Charles N. Magill, D.D., and Mrs. Magill, who are located at Tayabas Station, Philippine Islands, are rejoicing in the possession of a new Dodge car, a gift from the ladies of the Third Presbyterian Church of Pittsburgh. Dr. Magill, writing in "The Philippine Presbyterian", says: "We have been at the mercy of the local cocheros (liverymen, if they may be called with such a dignified name), who asked what they pleased, and came, or did not come, when a date for starting was set, just as they pleased. . . . It is a relief to be able to pack our belongings and get in and go when we like."

1905

Rev. J. Stewart Kunkle of Lien Chow, China is located during his furlough at Saltsburg, Pa. He will deliver the lectures on the Severance Foundation this year at the Seminary.

1906

Great progress in every department of activity marked the twelve year pastorate of Rev. W. R. Craig, D.D., in Butler, Pa. Dr. Craig recently began his work as pastor of the First Church of Latrobe, Pa.

1907

With an enrollment of 320 representing 15 nationalities, the Daily Vacation Bible School conducted during July in Maurice Wilson Chapel, Dayton, O., was a conspicuous success. Rev. H. K. Miller is the pastor.

1910

A wide circle of friends extends sympathy to Rev. Geo. Taylor, Jr., pastor of the First Church of Wilkinsburg, in the loss he sustained in the sudden death, on August 16, 1922, of his wife, Mrs. Eva Moore Taylor.

The Bulletin of the Western Theological Seminary

1911

During the three years in which Rev. John L. Howe has been President of Highland College, Highland, Kansas, great progress has been made. Until last year only one year of College work could be offered, lack of funds making it impossible to put on a two year program. Business men of the town and community have overcome this difficulty and in connection with the accrediting committee of the University of Kansas, have made it possible for students to receive university credit for the first two years of college work.

1912

Rev. E. J. Travers conducted in the First Church of Lonaconing the largest Daily Vacation Bible School held during the past summer in the state of Maryland. The enrollment was 249.

1915

A marked growth in interest and attendance is an encouraging feature of the work in Richmond, Pa., Church, Rev. C. I. Steffey, pastor.

That the work of Rev. G. P. West in the Fairview Church at Thomas is appreciated was evidenced recently when the congregation presented to him a 1923 model Ford touring car.

1916

Rev. R. V. Gilbert, pastor of the First Church, Girard, Pa., is preaching a series of sermons on "Modern Questions". The New Era Bible Class of that church has arranged an attractive social program for the winter.

1917

Interesting features of the Daily Vacation Bible School conducted by Central Church of McKeesport, Pa., Rev. LeRoy Lawther pastor, were: an enrollment of 173 with an average of 74; 10 nationalities represented and 23 different churches; 22 Catholic children enrolled.

1918

Rev. H. A. Gearhart, formerly pastor at Bakerstown, Pa., has gone to Scotland for further study.

1919

A paragraph out of a recent letter from Rev. D. A. Irwin, of Yih sien, Shantung, China, gives some idea of what a busy life a missionary leads. Last year he spent most of his time in the study of the Chinese language. Besides this work he did local evangelistic work, taught a normal training course (in Chinese) in the Boys' Industrial High School, and spent five or six weeks in famine relief work last spring. This year, besides studying, teaching, and doing evangelistic work locally and in the country, he will have charge of all the country schools in his district, and be station treasurer.

1921

Rev. W. L. Moser, of Mars, Pa., is spending the year in study at the University of Edinburgh as a Seminary fellow.

Rev. J. A. Martin is also pursuing a year of graduate work in the University of Edinburgh.

Alumniana

1922

On June 1, 1922 Rev. Paul L. Warnshuis and Miss Ruth D. Horn were united in marriage. Mr. and Mrs. Warnshuis are now in Mexico City, studying Spanish, preparatory to taking up Home Mission work in the United States.

Rev. W. L. Millinger, is availing himself of the Seminary fellowship by pursuing a year of study in Queen's College, Oxford.

Faculty Notes

Dr. and Mrs. Kelso sailed from Quebec for Liverpool on July 5th. After a delightful month in England they crossed to the Continent, witnessing the Passion Play at Oberammergau and spending some time in Switzerland. According to their original schedule they would have sailed from Marseilles for Alexandria on Sept. 27th, but this plan had to be abandoned on account of a strike of marine workers which tied up French shipping in the Mediterranean for several weeks. The latest word received, as this issue of the Bulletin goes to press, is to the effect that they will sail from Trieste on Nov. 3rd, arriving in Alexandria on the 6th, and in Jerusalem probably on the 8th. During the enforced delay in southern France they have made their headquarters at Nice, in a section of coast-land widely famed as one of the world's beauty spots. Dr. Kelso writes that in spite of disappointment at not being able to proceed with the journey the time is being spent restfully and happily.

The Presbyterian Banner quotes the following from the Stirling (Scotland) Observer of Oct. 3rd:—

"That distinguished native of St. Ninians, the Rev. Professor Christie of Pittsburgh, U. S. A., has just entered upon his eighty-seventh year. Although he had a somewhat serious illness some time ago, Dr. Christie has made a wonderful recovery. Mentally, the doctor is as alert as ever, still following keenly events on both sides of the Atlantic, and taking a very warm interest in things Scottish, specially those of his native district. Those of our readers who have come under his magical spell as a preacher, on his occasional summer visits to Stirling several years ago, when he occasionally conducted the service in local Churches, will, we are sure, join heartily with us in congratulating him upon the attainment of his eighty-sixth birthday, and in sending him all good wishes for himself and his family. We may mention that one of the doctor's sons, the Rev. John Christie, is a prominent minister in the American Presbyterian Church, and like his father, is an eloquent preacher."

Dr. Breed and his family are spending the winter in California. He writes from Hollywood, under date of September 13th, as follows:—

"You ask me to give you a 'short note' as to our doings and I do so, but I could write quite a volume of our experiences.

We left Pittsburgh in our Cadillac car June 26. (Mrs. Breed, Miss Esther, Allen, and myself). We drove to Cleveland, Chicago, St. Paul, and thence by the Yellowstone Trail to Seattle. We spent about a week in the Yellowstone Park, on the way. Leaving Seattle, we drove to Mt. Ranier and thence to Portland. From there we went out over the Columbian Highway to Hood River and visited Billy Sunday and family, taking dinner with him and staying several hours. I took a number of most interesting photographs of him and his surroundings, which I am not to publish. He was in khaki

Faculty Notes

and his wife in plain clothes. He has seventy acres in fruit, grain, and vegetables and about a thousand chickens and a small herd of cattle. He lives very modestly and simply. From Portland we drove South, to Lake Tahoe and on to Los Angeles. We crossed mountain ranges with wonderful views and went through 150 miles of giant red-woods. We drove in all nearly 6,000 miles (40 days driving and 58 days in all). We found the roads generally good and the hotels surprisingly comfortable. We kept well and were much favored every way by a gracious Providence. We had no accidents—not the least, and no mishaps worth mentioning.”

Dr. Schaff’s address at the Seminary on Oct. 4th., in connection with the celebration of the fiftieth anniversary of the beginning of the work of the American Revision Committee, has attracted much attention and comment. Dr. Schaff had closer personal contact with the revisers and their work than any other person now living, he having acted as amanuensis for the Committee during a part of the period of its labors. It is hoped that an article on the subject from his pen will appear.

The degree of Doctor of Philosophy, *magna cum laude*, was conferred upon Mr. Eakin by the University of Chicago at the autumn Convocation, September 1st.

The Bulletin of the Western Theological Seminary

The Elliott Lectures

It is a pleasure to announce the publication, by the Princeton University Press, of the Elliott Lectures for 1916, written by the late Pres. Alexander T. Ormond, Ph.D., LL.D., of Grove City College. The sudden death of Dr. Ormond occurred before the date set for the delivery of the lectures, and they were read in the Seminary chapel by Prof. R. F. Calder, Dr. Ormond's colleague in Grove City College. They have now been published by Dr. Ormond's children, under the title "The Philosophy of Religion", with a Foreword by former President Woodrow Wilson, and an Introduction by Dr. James A. Kelso. A review of this notable contribution to modern religious thought appears on page 55 of this Bulletin.

Centennial Celebration

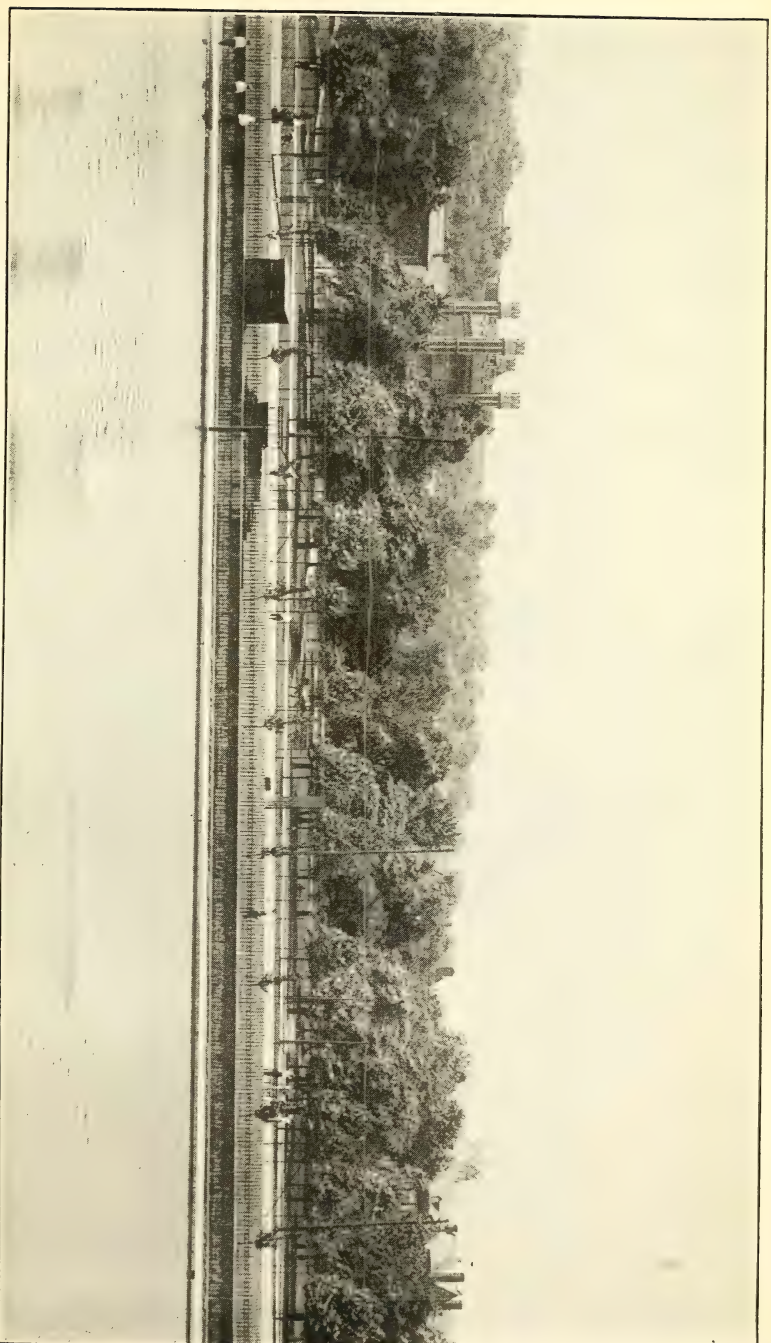
At the annual meeting of the Board of Directors, held May 4, 1922, a Committee on Centennial Celebration made the following recommendations, which were adopted:

(1) That the date of the celebration of the Centennial be set in the year 1927, as the work of the Seminary was commenced in 1827, and that the precise date be left for later determination.

(2) That, in order to have an appropriate celebration of this occasion, a history of the Seminary be prepared, a Biographical Catalogue be published, and a Memorial Volume with essays by members of the faculty and graduates be published.

(3) That the Committee be asked to be continued so as to develop these plans for the Centennial celebration, and make reports of the same from time to time.

(4) That the Centennial celebration be made prominent in the Bulletin by frequent notices concerning important events in the history of the institution.



Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK

Tower of Memorial Hall

CATALOGUE
1922 - 1923

THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY

Published quarterly, in January, April, July, and October
by the

TRUSTEES OF THE
Western Theological Seminary
OF THE
PRESBYTERIAN CHURCH IN THE UNITED
STATES OF AMERICA

Entered as Second Class Matter December 9, 1909, at the Postoffice at Pittsburgh,
Pa. (North Diamond Station), Under the Act of Aug. 24, 1912.

PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.

CALENDAR FOR 1923

WEDNESDAY, APRIL 25th.

Written examinations at 8:30 A. M.; continued Thursday, April 26th, Friday, April 27th, and Saturday, April 28th.

SUNDAY, APRIL 29th.

Baccalaureate sermon, First Presbyterian Church, Arch Street, N. S., 11 A. M.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, APRIL 30th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 1st, and Wednesday, May 2nd.

THURSDAY, MAY 3rd.

Annual meeting of the Board of Directors in the President's Office at 10:00 A. M.

Meeting of Alumni Association and Annual Dinner 3:30 P. M.
Commencement exercises, Conferring of diplomas and address to the graduating class, First Presbyterian Church, Sixth Avenue. 8 P. M.

FRIDAY, MAY 4th.

Annual meeting of Board of Trustees at 3:00 P. M.

Session of 1923-24

TUESDAY, SEPTEMBER 18th.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 19th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 20th.

Semi-annual meeting of the Board of Directors at 2:00 P. M.

WEDNESDAY, NOVEMBER 21st.

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

WEDNESDAY, NOVEMBER 28th. (noon)—FRIDAY, NOVEMBER 30th. (8:30 A. M.)

Thanksgiving recess.

SATURDAY, DECEMBER 22nd. (noon)—WEDNESDAY, JANUARY 2nd. (8:30 A. M.)

Christmas recess.

BOARD OF TRUSTEES

OFFICERS

President

RALPH W. HARBISON

Vice-President

CHARLES A. DICKSON

Secretary

THE REV. SAMUEL J. FISHER, D. D.

Counsel

T. D. McCLOSKEY

Treasurer

COMMONWEALTH TRUST COMPANY

TRUSTEES

Class of 1923

The Hon. J. McF. Carpenter
The Rev. W. A. Jones, D. D.
Daniel M. Clemson

Charles A. Dickson
John R. Gregg
Sylvester S. Marvin

Robert Wardrop

Class of 1924

Geo. D. Edwards
John G. Lyon
The Rev. S. J. Fisher, D. D.

R. D. Campbell
The Rev. P. W. Snyder, D.D.
Alex. C. Robinson

The Rev. Stuart Nye Hutchison, D. D.

Class of 1925

Joseph A. Herron
Ralph W. Harbison
Geo. B. Logan

*Oliver McClintock
Wilson A. Shaw
William M. Robinson

The Rev. William J. Holland, D. D., LL. D.

*Died, Oct. 10, 1922.

The Bulletin of the Western Theological Seminary

STANDING COMMITTEES

Executive

Geo. B. Logan	W. J. Holland, D. D.	George D. Edwards
Robert Wardrop	Oliver McClintock	S. J. Fisher, D. D.

Auditors

Geo. D. Edwards	R. D. Campbell	C. A. Dickson
-----------------	----------------	---------------

Property

R. W. Harbison	Geo. B. Logan	Alex. C. Robinson
----------------	---------------	-------------------

Finance

President, Treasurer, Secretary, and Auditors

Library

A. C. Robinson	John G. Lyon	J. A. Kelso, Ph.D., D. D.
----------------	--------------	---------------------------

Advisory Member of all Committees

James A. Kelso, Ph. D., D. D., *ex officio*

Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.;
semi-annual meeting, Wednesday following third Tuesday in
November, 3:00 P. M., in the parlor of the First Presbyterian
Church, Sixth Avenue.

BOARD OF DIRECTORS

OFFICERS

President

THE REV. HUGH T. KERR, D. D.

Vice-President

THE REV. WILLIAM HAMILTON SPENCE, D. D., Litt. D.

Secretary

THE REV. GEORGE TAYLOR, JR., Ph.D.

DIRECTORS

Class of 1923

Examining Committee

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Wm. H. Hudnut, D. D.	Wilson A. Shaw
The Rev. Hugh T. Kerr, D. D.	Dr. A. W. Wilson, Jr.
The Rev. George Taylor, Jr., Ph. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. J. Kinsey Smith, D. D.	
The Rev. William F. Weir, D. D.	

Class of 1924

The Rev. William R. Craig, D. D.	Charles N. Hanna
The Rev. David S. Kennedy, D. D.	George B. Logan
The Rev. Frederick W. Hinitt, D. D.	Alex. C. Robinson
The Rev. S. B. McCormick, D. D., LL. D.	
The Rev. William L. McEwan, D. D.	
The Rev. W. P. Stevenson, D. D.	
The Rev. A. P. Higley, D. D.	

The Bulletin of the Western Theological Seminary

Class of 1925

The Rev. Thomas B. Anderson, D. D.	W. D. Brandon
*The Rev. Jesse C. Bruce, D. D.	Dr. John C. Acheson
The Rev. Joseph M. Duff, D. D.	John F. Miller
The Rev. John A. Marquis, D. D.	
The Rev. J. M. Potter, D. D.	
The Rev. William H. Spence, D. D., Litt. D.	
The Rev. Stuart Nye Hutchison, D. D.	

Class of 1926

The Rev. Maitland Alexander, D. D.	T. D. McCloskey
The Rev. Wm. O. Campbell, D. D.	J. S. Crutchfield
The Rev. Geo. N. Luccock, D. D.	James Rae
†The Rev. Joseph T. Gibson, D. D.	
The Rev. J. Millen Robinson, D. D., LL. D.	
The Rev. John M. Mealy, D. D.	
The Rev. Samuel Semple, D. D.	

*Died Sept. 19, 1922.

†Died July 11, 1922.

STANDING COMMITTEES

Executive

S. B. McCormick, D. D.	S. N. Hutchison, D. D.
Joseph M. Duff, D. D.	A. C. Robinson
T. D. McCloskey	
James A. Kelso, Ph. D., D. D., <i>ex officio</i>	

Curriculum

A. P. Higley, D. D.	William F. Weir, D. D.
Samuel Semple, D. D.	J. S. Crutchfield

Annual Meeting, Thursday before second Tuesday in May and semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

FACULTY

THE REV. JAMES A. KELSO, PH. D., D. D., LL. D.

President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

*THE REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Apologetics

THE REV. DAVID RIDDLE BREED, D. D., LL. D.

Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.

Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.

Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, PH. D.

Associate Professor of Hebrew

THE REV. FRANK EAKIN, PH. D.

Instructor in New Testament Greek and Librarian

PROF. GEORGE M. SLEETH, Litt. D.

Instructor in Speech Expression.

MR. CHARLES N. BOYD

Instructor in Music

*Died, January 8, 1923.

COMMITTEES OF THE FACULTY

Conference

DR. SCHAFF AND DR. VANCE

Elliott Lectureship

DR. SCHAFF AND DR. SNOWDEN

Bulletin

DR. CULLEY AND DR. EAKIN

Curriculum

DR. FARMER AND DR. VANCE

Library

DR. CULLEY AND DR. EAKIN

Advisory Member of All Committees

DR. KELSO, *ex officio*

Assistant to Librarian

MISS SARA M. HIGGINS

Secretary to the President

MISS MARGARET M. READ

LECTURES

On the Severance Foundation

The Rev. J. Stewart Kunkle

"Religious Teachers of China"

1. "Confucius: the Historian as a Religious Teacher"
2. "Lao-Tzu: the Philosopher as a Religious Teacher"
3. "Micius: the Reformer as a Religious Teacher"
4. "Mencius: the Politician as a Religious Teacher"
5. "The Buddhist Missionary as a Religious Teacher"

Evening Lectures

The Rev. James Moffatt, D. D.

1. "History and Truth"
2. "Jesus and Brotherly Love"

Conference Lectures

"The Tabernacle" (with model), The Rev. T. J. Allen, D. D.

"How My Father Became a Christian", Mr. K. Appasamy.

"Christmas Readings from Charles Dickens," The Rev. J. H. Bausman, D. D.

"Ministerial Relief", The Rev. W. S. Holt, D. D.

"Preaching to Children", The Rev. Stuart Nye Hutchison, D. D.

"Missions in Africa", The Rev. W. C. Johnston, D. D.

"Persia", The Rev. Samuel M. Jordan, D. D.

"The Pima Indians", The Rev. Dirk Lay, D. D.

"The Every Member Canvas", Mr. David McConaughy.

"Prayer", The Rev. Robert MacGowan, D. D.

"Behind Gray Walls", The Rev. John Steele.

"Foreign Missions", The Rev. Ernest J. Weekes.

AWARDS: MAY, 1922

THE DIPLOMA OF THE SEMINARY

was awarded to

Clifford Edward Barbour

Walter Harold Millinger

Lewis Arthur Galbraith

Samuel Galbraith Neal

Elgie Leon Gibson

Roscoe Walter Porter

Lyman N. Lemmon

Emile Augustin Rivard

Ralph K. Merker

Paul Livingstone Warnshuis

James Wallace Willoughby

A SPECIAL CERTIFICATE

was awarded to

Archibald Ferguson Fulton

Daniel Hamill, Jr.

Basil A. Murray

THE DEGREE OF BACHELOR OF DIVINITY

was conferred upon

David Lester Say

THE SEMINARY FELLOWSHIP

was awarded to

Walter Harold Millinger

THE KEITH MEMORIAL HOMILETICAL PRIZE

was awarded to

James Wallace Willoughby

A GREEK PRIZE

was awarded to

Paul Livingstone Warnshuis

THE HEBREW PRIZE

was awarded to

Harold Francis Post

MERIT PRIZES

were awarded to

Calvin H. Hazlett

Ralph Walshaw Illingworth, Jr.

Willard C. Mellin

Harold Francis Post

Eugene LeMoyne Biddle

Deane Craig Walter

James Carroll Wright

The Bulletin of the Western Theological Seminary

STUDENTS

Fellows

- Roy Frank Miller Cochran, Pa.
B. Sc., West Virginia University, 1915.
Western Theological Seminary, 1920.
- Walter Harold Millinger, Pittsburgh, Pa. Oxford University, England.
Litt. B., Princeton University, 1918.
Western Theological Seminary, 1922.
- Walter Lysander Moser, Mars, Pa. University of Edinburgh, Scotland
A. B., Grove City College, 1915.
B. D., Western Theological Seminary, 1921.

Fellows, 3

Graduate Students

- Thomas Murray Brown 7395 Schley Ave., Swissvale, Pa.
Pittsburgh Theological Seminary, 1917.
M. A., Thiel College, 1920.
- Laurence Frederic Eames 252 Shady Ave., E. E.
A. B. Harvard University, 1918.
S. T. B., Episcopal Theological School, Cambridge, Mass.,
1922.
- Lewis Arthur Galbraith Mars, Pa.
Park College.
Western Theological Seminary, 1922.
- Samuel Clarence Henderson, Santiago, Chile Monaca, Pa.
A. B., Grove City College, 1912.
Princeton Theological Seminary, 1917.
- Michael Kozma, 423 Spruce St., Bridgeport, Conn. 205
Bloomfield Theological Seminary, 1920.
- Ralph K. Merker 1500 Beaver Ave., N. S.
B. Sc., Carnegie Institute of Technology, 1918.
Western Theological Seminary, 1922.
- Paul L. Philipp 208 E. McIntyre Ave., N. S.
Prediger Seminar, Frankfurt on the Main, Germany.
- Roscoe Walter Porter 215 Charles St., Mt. Oliver Sta.
A. B., Muskingum College, 1920.
Western Theological Seminary, 1922.
- George O. Reemsnyder 5435 Aylesboro Ave.
University of Pittsburgh.
Western Theological Seminary, 1919.

The Bulletin of the Western Theological Seminary

- Howard Rodgers Natrona, Pa.
 A. B., Grove City College, 1915.
 Western Theological Seminary, 1918.
- Grover Elmer Swoyer 1208 Itin St., N. S.
 A. B., Wittenberg College, 1913.
 Chicago Lutheran Theological Seminary, 1917.
- Walter Scott Trosh 2317 Perrysville Ave.
 A. M., Allegheny College, 1907.
 S. T. B., Boston University School of Theology, 1907.
 Graduate Students, 12.

Senior Class

- Arthur Dow Behrends, Springfield, Ohio 216
 A. B., Wittenberg College, 1912.
- Jasper Morgan Cox, Parkersburg, W. Va. 302
 A. B., Maryville College, 1921.
- Calvin Hoffman Hazlett, Newark, Ohio 203
 A. B., Washington and Jefferson College, 1917.
- Lester Lane McCammon, West Alexander, Pa. 203
 A. B., Bethany College, 1920.
- James Martin, 828 Ridge Ave., N. S. 206
 A. B., Maryville College, 1920.
- Willard Colby Mellin, Manorville, Pa. 316
 A. B., University of California, 1920.
- Robert Lloyd Roberts 1224 Fayette St., N. S.
 A. B., Lafayette College, 1920.

Senior Class, 7

Middle Class

- John Kurtz Bibby 834 Penn Ave., Wilkinsburg, Pa.
 A. B., University of Pittsburgh, 1917.
- Eugene LeMoyné Biddle, Crafton, Pa. 304
 B. Sc., Carnegie Institute of Technology, 1921.
- Jarvis Madison Cotton, Birmingham, Alabama 303
 A. B., Maryville College, 1921.
- Howard Truman Curtiss 915 Irwin Ave., N. S.
 A. B., College of Wooster, 1921.
- C. LeRoy DePrefontaine, Norristown, Pa. 306
 Carnegie Institute of Technology, 1922.

The Bulletin of the Western Theological Seminary

William Frederick Ehmann, Philadelphia, Pa.	218
A. of A., Blackburn College, 1921.	
Ross M. Haverfield, New Philadelphia, Ohio	202
A. B., College of Wooster, 1921.	
James Russell Hilty	Library, Pa.
Pd. M., Indiana State Normal School, Indiana, Pa., 1916.	
Ralph W. Illingworth, Jr.	Wildwood, Pa.
A. B., Princeton University, 1921.	
Robert Caldwell Johnston, Washington, Pa.	317
A. B., Washington and Jefferson College, 1921.	
John Maurice Leister	19 Brushton Ave.
A. B., Lebanon Valley College, 1915.	
University of Pittsburgh.	
William Stage Merwin	1224 Fayette St., N. S.
University of Pittsburgh.	
George Karl Monroe	10 Princeton Ave., Crafton, Pa.
A. B., Grove City College. 1921.	
Harold Francis Post	4 Trueman St., N. S.
A. B., Washington and Jefferson College, 1918.	
Michael Vaidyla, Kovno, Laisves Al.15, Lithuania	315
College of Kovno, Lithuania, 1921.	
New College, Edinburgh.	
Deane Craig Walter, Export, Pa.	306
A. B., Grove City College, 1920.	
Clayton E. Williams	712 Beaver St., Sewickley, Pa.
University of Paris, France.	
University of Pittsburgh.	
James Carroll Wright, Granville, Ohio	304
A. B., Denison University, 1921.	
John Yarkovsky, Kralove Hradec, Svinary, Czecho-Slovakia....	315
Real Schule, Kralove Hradec.	
University of Vladivostok.	

Middle Class, 19

Junior Class

David K. Allen, Cadiz, Ohio	202
A. B., College of Wooster, 1922.	
Felix Sylvester Anderson	Oakdale, Pa.
A. B., Livingstone College, 1920.	
John Bryant Barker, 1525 Shady Ave., Pittsburgh, Pa.	217
A. B., Haverford College, 1922.	

The Bulletin of the Western Theological Seminary

Claude Sawtell Conley	408 Lincoln Ave. Nyack Institute, 1922.
Grover C. Fohner	Midland, Pa. A. B., Thiel College, 1918.
Chalfant Greves, New Alexander, Pa.	204 A. B., Lafayette College, 1922.
Daniel Minnich Hamilton, R.3, Glenford, Ohio	205 A. B., Muskingum College, 1922.
Earl R. Hart	319 Mathews Ave., Mt. Oliver Sta. LL.B., University of Washington, 1915.
Joseph Holub, Kupiczew, Gm. Nowy Dwor, Poland	314 University of Dubuque, 1914.
John Paul Jones	613 Allegheny Ave., N. S. A. B., Westminster College (Mo.), 1920.
William Calvin Marquis	2033 Termon Ave., N. S. Mount Union College, 1920.
C. Marshall Muir	6315 Bartlett St. A. B., Washington and Jefferson College, 1922.
Paul Lyle Pickens, Youngstown, Ohio	217 B. Sc., Washington and Jefferson College, 1922.
William R. Priest, Warrensburg, Mo.	303 A. B., Missouri Valley College, 1922.
Jacob C. Ruble, West Alexander, Pa.	204 A. B., Washington and Jefferson College, 1922.
George Henry Rutherford, Steubenville, Ohio	317 A. B., College of Wooster, 1922.
Charles Edward Ziegler	902 Morton St., N. S. A. B., College of City of New York, 1898. A. M., Columbia University, 1909. Christian and Missionary Alliance Institute, 1907.

Junior Class, 17

Visitors

Mrs. Howard Truman Curtiss	915 Irwin Ave., N. S. Geneseo State Normal School, Geneseo, N. Y., 1919.
Mrs. John Paul Jones	613 Allegheny Ave., N. S. A. M., Wisconsin University, 1922.

Visitors, 2

The Bulletin of the Western Theological Seminary

Summary of Students

Fellows	3
Graduates	12
Seniors	7
Middlers	19
Juniors	17
Visitors	2
Total	60

REPRESENTATION

Theological Seminaries

Bloomfield Theological Seminary	1
Boston University School of Theology	1
Chicago Lutheran Theological Seminary	1
Episcopal Theological School, Cambridge, Mass.	1
New College, Edinburgh, Scotland	1
Pittsburgh Theological Seminary	1
Prediger Seminar	1
Princeton Theological Seminary	1
Western Theological Seminary	8

Colleges and Universities

Allegheny College	1
Bethany College	1
Blackburn College	1
California, University of	1
Carnegie Institute of Technology	3
Christian and Missionary Alliance Institute	1
City of New York, College of	1
Columbia University	1
Denison University	1
Dubuque, University of	1
Geneseo State Normal School	1
Grove City College	5
Harvard University	1
Haverford College	1
Indiana State Normal School	1
Kovno (Lithuania), College of	1
Kralove Hradec, Real Schule	1
Lafayette College	2
Lebanon Valley College	1
Livingstone College	1
Maryville College	3
Missouri Valley College	1
Mount Union College	1
Muskingum College	2
Nyack Missionary Institute	1
Paris, University of	1
Park College	1

The Bulletin of the Western Theological Seminary

Pittsburgh, University of	5
Princeton University	2
Thiel College	2
Vladivostok, University of	1
Washington, University of	1
Washington and Jefferson College	6
Westminster College (Mc.)	1
West Virginia University	1
Wisconsin, University of	1
Wittenberg College	2
Wooster, College of	4

States and Countries

Alabama	1
Connecticut	1
Czecho-Slovakia	1
Lithuania	1
Missouri	1
Ohio	9
Pennsylvania	44
Poland	1
West Virginia	1

STUDENT ORGANIZATIONS

Senior Class

President: A. D. Behrends Secretary-Treasurer: R. L. Roberts

Middle Class

President: E. L. Biddle Secretary: R. W. Illingworth, Jr.
 Vice President: J. M. Cotton Treasurer: H. F. Post

Junior Class

President: J. P. Jones Vice President: J. B. Barker
 Secretary-Treasurer: Chalfant Greves.

Y. M. C. A.

President: C. H. Hazlett Vice President: J. M. Cox
 Secretary-Treasurer: D. C. Walter

The Bulletin of the Western Theological Seminary

Y. M. C. A. COMMITTEES

Devotional

W. C. Mellin, Chairman	J. B. Barker
R. M. Haverfield	G. H. Rutherford
Dr. Vance	

Home Missions

J. M. Cotton, Chairman	W. C. Marquis
H. T. Curtiss	Dr. Schaff

Foreign Missions

R. C. Johnston, Chairman	D. M. Hamilton
James Martin	Dr. Snowden

Athletics

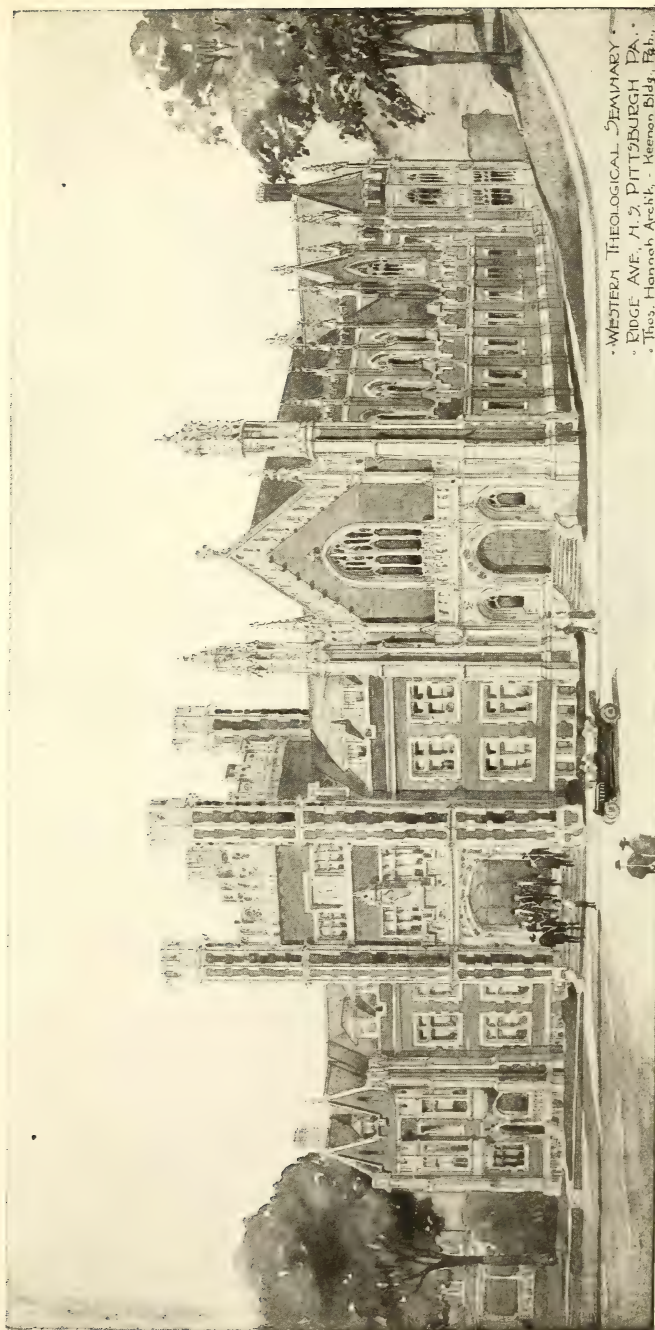
H. F. Post, Chairman	D. K. Allen
A. D. Behrends	J. P. Jones
J. K. Bibby	Dr. Farmer

Publicity

E. L. Biddle, Chairman	C. M. Muir
R. L. Roberts	Dr. Culley

Social

W. F. Ehmann, Chairman	J. C. Wright
L. L. McCammon	Chalfant Greves
C. L. DePrefontaine	W. R. Priest
Dr. Eakin	



• WESTERN THEOLOGICAL SEMINARY •
 • EDGE AVE., H. 2, PITTSBURGH, PA. •
 • Theo. Hannoh Archt. - Keenon Bldg. 1917.

ADMINISTRATION BUILDING AND CHAPEL

Historical Sketch

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary."

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the ninety-five years of her existence, two thousand four hundred and twenty-three students have attended the classes of the Western Theological Seminary; and of this number, over eighteen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred forty-two in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

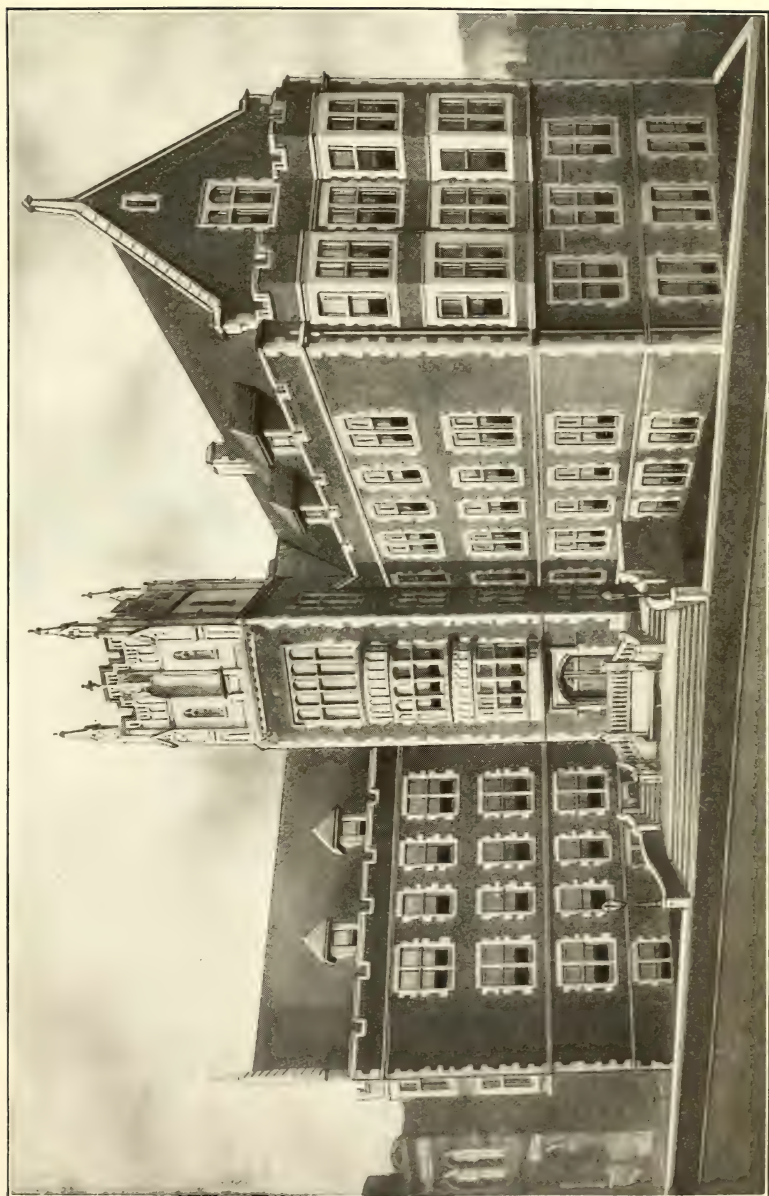
Location

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in

course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive sections of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. It is twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian churches and church life, the students have unlimited opportunities of gaining familiarity with every type of modern church organization and work. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

Buildings

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and also two wings of three stories each, fifty feet by twenty-five. It contained a chapel forty-five feet by twenty-five, with a gallery of like dimensions for the library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23d.



MEMORIAL HALL

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887 and was immediately revamped. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

The first dormitory was made possible by the generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the reunion of the Old and New School branches of the Presbyterian Church.

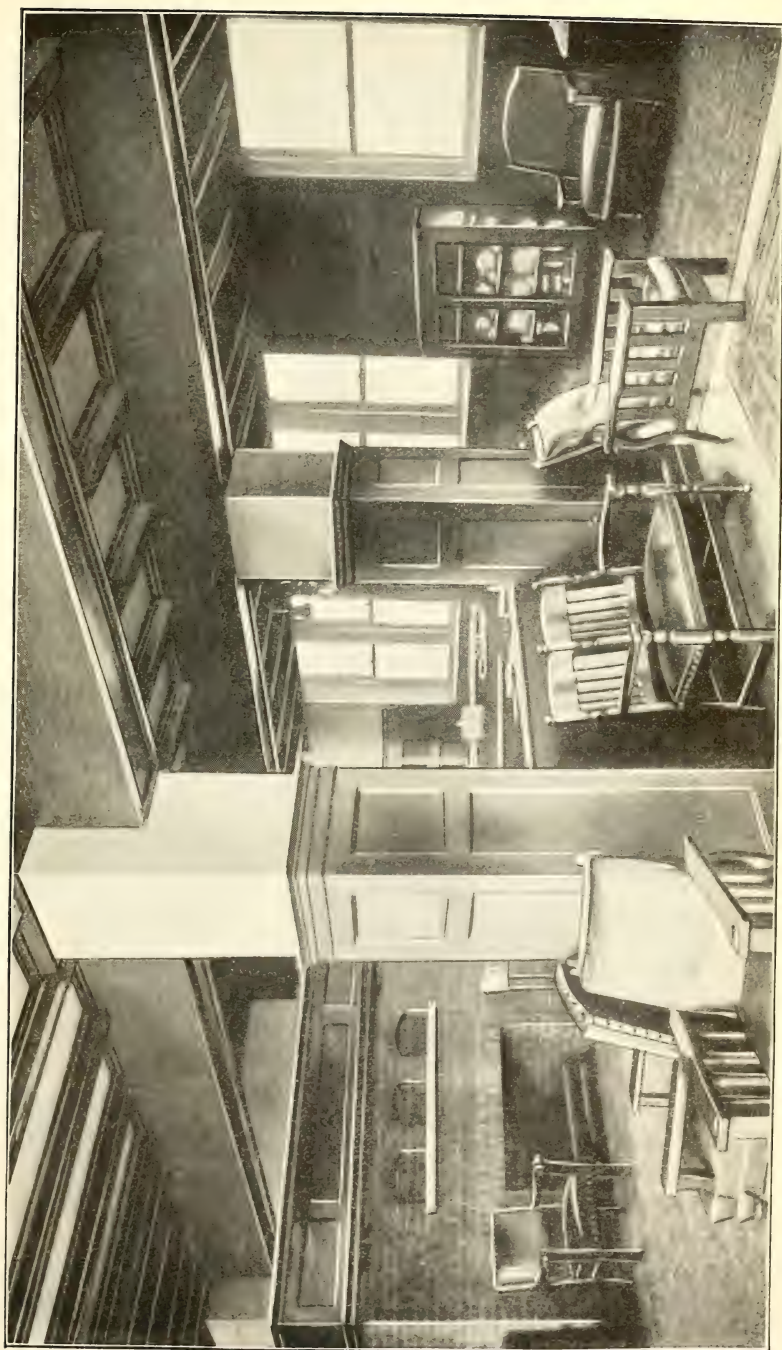
The old library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$146,970; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in the shape of a Y, which is an unusual design for a college building, but brings direct sunlight to every room. Another notice-

able feature of this dormitory is that there is not a single inside room of any kind. The architecture is of the type known as Tudor Gothic; the materials are reënforced concrete and fireproofing, with the exterior of tapestry brick trimmed with gray terra cotta. The center is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for seventy students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

The erection of two wings of a new group of buildings, for convenience termed the administration group, was commenced in November 1914. The corner stone was laid on May 6, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May 4, 1916. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and class rooms. The rear wing, in addition to containing two large class rooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes. The stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediæval Gothic style, with capacity for 10,000 volumes. The architecture of the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of

SOCIAL HALL



the Indiana limestone shade. The total cost of the two completed wings was \$154,777.00, of which \$130,000.00 was furnished by over five hundred subscribers in the campaign of October, 1913. The east wing of this group will contain rooms for museums, two classrooms, and a residence for the President of the Seminary. A generous donor has provided the funds for the erection of the chapel which will constitute the west wing of the quadrangle. The architect is Mr. Thomas Hannah, of Pittsburgh.

There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

Social Hall

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earl R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicals and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

Dining Hall

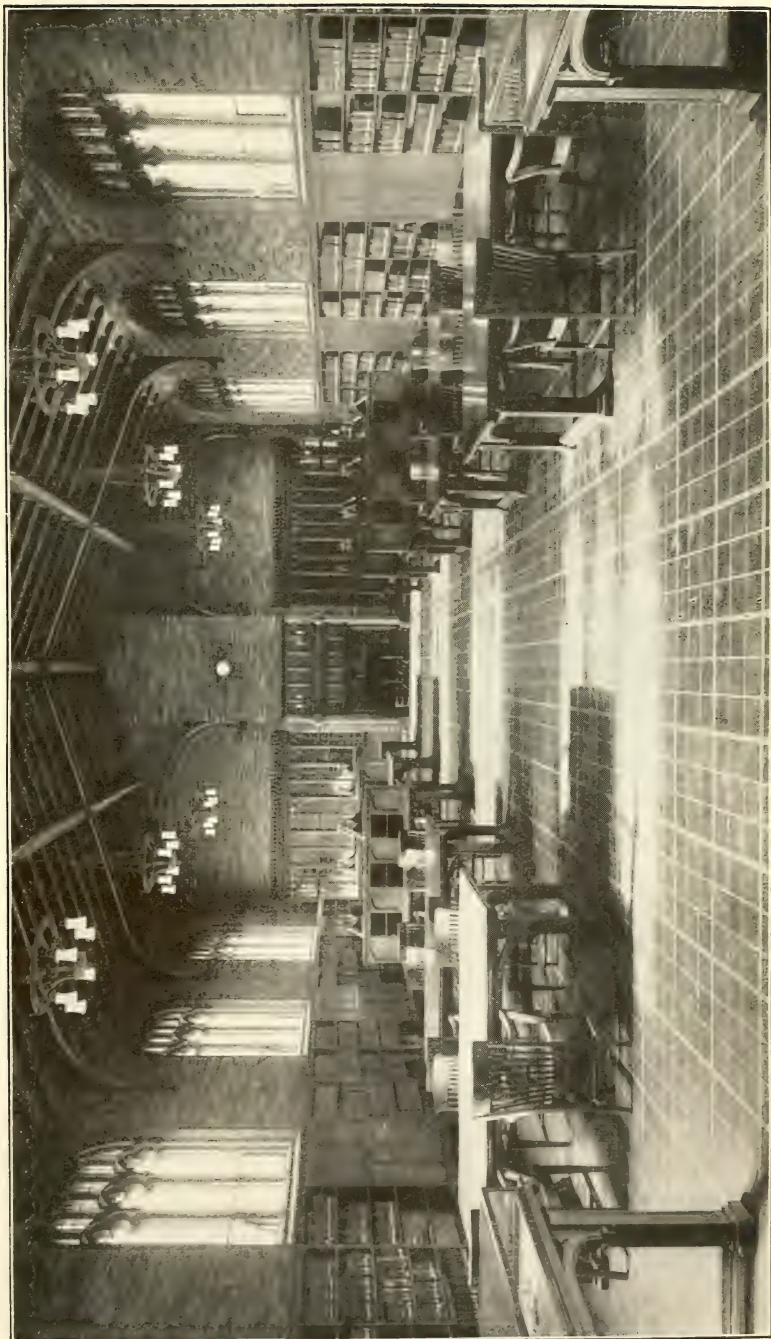
A commodious and handsomely equipped dining hall was included in the new Memorial Hall. It is lo-

cated in the top story of the left wing with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the Dining Hall of an Oxford college. The actual operation of the commons began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembling of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

Library

The library of the Seminary is now housed in its new home in Swift Hall, the south wing of the group of new buildings dedicated at the Commencement season, 1916. This steel frame and fire-proof structure is English Collegiate Gothic in architectural design and provides the library with an external equipment which, for beauty and completeness, is scarcely surpassed by any theological institution on this continent. The handsome beam-ceilinged reading room is furnished in keeping with the architecture. It is equipped with individual reading lamps and accommodates many hundred circulating volumes, besides reference books and current periodicals. Adjoining this are rooms for library administration. There is also a large, quiet seminar room for all those who wish to conduct researches, where the volumes that the library contains treating particular subjects may be assembled and used at convenience. A stack room with a capacity for about 165,000 volumes has been provided and now has a steel stack equipment with space for about 55,000 volumes.

The library has recently come into possession of a unique hymnological collection of great value. It consists of 9 to 10 thousand volumes assembled by the late



REFERENCE LIBRARY—SWIFT HALL

Mr. James Warrington, of Philadelphia. During his lifetime Mr. Warrington made the study of Church Music his chief pastime and had gathered together all the material of any value published in Great Britain and America dealing with his favorite theme. The library is exceedingly fortunate in the acquisition of this noteworthy collection, which will not only serve to enhance the work of the music department of the Seminary but offers to scholars and investigators, interested in the field of British and American Church Music, facilities unequaled by any theological collection in the country. The collection, together with Mr. Warrington's original catalogue and bibliographical material, occupies a separate room in the new building. The latter has been arranged and placed in new filing cabinets, thus rendering it convenient and accessible. Already in recent years, before the purchase of Mr. Warrington's collection had been thought of for the library, the department of hymnology had been enlarged, and embraced much that relates to the history and study of Church Music.

Other departments of the library also have been built up and are now much more complete. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the missionary literature is rich in biography, travel, and education. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but

also by those which through history, essay, and sociological study illuminate and portray the times, people, and customs of the Gospel Age. The library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, the leading writers are given a place without regard to their creed. Increasing attention is being given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The number of volumes in the library at present is, approximately, 40,000. This reckoning is exclusive of the Warrington collection and neither does it include unbound pamphlet material. Over one hundred periodicals are currently received, not including annual reports, year books, government documents, and irregular continuations. A modern card catalogue, in course of completion, covers, at the present time, a great majority of the bound volumes in the library.

The library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 5; Saturdays from 9 to 12; Tuesday and Thursday evenings from 7 to 9. Instruction in the use of the library is given to new students by the librarian at the beginning of each year.

The library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

The James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, has been founded by Mrs. Robert A. Watson of Columbus, Ohio, in memory of her father, the late James L. Shields of Blairsville, Pennsylvania.

The Bulletin of the Western Theological Seminary

The library is receiving the following periodicals:

- | | |
|---|---|
| All the World. | Journal of Biblical Literature. |
| America. | Journal of Egyptian Archæology. |
| American Catholic Quarterly Review. | Journal of Hellenic Studies. |
| American Issue. | Journal of Presbyterian Historical Society. |
| American Journal of Achæology. | Journal of Religion. |
| American Journal of Philology. | Journal of Royal Asiatic Society. |
| American Journal of Semitic Languages and Literature. | Journal of Theological Studies. |
| American Journal of Sociology. | Krest'anské Listy. |
| American Messenger. | Literary Digest International Book Review |
| Ancient Egypt. | London Quarterly Review. |
| Archiv für Reformationsgeschichte. | Lutheran Quarterly. |
| Art and Archæology. | Methodist Review. |
| Asia. | Missionary Herald. |
| Atlantic Monthly. | Missionary Review of the World. |
| Auburn Seminary Record. | Month, The |
| Biblical Review. | Moody Bible Institute Monthly. |
| Bibliotheca Sacra. | Moslem World. |
| British Weekly. | Nation, The |
| Catholic Historical Review. | National Geographic Magazine. |
| Chinese Recorder. | Neue Kirchliche Zeitschrift. |
| Christian Century. | New Near East |
| Christian Endeavor World. | New Republic. |
| Christian Herald. | Nineteenth Century and After. |
| Christian Observer | North American Review. |
| Christian Statesman. | Outlook. |
| Christian Union Quarterly. | Palestine Exploration Fund. |
| Christian Work. | Pedagogical Seminary. |
| Churchman. | Philippine Presbyterian. |
| Congregationalist and Advance. | Pittsburgh Christian Outlook. |
| Contemporary Review. | Prayer and Work for Israel. |
| Continent. | Presbyterian. |
| Cumulative Book Index. | Presbyterian Banner. |
| East and West. | Presbyterian Magazine |
| Educational Review. | Princeton Theological Review. |
| Expositor. | Quarterly Register of Reformed Churches. |
| Expository Times. | Quarterly Review. |
| Federal Council Bulletin. | Reader's Guide. |
| Glory of Israel. | Reformed Church Review. |
| Harvard Theological Review. | Religious Education. |
| Herald and Presbyter. | Russell Sage Foundation |
| Hibbert Journal. | Library Bulletin. |
| Homiletic Review. | Sailors' Magazine. |
| Independent. | Siam Outlook. |
| International Index to Periodicals. | Slovensky Kalvin. |
| International Journal of Ethics. | Student World. |
| International Review of Missions. | Survey, The |
| Internationale Kirchliche Zeitschrift | Theologisches Literatur-Blatt. |
| Interpreter | Theologische Literaturzeitung |
| Jewish Quarterly Review. | Theologische Studien und Kritiken |
| Journal Asiatique. | United Presbyterian. |
| Journal of American Oriental Society. | Unity. |
| | World To-morrow. |
| | Yale Review. |

The Bulletin of the Western Theological Seminary

Zeitschrift für die Alttestament-
liche Wissenschaft.

Zeitschrift für Assyriologie.

Zeitschrift der Deutschen Morgen-
ländischen Gesellschaft

Zeitschrift des Deutschen Palä-
stina-Vereins.

Zeitschrift für Kirchengeschichte
Zeitschrift für die Neutestament-
liche Wissenschaft.

Religious Exercises

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying the pulpits. Daily prayers at 11:20 A. M., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

Senior Preaching Service

(See Study Courses 46, 47, 56.)

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia Choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to fur-

nish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

Students' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful coöperation with similar societies.

Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including services at the Presbyterian Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilkesburg, and at two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teacher Training Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social ac-

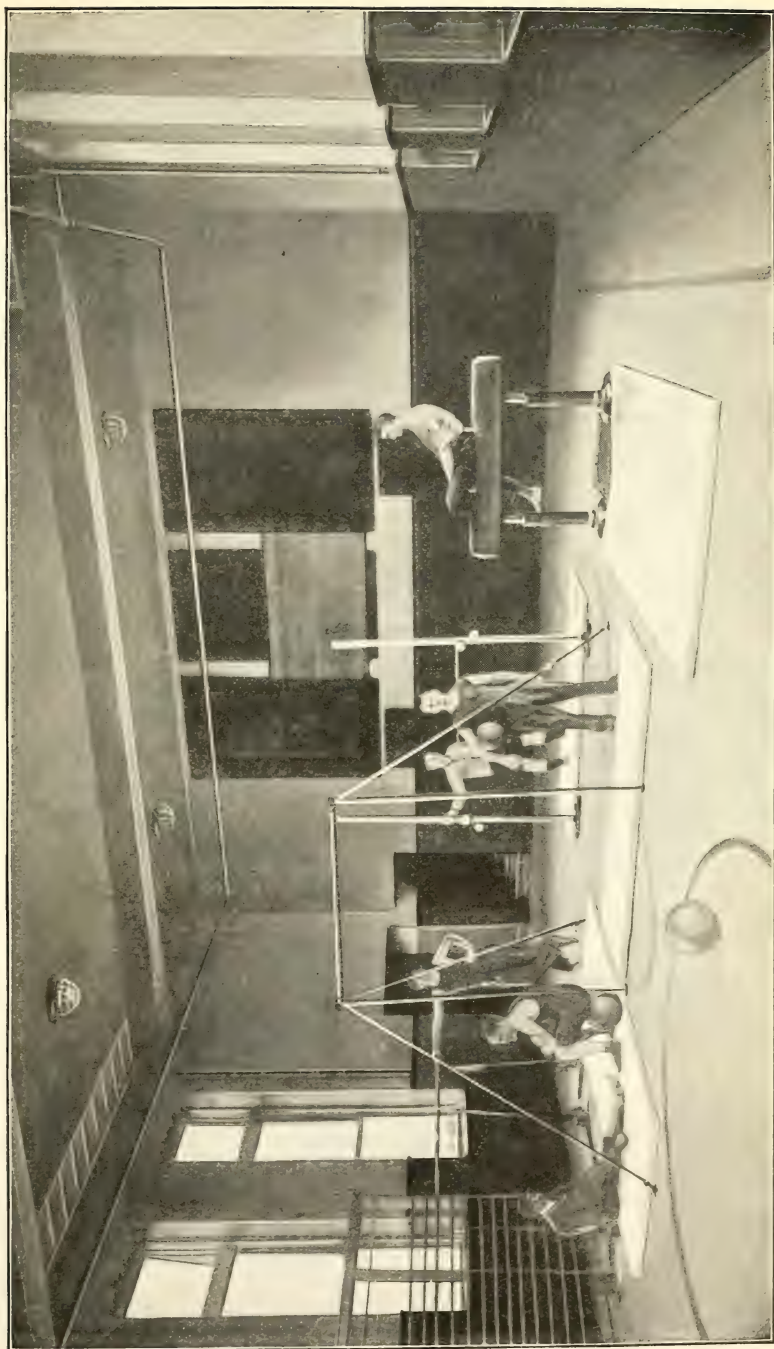
tivity at the Wood's Run Industrial Home, the Kingsley House, and the Heinz Settlement.

Bureau of Preaching Supply

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees.* The allotment of places is in alphabetical order. The members of the senior class and regularly enrolled graduate students have the preference over the middle class, and the middle class in turn over the junior.

Rules Governing the Distribution of Calls for Preaching

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request, the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus giving up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for the entire senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are assigned. The middle class will be treated in the



GYMNASIUM

same manner as the seniors, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but, like the members of the senior and middle classes, each member will have an equal chance.

9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

Physical Training

In 1912 the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and handball courts. It is open to students five hours daily. The students also have access to the public tennis courts in West Park.

Expenses

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitory and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the dormitory are required to take their meals in the Seminary dining hall. The price for boarding is four dollars per week.*

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent Fee	\$ 30
Boarding for 32 weeks	128
Books	25
Gymnasium Fee	2
Sundries ..	15
Total	\$200

*During the current term, owing to the high cost of food, the price of boarding was raised to \$6.00 per week.

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

Scholarship Aid

1. All students needing financial assistance may receive aid from the scholarship fund of the Seminary.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February, and April.

3. A student whose grade falls below "C", or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) work on Presbytery parts; (2) preaching or evangelistic engagements, unless special permission has been received from the Faculty (Application must be made in writing for such permission); (3) private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

5. A student must take, as the minimum, twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and, in order to have the privilege of occupying a room in the dormitory, must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

Loan Funds

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

Recently a friend of the Seminary, by a gift of \$2500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

General Educational Advantages

Pittsburgh is an ideal seat for a theological seminary, because it is one of the leading manufacturing and commercial cities of the country. It is obvious that a minister ought to come in contact with the problems of community life in one of the great throbbing centers of activity, where every social problem is intensified, in order to be able to enter into sympathetic and intelligent relations with the people of the churches and communities which he may be called on to serve. To put it in a word, a term of residence in Pittsburgh brings a man into vital contact with life in its many complex modern forms.

In Pittsburgh we find some of the largest, most aggressive, and best equipped churches of our communion. Pittsburgh Presbytery is the largest presbytery of the Presbyterian Church, U. S. A., with 138 churches and 207 ministers on its rolls. In 1922 the total membership of these churches was 61,794. On the rolls of the Presbytery there are ten churches with a membership of between 1000 and 2000, and there is one church with a membership of almost 2800. The local home missionary budget of Pittsburgh Presbytery for the fiscal year 1921-22 reached a total of approximately \$150,000. This large sum was raised in addition to the

contributions of the Board of Home Missions and the Synodical funds. As might be expected, every type of modern church activity and organization is represented in the churches of this Presbytery. A student has abundant opportunity to familiarize himself with the organization and methods of an efficient modern church, not merely through the study of a text book, but by personal observation or actual participation in the work.

Not only do many of these churches carry on an extensive and aggressive program of social service, but in addition the student has access to the many social settlements and other centers of welfare work with which Pittsburgh is well supplied. To prospective students who are especially interested in this type of modern philanthropic activity a pamphlet giving detailed information on Pittsburgh as a social centre will be mailed on request.

In addition to being a manufacturing center, with the largest tonnage of any city in the world, Pittsburgh is the seat of a University with an enrollment of 6,518 (1921-22). Students of the Seminary have the privilege of attending the University and of receiving the Master's degree under certain conditions (see p. 57). Besides the University, there are the Carnegie Institute of Technology, the Pennsylvania College for Women, and the Pittsburgh Musical Institute. Mr. C. N. Boyd, our instructor in Church Music, is one of the directors of the Pittsburgh Musical Institute, and through him any student who is interested in music may have access to special lectures and classes. Some idea of Pittsburgh as a musical center may be gained from the fact that during each season from two to four or five concerts are given by the foremost artists and musical organizations of the country. To these should be added the free organ recitals which are given every Saturday by Dr. Charles Heinroth, one of the world's greatest organists, in Carnegie Music Hall. Pittsburgh also occupies a prominent place as an art center, with the nota-

ble permanent and frequent transient exhibits in the Carnegie Institute.

In such a survey the library facilities of the city are not to be passed by. In addition to the Seminary library, which is exclusively theological in its scope and rich in its collections, there are the two Carnegie Libraries. The North Side Library, the first founded by Mr. Carnegie in 1886, which is situated within five blocks of the Seminary buildings, affords the student ready access to general literature of every type. The main Library, in connection with the Carnegie Institute, with its larger collections, is also available to the students. The Museum of the Carnegie Institute is of large educational value, and students will be well repaid by a careful survey of its collections.

Admission

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and make some study of New Testament Greek. For elementary study in the latter subject Huddilston's "Essentials of New Testament

Greek'' and Nunn's ''Short Syntax of New Testament Greek'' are recommended.

College graduates with degrees other than that of Bachelor of Arts are required to take an extra elective study in their senior year. If an applicant for admission is not a college graduate, he is required either to pass examination in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(1) Latin. Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I; Tacitus, Annals, I-VI.

(2) Greek. Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) English. Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's ''A Death in the Desert'' and ''Saul;'' Tennyson's ''In Memoriam;'' Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) General History. A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's ''The Preparation of the World for Christ''.

(5) Philosophy. Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, Weber's, Falkenberg's, or Cushman's standard works.

(6) Natural Science. Biology, Geology, Physics or Chemistry.

(7) Social Science. Political Economy and Sociology.

Students who wish to take these examinations must make special arrangements with the President.

Students from Other Theological Seminaries

Students coming from other theological seminaries are required to present certificates of good standing and regular dismissal before they can be received.

Graduate Students

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

Seminary Year

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas holidays and the second commences immediately after the opening of the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important days are indicated in the calendar (p. 3).

Examinations

Examinations, written or oral, are required in every department, and are held twice a year, or at the end of each semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but, failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

Diplomas*

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the subjects mentioned on page 36, and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) that they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our classroom work, such as regular attendance and recitations; (3) that they pass the examinations with the classes of which they are members; (4) it is a further condition that such students attend exercises in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

Courses of Study

The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the

*Steps are being taken looking toward the conferring of the degree of Bachelor of Sacred Theology upon graduation. It is expected that this change will be effected in time for the Commencement of this year (1923).

scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been developed to prepare men for five different types of ministerial work: (1) the regular pastorate; (2) the foreign field; (3) home missionary service; (4) religious education; (5) teaching the Bible in colleges.

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Fourteen hours of recitation and lecture work are required of Juniors the first semester and sixteen hours the second semester. In the middle year students who entered the Seminary with preparation in Greek will have fifteen hours work required throughout the year while those coming unprepared in Greek will be expected to take seventeen hours the first semester and sixteen hours the second semester. Fourteen hours are required of Seniors and twelve of Graduate Students. Elocution and Music, although required, are not counted in the number of hours stated above. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Prophecy. The election of studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

Hebrew Language and Old Testament Literature

DR. KELSO, DR. CULLEY

I. Linguistic Courses

The Hebrew language is studied from the philological standpoint in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which aim to make the student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Scriptures.

1. Introductory Hebrew Grammar. Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 1-20. Four hours weekly throughout the year. Juniors. Required. Prof. Culley.

2a. First Samuel I-XX or Judges. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. All classes. Elective. Prof. Culley.

2b. The Minor Prophets or Jeremiah. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Culley.

3. Deuteronomy I-XX or one Book of Kings. Hebrew Syntax. Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Prof. Culley.

7a. Biblical Aramaic. Grammar and study of Daniel 2:4b—7:28; Ezra 4:8—6:18; 7:12-26; Jeremiah 10:11. Reading of selected Aramaic Papyri from Elephantine. Two hours weekly first or second semester. Seniors and Graduates. Elective. Prof. Culley.

7b. Elementary Arabic. A beginner's course in Arabic grammar is offered to students interested in advanced Semitic studies or those looking towards mission work in lands where a knowledge of Arabic is essential. One or two hours weekly throughout the year depending upon the requirements of the student. Prof. Culley.

7c. Elementary Assyrian. After the mastery of the most common signs and the elements of the grammar Sennacherib's Annals (Taylor Cylinder) will be read. This course is intended for those who propose to specialize in Semitics or are preparing themselves to teach the Bible in Colleges. Prince, *Assyrian Primer*; Delitzsch, *Assyrische Lesestücke*. Prerequisite courses: 1, 3, 7a, 7b. Hours to be arranged. Prof. Kelso.

II. Critical and Exegetical Courses

A. Hebrew

4. The Psalter. An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors. Elective. Prof. Culley.

5. Isaiah I-XII, and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy and critical questions. One hour weekly throughout the year (1923-24). Seniors. Elective. Prof. Kelso.

6. Proverbs and Job. The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year (1922-23). Seniors and Graduates. Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

In order to elect these courses, the student must have attained at least Grade B in courses 1 and 3.

B. English

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly, second semester (1923-24). Juniors and Middlers. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. Two hours weekly, second semester (1922-23). Juniors and Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, second semester. Seniors, Graduates. Elective. Prof. Kelso.

10. The Psalter, Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester (1923-24). Seniors and Graduates. Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the

theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Two hours weekly throughout the year. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. Two hours weekly, first semester. Middlers, Seniors, and Graduates. Elective. Prof. Culley.

25. Old Testament Theology. (see p. 44.)

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalyses, the Book of Revelation is examined in detail. One hour weekly throughout the year (1923-24). Seniors and Graduates. Elective. Prof. Kelso.

69. The Book of Genesis. A critical exegetical study of the Book of Genesis in English based upon the text of the American Revised Version. Seminar. Two hours weekly, one semester (1923-24). Seniors and Graduates. Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

New Testament Literature and Exegesis

DR. VANCE, DR. EAKIN

I. Linguistic Courses

13. New Testament Greek: Elementary. The essentials of Greek Grammar are taught. The First Epistle of John and part of John's Gospel are read. Attention is also devoted to the committing of vocabulary. Four hours weekly, first semester, three hours, second semester. Middlers. Dr. Eakin.

14. New Testament Greek: Review and Syntax. As much time as proves necessary is spent in a review of elementary Greek Grammar. The remainder of the course is devoted to a study of the syntax of N. T. Greek, partly from a text book and partly inductively, through reading in one of the Gospels. Two hours weekly, second semester. Juniors. Dr. Eakin.

One or other of these courses (13 and 14) is required of all regular students. Except in unusual cases it will be necessary for a student entering the Seminary with less than one full year of Greek to take Course 13, since he will not be able to complete successfully the work of the other course.

14a. New Testament Greek: Rapid Reading. In this course the primary aim is to give the student facility in reading the New Testament in Greek. Some attention is devoted to critical and exegetical problems as they are met with. Preparation on the part of the student is optional. Two hours weekly, first semester (1922-23). Elective. Dr. Eakin.

II. Introductory Courses

22. New Testament Introduction: General. An introduction to the study of the canon and the text of the New Testament, and

The Bulletin of the Western Theological Seminary

of the English versions. Two hours weekly, first semester. Juniors. Required. Dr. Eakin.

23. New Testament Introduction: Special Problems. A study of critical problems connected with individual New Testament books and groups of books. Two hours weekly, second semester (1922-23). Elective. Dr. Eakin.

III. Historical Courses

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as a text book the Gospel narrative, as arranged in the Harmony of Stevens and Burton. Two hours weekly, throughout the year. Juniors. Required. Prof. Vance.

17. First Century Christianity. The antecedents and environment of early Christianity are traced, first from the Jewish and then from the Gentile side. This is followed by a sketch of the origin of the Christian movement itself and its development to the close of the first century. Two hours weekly, first semester. Middlers. Required. Dr. Eakin.

IV. Interpretative Courses

A. Greek

20a. Romans. The Epistle is studied with a two-fold aim: first, of training the student in correct methods of exegesis; and second, of giving him a firm grasp of the theological content. Two hours weekly, throughout the year (1922-23). Prof. Vance.

20b. Hebrews. The aim of this course is the same as that of the preceding one. Two hours weekly, throughout the year (1923-24). Prof. Vance.

Course 20a or 20b is required of all students in either their Middle or Senior year. Prerequisite course 13 or 14.

21. The Pastoral Epistles. Attention is first devoted to acquiring a thorough familiarity with the Greek text of these epistles, after which the effort is made to interpret them on the basis of this text. Two hours weekly, second semester (1923-24). Elective. Dr. Eakin.

24. James and I Peter. One hour weekly, throughout the year (1924-25). Elective. Prof. Vance.

24b. Ephesians and Colossians. One hour weekly, throughout the year (1923-24). Elective. Prof. Vance.

B. English

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, first, of forming a judgment on the question of its authorship and its value as history, and second, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly, throughout the year (1924-25). Elective. Prof. Vance.

24a. I Corinthians. One hour weekly, throughout the year (1923-24). Elective. Prof. Vance.

27. Mark. A course designed to lay a critical foundation for the use of this Gospel in preaching. Two hours weekly, second semester (1921-22). Elective. Dr. Eakin.

28. Galatians. A critical course, with a homiletical purpose in view. Two hours weekly, first semester (1923-24). Elective. Dr. Eakin.

The text of the American Standard Version is the basis of study in these courses. Reference to the Greek text on the part of the student is recommended but is not required.

67. Revelation. Prof. Kelso. (See "Biblical Apocalyptic", page 42).

26. Theology of the New Testament (See below).

C. History of Interpretation

73. History of the Interpretation of the New Testament. A study of the understanding and use of the Christian Scriptures by representative interpreters from the first century to the twentieth. Two hours weekly, second semester (1922-23). Elective. Dr. Eakin.

Biblical Theology

25. Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly. Offered in alternate years (1923-24). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

26. Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Required of Seniors, and open to Graduates. Prof. Vance.

English Bible

Great emphasis is laid upon the study of the English Bible through the entire Seminary course. In fact, more time is devoted to the study of the Bible in English than to any other single subject. For graduation, 44 term-hours of classroom work are required of each student. Of this total, 8 term hours are taken up with the exact scientific study of the Bible in the English version, or in other words, more than one-fifth of the student's time is concentrated on the Bible in English. In addition to this minimum requirement, elective courses occupying 4 term-hours, are offered to students. For details in regard to courses in the English Bible, see under Old Testament Literature, p. 40f. and New Testament Literature, p. 42f. See especially the following courses:

10. The Psalter, Hebrew Wisdom and Wisdom Literature (see p. 41).

11. Old Testament Prophecy and Prophets (see p. 41).

- 67. Biblical Apocalyptic (see p. 42).
- 69. The Book of Genesis (see p. 42).
- 16. The Life of Christ (see p. 43).
- 19b. The Fourth Gospel (see p. 43).
- 24a. I Corinthians (see p. 43).
- 27. Mark (see p. 44).
- 28. Galatians (see p. 44).
- 61b. The Social Teaching of the New Testament (see p. 49).

The English Bible is carefully and comprehensively studied in the department of Homiletics for homiletical purposes, the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching. (See course 45).

Church History

DR. SCHAFF

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the medieval and modern periods, from 600 to 1900. In all courses, readings in the original and secondary authorities are required and maps are used.

30. The Ante-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ; Œcumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Medieval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Doctrine.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system; the Universities; the Cathedrals.

(iii) Boniface VIII and the Decline of the Papacy; the Reformatory Councils; German Mysticism; the Reformers before the Reformation; Renaissance; Degeneracy of the Papacy.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures.

Three hours weekly (i and ii first semester, iii and iv second semester). Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The Counter-Reformation; the development of modern rationalism and infidelity,

and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; the Modern Popes; the Vatican Council; tendencies to Church Union. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World; Roman Catholic Missions in Canada and the South; the Puritans,—Roger Williams; Plantations; the planting of religion in Virginia, New York, Maryland, Pennsylvania; the Great Awakening; Francis Makemie and Early Presbyterianism; Organized Presbyterianism; the New England Divinity; the German Churches; religion during the Revolution; Methodism; the Unitarians and Universalists; the American Republic and Christianity; the Presbyterian Churches in the 19th century; Coöperative and Unionistic movements; Christian literature and theological thought. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism. Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States. Seniors and Graduates. Elective. Prof. Schaff.

Systematic Theology and Apologetics

DR. SNOWDEN

37. Theology Proper and Apologetics. This course includes in theology proper the nature and sources of theology, the existence and attributes of God, the trinity, the deity of Christ, the Holy Spirit, the decrees of God. In apologetics it includes the problem of the personality of God, antitheistic theories of the universe, miracles, the problems connected with the inspiration of the Bible, and the virgin birth and the resurrection of Christ. Two hours weekly throughout the year. Juniors. Required. Prof. Snowden.

39. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption, and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

41a. Philosophy of Religion. A thorough discussion of the problems of theism and antitheistic theories and a study of the theology of Ritschl. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

41b. The Psychology of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

70. Psychology of Childhood and Adolescence (see p. 50).

Practical Theology

DR. FARMER, PROF. SLEETH, MR. BOYD

**Including Homiletics, Pastoral Theology, Elocution, Church Music,
The Sacraments, and Church Government**

A. Homiletics

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible Class Work, Sociology, and Personal Evangelism.

43 Public Worship. A study of the principles underlying the proper conduct of public worship, with discussion of the various elements which enter into it, such as the reading of the Scripture, prayer, music, etc. One hour weekly. First semester. Juniors. Required. Prof. Farmer.

45. Introduction to Homiletics. A study of the Scriptures with reference to their homiletic value. One hour weekly, second semester. Juniors. Required. Prof. Farmer.

46. Homiletics. The principles governing the structure of the sermon considered as a special form of public discourse. The study of principles is accompanied by constant practice in the making of sermons which are used as a basis for classroom discussion. Two hours weekly, first semester, and one hour weekly second semester. Middlers. Required. Prof. Farmer.

47. Advanced Homiletics. Historical and critical study of the work of representative preachers in all periods of the church's history, with special emphasis on modern preaching as it is affected by the conditions of our time. Students are required to submit critical analyses of selected sermons and also sermons of their own, composed with a reference to various particular needs and opportunities in modern life. One hour weekly throughout the year. Seniors. Required. Prof. Farmer.

57a. Pastoral Care. A study of the principles underlying the work of the minister as he serves the spiritual welfare of men through more intimate personal contact, with practical suggestions for dealing with typical conditions and situations. One hour weekly, first semester. Seniors. Required. Prof. Farmer.

57b. Pastoral Care. A study of the minister's relations to the community in which he lives, his problems and opportunities as a leader in community life through inter-church activities and other forms of united effort for civic and social betterment. One hour weekly, second semester. Seniors. Required. Prof. Farmer.

The Bulletin of the Western Theological Seminary

60. Administration. A comparative study of the various types of church polity, with special emphasis on the distinctive characteristics of the Presbyterian order, and the organization and procedure of its several structural units. The course covers also the whole field of administration in the individual church and the church at large. One hour weekly, second semester. Middlers. Required. Prof. Farmer.

B. Speech Expression

50. The Foundations of Expression. Imagination and sympathy. Phrasing, rhythm, and melody. Vocal technique: breathing, tone production, resonance, articulation. One hour weekly throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Platform Training in Delivery of Public Discourse. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

42. Hymnology. The place of Sacred Poetry in History. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper use of Hymns and Psalms in public worship. Text book: Breed's "History and Use of Hymns and Hymn Tunes." One hour weekly, first semester. Juniors. Required. Mr. Boyd.

53. Hymn Tunes. History, Use, Practice. Text book: Breed's "History and Use of Hymns and Hymn Tunes". Practical Church Music: Choirs, Organs, Sunday School Music, Special Musical Services, Congregational Music. One hour weekly, second semester. Juniors. Required. Mr. Boyd.

54. Practical Church Music. A year with the music of the "Hymnal", with a thorough examination and discussion of its tunes. One hour weekly throughout the year. Middlers. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly throughout the year. Seniors. Elective. Mr. Boyd.

56. Vocal Sight Reading and Choir Drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. One hour weekly throughout the year. Offered in alternate years. Open to students of all classes. Elective. Mr. Boyd.

D. The Cecilia Choir

The Cecilia is a chorus of twenty-two voices, chosen from men and women in various city choirs, organized in 1903 by Mr. Boyd



A VIEW OF THE PARK FROM THE QUADRANGLE

to illustrate the work of the Musical Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead the singing and set standards for the choir part of the service. During the year special programs of Church Music are given from time to time both in the Seminary and in churches throughout the vicinity. The Cecilia has attained much more than a local reputation, especially for its performance of unaccompanied vocal music.

Christian Ethics and Sociology

DR. SNOWDEN, DR. FARMER

61a. Christian Ethics. The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teachings of the New Testament, rightly interpreted and applied, afford ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Græco-Roman world set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

Missions and Comparative Religion

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

63. Modern Missions. A study of fields and modern methods; each student is required either to read a missionary biography or to investigate a missionary problem. One hour weekly, one semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions

are delivered from time to time by able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam with regard to their bearing on Modern Missions. Two hours weekly. Offered in alternate years. (1923-24). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

68. Phonetics. A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. (1923-24). Elective. Open to all classes. Prof. Culley.

7b. Elementary Arabic (see p. 40).

Religious Education

DR. SNOWDEN, DR. FARMER, DR. VANCE

The purpose of these courses is to give the student a knowledge of the principles and methods of religious education. The field that is covered includes the psychological and pedagogical aspects of the subject as well as the organization, principles, and methods of the Sunday School. Those who desire to specialize still further in this department have access to the courses in Pedagogy and Psychology at the University of Pittsburgh.

70. Psychology of Childhood and Adolescence. Principles of psychology as applied to the mental and moral development of childhood and youth, with special reference to the problems of adolescence. One hour weekly throughout the year. Juniors. Required. Prof. Snowden.

71. Organization and Administration of Religious Education. This course is designed to comprehend not only the organization and operation of the Sunday School within the individual church, but all organized activities in the community which look toward religious and moral education. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

72. Principles and Methods. An application of the principles and methods of general pedagogy to Religious Education. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Vance.

41b. The Psychology of Religion (see p. 46).

CURRICULUM COURSES IN OUTLINE

Junior Class

1. Hebrew Grammar

Wednesday, Thursday, Friday, Saturday

Prof. Culley 4 hours*

*Unless otherwise indicated courses continue throughout the year.

The Bulletin of the Western Theological Seminary

8. History of the Hebrews

Wednesday, Thursday

Prof. Kelso 2 hrs, 2nd. sem.

14. New Testament Greek

Tuesday, Thursday

Dr. Eakin 2 hrs. 2nd. sem.

22. New Testament Introduction

Wednesday, Thursday

Dr. Eakin 2 hrs. 1st. sem.

16. Life of Christ

Tuesday, Saturday

Prof. Vance 2 hrs.

30. Church History

Friday, Saturday

Prof. Schaff 2 hrs.

37. Theology Proper and Apologetics

Tuesday, Wednesday

Prof. Snowden 2 hrs.

43. Public Worship

Friday

Prof. Farmer 1 hr. 1st. sem.

45. Introduction to Homiletics

Friday

Prof. Farmer 1 hr. 2nd. sem.

70. Psychology of Childhood and Adolescence

Thursday

Prof. Snowden 1 hr.

42. Hymnology

Tuesday

Mr. Boyd 1 hr. 1st. sem.

53. Hymn Tunes

Tuesday

Mr. Boyd 1 hr. 2nd. sem.

50. Foundations of Expression

Friday

Prof. Sleeth 1 hr.

Middle Class

3. Old Testament Exegesis

Tuesday, Wednesday

Prof. Culley 2 hrs.

8. History of the Hebrews

Wednesday, Thursday

Prof. Kelso 2 hrs. 2nd. sem.

13. New Testament Greek

Wednesday, Thursday, Friday, Saturday

Dr. Eakin 4 hrs. 1st. 3 hrs. 2nd. sem.

The Bulletin of the Western Theological Seminary

Electives from which Seniors must select at least eight hours.

- | | | |
|---|----------------------|------------------|
| 2a. Rapid Reading of I Samuel or Judges | Friday | |
| Prof. Culley | | 1 hr. |
| 2b. Rapid Reading of Minor Prophets | Hour to be arranged | |
| Prof. Culley | | 1 hr. |
| 7a. Biblical Aramaic | Hours to be arranged | |
| Prof. Culley | | |
| 7b. Elementary Arabic | Hours to be arranged | |
| Prof. Culley | | |
| 7c. Elementary Assyrian | Hours to be arranged | |
| Prof. Kelso | | |
| 4. Exegetical Study of the Psalter | Saturday | |
| Prof. Culley | | 1 hr. |
| 5. Exegetical Study of Isaiah | Wednesday | |
| Prof. Kelso (1923-24) | | 1 hr. |
| 6. Proverbs and Job Interpreted | Hour to be arranged | |
| Prof. Kelso (1922-23) | | 1 hr. |
| 9. Hexateuchal Criticism | Hour to be arranged | |
| Prof. Kelso | | 1 hr. 2nd. sem. |
| 10. Critical Study in English of the Psalter and Wisdom Literature | Hour to be arranged | |
| Prof. Kelso (1923-24) | | 1 hr. 2nd. sem. |
| 12. The Canon and Text of the Old Testament | Wednesday, Thursday | |
| Prof. Culley | | 2 hrs. 1st. sem. |
| 25. Old Testament Theology | Thursday, Friday | |
| Prof. Kelso (1923-24) | | 2 hrs. |
| 67. Biblical Apocalyptic | Hour to be arranged | |
| Prof. Kelso (1923-24) | | 1 hr. |
| 69. Critical Study of Genesis in English | Hours to be arranged | |
| Prof. Kelso (1923-24) | | 2 hrs. one sem. |
| 14a. Rapid Reading of New Testament Greek | Hours to be arranged | |
| Dr. Eakin (1922-23) | | 2 hrs. 1st. sem. |
| 23. New Testament Introduction | Hours to be arranged | |
| Dr. Eakin (1922-23) | | 2 hrs. 2nd. sem. |

The Bulletin of the Western Theological Seminary

- 21. The Pastoral Epistles**
 Hours to be arranged
 Dr. Eakin (1923-24) 2 hrs. 2nd. sem.
- 19b. The Fourth Gospel**
 Hour to be arranged
 Prof. Vance (1922-23) 1 hr.
- 24. James and I Peter**
 Hour to be arranged
 Prof. Vance (1922-23) 1 hr.
- 24a. I Corinthians**
 Friday
 Prof. Vance (1923-24) 1 hr.
- 24b. Ephesians and Colossians**
 Thursday
 Prof. Vance (1923-24) 1 hr.
- 27. Mark's Gospel**
 Hours to be arranged
 Dr. Eakin (1921-22) 2 hrs. 2nd. sem.
- 28. Galatians**
 Hours to be arranged
 Dr. Eakin (1923-24) 2 hrs. 1st. sem.
- 73. History of Interpretation**
 Hours to be arranged
 Dr. Eakin (1922-23) 2 hrs. 2nd. sem.
- 32. History of the Reformation**
 Tuesday, Wednesday
 Prof. Schaff 2 hrs. 1st. sem.
- 33. Modern Church History**
 Tuesday, Wednesday
 Prof. Schaff 2 hrs. 2nd. sem.
- 34. American Church History**
 Wednesday, Thursday
 Prof. Schaff 2 hrs. 2nd. sem.
- 36. History of Presbyterianism**
 Hours to be arranged
 Prof. Schaff
- 41a. Philosophy of Religion**
 Tuesday
 Prof. Snowden 1 hr.
- 41b. Psychology of Religion**
 Saturday
 Prof. Snowden 1 hr.
- 52. Platform Delivery**
 Thursday
 Prof. Sleeth 1 hr.
- 55. Musical Appreciation**
 Tuesday
 Mr. Boyd 1 hr.

The Bulletin of the Western Theological Seminary

- 56. Vocal Sight Reading**
Tuesday
Mr. Boyd 1 hr.
- 61a. Christian Ethics**
Saturday
Prof. Snowden 1. hr.
- 61b. Social Teaching of the New Testament**
Tuesday
Prof. Farmer 1 hr.
- 63. Modern Missions**
Hour to be arranged
- 65. Comparative Religion**
Thursday, Friday
Prof. Kelso (1924-25) 2 hrs.
- 68. Phonetics for Missionaries**
Hour to be arranged
Prof. Culley 1 hr.
- 72. Principles and Methods of Religious Education**
Tuesday
Prof. Vance 1 hr.

Reports to Presbyteries

Presbyteries having students under their care receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

Graduate Studies

The Seminary has the right to confer the degree of Bachelor of Divinity* It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

- (1) The applicant must have a Bachelor's degree from a college of recognized standing.
- (2) He must be a graduate of this or some other theological seminary. In case he has gradu-

*The Seminary is taking steps toward the substitution of the degree of Master of Sacred Theology for that of Bachelor of Divinity, and it is expected this change will be effective this year (1923).

ated from another seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th. of the academic year at the close of which the degree is to be conferred. By April 1st. a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must elect their major and minor courses at the opening of the middle year, and give notice October 1st. of that year that they expect to be candidates for this degree.

Relations with University of Pittsburgh

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on students of the Seminary who complete graduate courses of the University requiring a minimum of three hours of work for two years, and who prepare an acceptable thesis; and, on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of A. M. or M. S. and Ph. D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the

candidate's offering courses that have already been credited toward the B. D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, theses, etc., of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term hours. According to the above resolutions a minimum of twenty-four term hours should be taken at the University.

Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to the two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 8.5. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January, and April. Prolonged absence

from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.*

2. The Michael Wilson Keith Memorial Homiletical Prize of \$100.00. This prize was founded in 1919 by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class, and pastor of the church from 1911 to 1917. This foundation was established in grateful remembrance of his service to his country as Chaplain of the 111th. Infantry Regiment. He fell while performing his duty at the front in France. It is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the First Presbyterian Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

3. A prize in Hebrew is offered to that member of the junior class who maintains the highest standing in this subject throughout the junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar, or a copy of Davidson's Hebrew Syntax, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in four installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

*On account of lack of funds only one fellowship will be awarded until further notice.

5. In May, 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.*

6. In February 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the John Watson Prize in New Testament Greek.*

7. In September 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the William B. Watson Hebrew Prize.*

8. In July 1920, Mrs. Robert A. Watson, of Columbus, Ohio, with an endowment of \$1,000, established the Joseph Watson Greek Prize, to be awarded to the student who passes the best examination in classical Greek as he enters the junior class of the Seminary.*

9. At their ten-year reunion (May 1921), the class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement in 1922.

10. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admission to the junior class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

*The income from this fund is not available at present.

(I) Candidates must, not later than September first, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—Hebrew Grammar, translation of Hebrew prose, Hebrew composition; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) HISTORY—(a) Ancient Oriental History, (b) Græco-Roman History to A. D. 476, (c) Medieval History to the Reformation, (d) Modern History.

(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent. The payment will be made in two in-

installments, the first at the time the award is made, and the second on April 1st. Failure to maintain a high standard in classroom work or prolonged absence will debar the recipients from receiving the second installment.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

Donations and Bequests

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania." The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chair of Apologetics	\$100,000
Apartment for Professors	100,000
Chair of Missions	100,000
Museum of Missions and Biblical Antiquities	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past ten years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of

1861. In May, 1912, the new dormitory building, costing \$146,097, was dedicated, and four years later, May 4, 1916, Herron Hall and Swift Hall, the north and south wings of the new quadrangle, were dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland; and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music; as well as eight scholarships amounting to \$22,331.10.

In the year 1918, a lectureship was established by a gift of \$5,000 from Mrs. Janet I. Watson, of Columbus, Ohio, in memory of her husband Rev. Robert A. Watson, a member of the class of 1874. Mrs. Watson has also founded the James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, in memory of her father, the late James L. Shields of Blairsville Pennsylvania.

During the year 1919 Mrs. Watson established two prizes, each with an endowment of \$1,000: (1) The John Watson Prize in New Testament Greek, in memory of her husband's father, Rev. John Watson; (2) The Rev. William B. Watson Hebrew Prize, in memory of Rev. William B. Watson, a member of the class of 1868 and a brother of Rev. Robert A. Watson.

Also during this year the Michael Wilson Keith Memorial Homiletical Prize of \$100 was founded by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class and pastor of the church from 1911-1917. This foundation was established in grateful remembrance of Dr. Keith's service to his country as Chaplain of the 111th. Infantry Regiment. He fell while performing his duty at the front in France.

In December, 1919, a friend of the Seminary, by a contribution of \$2,500 established a Students' Loan and

Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

In July, 1920, Mrs. R. A. Watson established, with an endowment of \$1,000, the Joseph Watson Greek Prize, in memory of her husband's youngest brother.

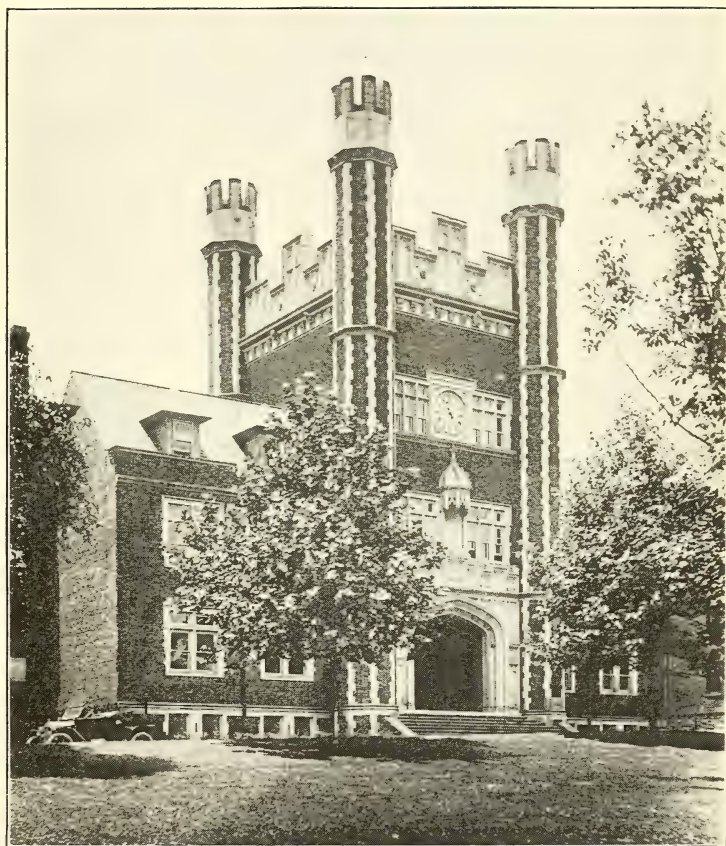
In Nov. 1919 a member of the Board made a contribution of ten thousand dollars to the endowment fund. During the same year one of the holders of annuity bonds cancelled them to the sum of \$7,500. In addition a legacy of \$25,000 was received from the Estate of James Laughlin, Jr.

At their ten-year reunion (May 1921), the Class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement 1922.

The whirlwind campaign of October 24—November 3, 1913, resulted in subscriptions amounting to \$135,000. This money was used in the erection of the new Administration Building, to take the place of Seminary Hall. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the past four years a debt of \$88,000, incurred in the erection of Memorial Hall and Herron and Swift Halls, has been reduced to \$26,000. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

Lists of Scholarships

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.



HERRON HALL

The Bulletin of the Western Theological Seminary

3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.

The Bulletin of the Western Theological Seminary

28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D.D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D.D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D.D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.

The Bulletin of the Western Theological Seminary

55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodward Eells Scholarship, founded by his daughter, Anna Sophia Eells.
- *63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.
64. The Bradford Scholarship, founded by Benjamin Rush Bradford.
65. The William Irwin Nevin Scholarship, founded by Theodore Hugh Nevin and Hannah Irwin Nevin.

Special Funds

The James L. Shields Book Purchasing Memorial Fund.
The James H. Lyon Loan Fund.
Students' Loan and Self-help Fund.

Lectureships

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Rev. Professor Alexander F. Mitchell, D. D., Principal Fairbairn, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Prof. James Orr, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D., President A. T. Ormond, and Rev. Prof. Samuel Angus, Ph. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift

*Special Prize Scholarship (vide p. 60).

of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands." The second course was given during the term of 1914-15 by the Rev. Arthur J. Brown, D. D.; his subject was "The Rising Churches in the Mission Field." The third course was given during the term 1915-16, by the Rev. S. G. Wilson, D. D.; his subject was "Modern Movements among Moslems." The fourth course (postponed from the term 1916-17) was given in October, 1917, by the Rev. A. Woodruff Halsey, D. D.; his subject was "The Ministry and Missions." The fifth course was given in January, 1918, by the Rev. J. C. R. Ewing, D. D., LL. D., C. I. E.; his subject was "Some Developments of Religious Thought in India." The sixth course was given in September, 1919, by the Rev. Robert F. Fitch, D. D.; the general theme of his lectures was "Aspects of Christian Missions in China." The seventh course was given in November, 1922, by the Rev. J. Stewart Kunkle; his general theme was "Religious Teachers of China".

THE ROBERT A. WATSON MEMORIAL LECTURESHIP. This lectureship was endowed in May, 1918, by Mrs. Janet I. Watson, of Columbus, Ohio, as a memorial to her husband, Rev. Robert A. Watson, D. D., a graduate of the Seminary class of 1874.*

Seminary Extension Lectures

In recent years a new departure in the work of the Seminary has been the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

(1) "The Sacraments," four lectures, by Rev. David R. Breed, D. D., LL. D.

*The income from this fund is not available at present.

(2) "Social Teaching of the New Testament," six lectures, by Rev. William R. Farmer, D. D.

(3) "Theology of the Psalter", four lectures, by President Kelso.

(4) "Prophecy and Prophets", four lectures, by President Kelso.

(5) "The Fundamentals of Christianity", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(6) "The Psychology of Religion," five lectures, by Rev. James H. Snowden, D. D., LL. D.

(7) "The Personality of God", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(8) "Crises in the Life of Christ", four lectures, by Rev. Selby Frame Vance.

ALUMNI ASSOCIATION

OFFICERS FOR 1922-23

President

The REV. H. A. RIDDLE, Jr.
Class of 1910

Vice-President

The REV. J. E. GIFFIN
Class of 1892

Secretary

The REV. THOS. C. PEARS, JR.
Class of 1910

Recording Secretary and Treasurer

The REV. R. H. ALLEN, D. D.
Class of 1900

EXECUTIVE COMMITTEE

The REV. J. A. KELSO, Ph.D., D. D.
Class of 1896

The REV. S. B. McCORMICK, D. D., LL.D.
Class of 1890

The REV. J. S. AXTELL, Ph.D., D. D.
Class of 1874

The REV. U. S. GREVES, D.D.
Class of 1895

The REV. W. S. BINGHAM
Class of 1908

The REV. W. A. JONES, D. D.
Class of 1889

NECROLOGICAL COMMITTEE

The REV. C. S. McCLELLAND, D. D.
The REV. J. A. KELSO, Ph.D., D.D., LL.D.

DIRECTORY

Assistant to Librarian	A. L.	Middler	M
Director	D	President	Pres.
Fellow	F	Professor	Prof.
Graduate	G	Registrar	R
Instructor	I	Secretary	Sec.
Junior	J	Senior	S
Librarian	L	Trustee	T
		Visitor	V

Acheson, Pres. J. C., LL.D.	D.	Danville, Ky.
Alexander, Rev. Maitland, D. D.	D.	920 Ridge Ave., N. S.
Allen, David K.	J.	202
Anderson, F. S.	J.	Oakdale, Pa.
Anderson, Rev. T. B., D.D.	D.	Beaver Falls, Pa.
Barker, J. B.	J.	217
Behrends, A. D.	S.	216
Bibby, J. K.	M.	834 Penn Ave., Wilkinsburg
Biddle, E. L.	M.	304
Boyd, Charles N.	I.	131 Bellefield Ave.
Brandon, W. D.	D.	Butler, Pa.
Breed, Rev. D. R., D.D.	Prof.	1404 Harper Ave., Holly- wood, Cal.
Brown, Rev. T. M.	G.	7395 Schley Ave., Swissvale, Pa.
*Bruce, Rev. J. C., D.D.	D.	156 Fifth Ave., New York, N. Y.
Campbell, R. D.	T.	6210 Walnut St.
Campbell, Rev. W. O., D.D.	D.	Sewickley, Pa.
Carpenter, J. McF.	T.	Frick Annex
*Christie, Rev. Robert, D.D.	Prof.	1002 Ridge Ave., N. S.
Clemson, D. M.	T.	Carnegie Bldg.
Conley, C. S.	J.	408 Lincoln Ave.
Conn, C. E.	J.	Brilliant, Ohio
Cotton, J. M.	M.	303
Cox, J. M.	S.	302
Craig, Rev. W. R.	D.	Latrobe, Pa.
Crutchfield, J. S.	D.	2034 Penn Ave.
Culley, Rev. D. E., Ph.D.	Prof. & R.	1140 Pemberton Ave. N: S.
Curtiss, H. T.	M.	915 Irwin Ave., N. S.
Curtiss, Mrs. H. T.	V.	915 Irwin Ave., N. S.

*Deceased

The Bulletin of the Western Theological Seminary

De Prefontaine, C.L.	M	306
Dickson, C. A.	T.....	316 Fourth Ave.
Duff, Rev. J. M., D.D.	D.....	Carnegie, Pa.
Eakin, Rev. Frank, Ph.D.	I. & L.....	335 Forest Ave., Ben Avon, Pa.
Eames, Rev. L. F.	G.....	252 Shady Ave., E. E.
Edwards, George D.	T.....	Commonwealth Trust Co.
Ehmann, W. F.	M.....	218
Farmer, Rev. W. R., D.D.	Prof.....	1133 Western Ave. N. S.
Fisher, Rev. S. J., D.D.....	Sec. of T.....	5611 Kentucky Ave.
Fohner, Rev. G. C.	J.	Sharpsville, Pa.
Galbraith, L. A.	G.	302
*Gibson, Rev. J. T., D.D.....	D.....	Rodgers Bldg., N. S.
Gregg, John R.	T	Woodland Road
Greves, Chalfant	J.	202
Hamilton, D. M.	J.	205
Hanna, C. N.	D.....	Bellefield Dwellings
Harbison, R. W.	D. & Pres. of T. .	Farmers Bank Bldg.
Hart, Rev. E. R.	J.....	319 Mathews Ave., Mt. Oliver Sta.
Haverfield, R. M.	M.	202
Hays, Rev. C. C., D.D.,.....	D.....	Johnstown, Pa.
Hazlett, C. H.	S.....	203
Herron, Joseph A.	T.....	Monongahela City, Pa.
Higgins, Miss Sara M.	A.L.	Glenshaw, Pa.
Higley, Rev. A. P., D.D.	D.....	2020 E-79th. St., Cleveland, O.
Hilty, J. R.	M.	Library, Pa.
Hinitt, Rev. F. W., D.D.	D.....	Indiana, Pa.
Holub, Joseph	J.....	314
Holland, Rev. W. J., D.D.	T.....	5545 Forbes Ave.
Hudnut, Rev. W. H., D.D.....	D.....	Youngstown, O.
Hutchison, Rev. S. N., D.D.	T. & D.....	5915 Wellesley Ave.
Illingworth, R. W., Jr.	M.....	Wildwood, Pa.
Johnston, R. C.	M.	317
Jones, John Paul	J.....	613 Allegheny Ave., N. S.
Jones, Mrs. John Paul	V.....	613 Allegheny Ave., N. S.
Jones, Rev. W. A., D.D.....	T.....	136 Orchard Ave., Mt. Oliver Sta.
Kelso, Rev. J. A., Ph.D., D.D.....	Pres.	725 Ridge Ave., N. S.
Kennedy, Rev. D. S., D.D.....	D.....	Witherspoon Bldg. Philadelphia, Pa.
Kerr, Rev. H. T., D.D.....	D.....	827 Amberson Ave.

The Bulletin of the Western Theological Seminary

Kozma, Rev. Michael	G.	205
Leister, Rev. J. M.	M.	19 Brushton Ave.
Logan, George B.	D. & T.	1007 N-Lincoln Ave., N. S.
Luccock, Rev. G. N., D.D.	D.	Wooster, Ohio.
Lyon, John G.	T.	Commonwealth Bldg.
McCammon, L. L.	S.	204
*McClintock, Oliver	T.	Ellsworth & Amberson Aves.
McCloskey, T. D.	D.	Oliver Bldg
McCormick, Rev. S. B., D.D.	D.	University of Pittsburgh
McEwan, Rev. W. L., D.D.	D.	836 S-Negley Ave.
Marquis, Rev. J. A., D.D.	D	156 Fifth Ave., New York, N. Y.
Marquis, W. C.	J.	2033 Termon Ave., N. S.
Martin, James	S.	206
Marvin, S. S.	T.	Bryn Mawr, Pa.
Mealy, Rev. J. M., D.D.	D.	Sewickley, Pa.
Mellin, W. C.	S	316
Merker, Rev. R. K.	G.	1500 Beaver Ave., N. S.
Merwin, W. S.	M.	1224 Fayette St., N. S.
Miller, J. F.	D.	206 Waldorf St., N. S.
Miller, Rev. R. F.	F.	Cochranton, Pa.
Millinger, W. H.	F.	Queen's College, Oxford, Eng.
Monroe, G. K.	M.	10 Princeton Ave., Crafton, Pa.
Muir, C. Marshall	J.	6315 Bartlett St.
Moser, Rev. W. L.	F.	106 Marchmont Road, Edinburgh, Scotland
Philipp, Rev. Paul L.	G.	208 E-McIntyre Ave., N. S.
Pickens, P. L.	J.	217
Porter, Rev. R. W.	G.	215 Charles St., Mt. Oliver Sta.
Post, H. F.	M.	4 Trueman St., N. S.
Potter, Rev. J. M., D.D.	D.	Wheeling, W. Va.
Priest, W. R.	J.	303
Rae, James	D.	801 Penn Ave.
Read, Miss Margaret M.	Sec. to Pres.	51 Chestnut St., Crafton, Pa.
Reemsnyder, Rev. G. O.	G.	5435 Aylesboro Ave.
Roberts, R. L.	S.	1224 Fayette St., N. S.
Robinson, A. C.	D. & T.	Fourth Ave. & Wood St.
Robinson, Rev. J. Millen, D. D.	D.	6009 Walnut St.
Robinson, W. M.	T.	Carnegie Bldg.
Rodgers, Rev. Howard	G.	Natrona, Pa.

*Deceased

The Bulletin of the Western Theological Seminary

Ruble, Jacob C.	J.	204
Rutherford, G. H.	J.	317
Schaff, Rev. D. S., D.D.	Prof.	737 Ridge Ave., N. S.
Semple, Rev. Samuel, D. D.	D.	Titusville, Pa.
Shaw, Wilson A.	D. & T. Bank of Pittsburgh, N. A.	
Sleeth, George M., Litt. D.	I.	749 River Road, Avalon, Pa.
Slemmons, Rev. W. E., D.D.	D.	Washington, Pa.
Smith, Rev. J. Kinsey, D.D.	D.	308 East End Ave.
Snowden, Rev. J. H., D.D.	Prof.	723 Ridge Ave., N. S.
Snyder, Rev. P. W., D.D.	T.	7325 Race St.
Spence, Rev. W. H., D.D.	D.	Uniontown, Pa.
Stevenson, Rev. W. P., D.D.	D.	Maryville, Tenn.
Swoyer, Rev. G. E.	G.	1208 Iten St., N. S.
Taylor, Rev. George, Jr., Ph.D. ...	Sec. of D.	Wilkinsburg, Pa.
Trosh, Rev. W. S.	G.	2317 Perrysville Ave, N. S.
Vaidyla, Michael	M.	315
Vance, Rev. S. F., D.D.	Prof.	237 Hilands Ave., Ben Avon, Pa.
Wardrop, Robert	T.	First National Bank
Walter, Deane C.	M.	306
Weir, Rev. W. F., D.D.	D.	17 N-State St., Chicago, Ill.
Williams, C. E.	M.	Sewickley, Pa.
Wilson, Dr. A. W., Jr.	D.	Saltsburg, Pa.
Wright, J. C.	M.	304
Yarkovsky, John	M.	315
Ziegler, C. E.	J.	902 Morton St., N. S.

INDEX

Admission, Terms of	35
Alumni Association	70
Awards	11
Bequests	62
Boarding	31
Book Purchasing Memorial Fund	26
Buildings	20
Calendar	3
Cecilia Choir, The	48
Christian Work	29
Conference	28
Courses of Study	38
Biblical Theology	44
Christian Ethics	49
Church History	45
English Bible	44
Hebrew Language and O. T. Literature	40
Missions and Comparative Religion	49
New Testament Literature and Exegesis	42
Practical Theology, Department of	47
Homiletics, Pastoral Theology, Sacred Rhetoric, Elocution	
Church Music, The Sacraments, Church Government	
Religious Education	50
Semitic Languages	40
Sociology	49
Systematic Theology and Apologetics	46
Degrees,	38, 55
Dining Hall	23
Diplomas	38
Directors, Board of	6
Directory	71
Educational Advantages	33
Examinations	37
Expenses	31
Extension Lectures	68
Faculty	8
Committees of	9
Fellowships	58
Funds, Special	67
Gifts and Bequests	62
Graduate Students	37
Graduate Studies and Courses	55
Gymnasium	31
Historical Sketch	19
Lectures:	
Elliott	67
Extension	68
On Missions	49
L. H. Severance	67
Robert A Watson Memorial	68
List of	10
Library	24
Loan Funds	33
Location	19
Outline of Courses	50
Physical Training	31
Preaching Service	28
Preaching Supply, Bureau of	30
Presbyteries, Reports to	55
Prizes	58
Religious Exercises	28
Representation, College and State	16
Schedule of Lectures and Recitations	76
Scholarship Aid	32
Scholarships, List of	64
Seminary Year	37
Social Hall	23
Student Organizations	17
Students, Roll of	12
Students from other Seminaries	37
Trustees, Board of	4
University of Pittsburgh, Relations with	57
Warrington Memorial Library	25
Y. M. C. A.	29
Committees of	18

**FIRST SEMESTER
SCHEDULE OF HOURS.**

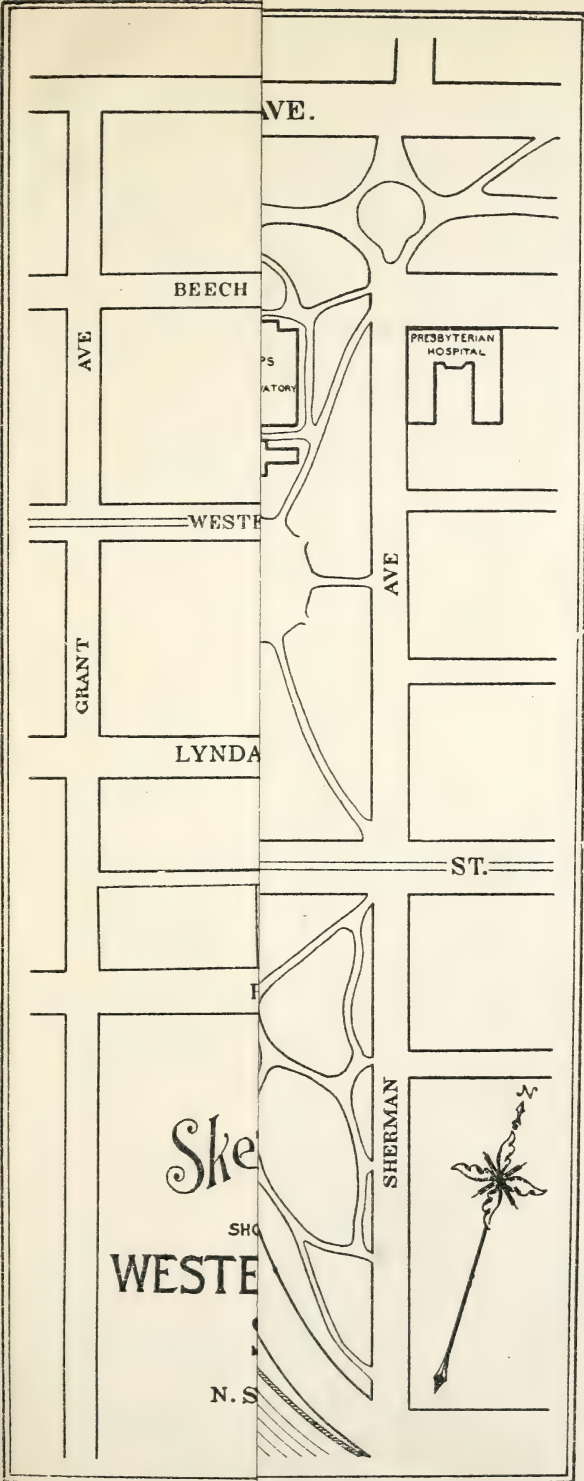
HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	Church History-32. PROF. SCHAFF	Church History-32. PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	Christian Ethics-61a PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History-31 PROF. SCHAFF	First Century Christianity-17 DR. EAKIN
	Jr.	Life of Christ-16 PROF. VANCE	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A. M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Care-57 PROF. FARMER	O. T. Theology-25 PROF. KELSO	Psychology of Rel.-41b PROF. SNOWDEN	
	Mid.	Church History-31 PROF. SCHAFF		First Century Christianity-17 DR. EAKIN	N. T. Exegesis-20 PROF. VANCE N. T. Greek-13 DR. EAKIN	N. T. Exegesis-20 PROF. VANCE N. T. Greek-13 DR. EAKIN
	Jr.	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Religious Ed.-70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A. M.	Sr.	Philosophy of Rel.-41a PROF. SNOWDEN	Canon & Text-12 PROF. CULLEY	N. T. Theology-26 PROF. VANCE	N. T. Theology-26 PROF. VANCE	O. T. Exegesis-4 PROF. CULLEY
	Mid.	Homiletics-46 PROF. FARMER	Homiletics-46 PROF. FARMER	Theology-39 PROF. SNOWDEN	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.		N. T. Introd.-22 DR. EAKIN	N. T. Introd.-22 DR. EAKIN	Homiletics-43 PROF. FARMER	Life of Christ-16 PROF. VANCE

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A.M. 11:30	Sr.	Homiletics-47 PROF. FARMER	Conference	Canon & Text-12 PROF. CULLEY	O. T. Theology-25 PROF. KELSO	
	Mid.	Theology-39 PROF. SNOWDEN		N. T. Greek-13 DR. EAKIN		
	Jr.					
P.M. 1:30	Sr.	Rel. Education-72 PROF. VANCE	O. T. Exegesis-5 PROF. KELSO	Eph. & Col.-24b. PROF. VANCE	I. Cor.-24a PROF. VANCE	Speech Expression-50 PROF. SLEETH
	Mid.	Church Music-54 MR. BOYD	Speech Expression - 51 PROF. SLEETH	Religious Ed.-71 PROF. FARMER		
	Jr.					
2:30		Hymnology-42 MR. BOYD	N. T. Greek-13 DR. EAKIN	Speech Expression-52 PROF. SLEETH		(Elective Courses are in heavy type)
3:30		Sight Reading-56 MR. BOYD				

**SECOND SEMESTER
SCHEDULE OF HOURS.**

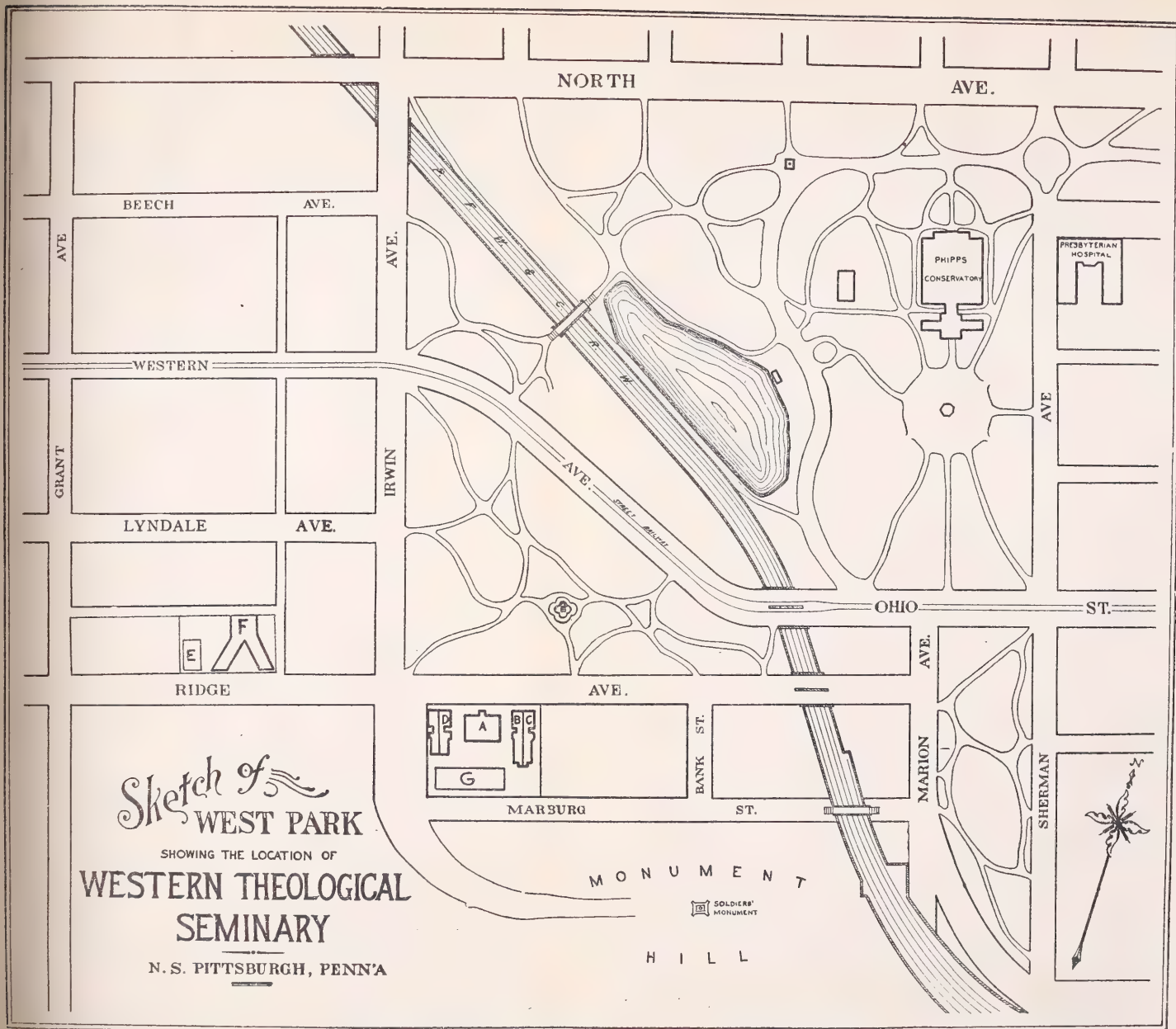
HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:30 A. M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	Christian Ethics-61a PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History-31 PROF. SCHAFF	N. T. Greek-13 DR. EAKIN
	Jr.	Life of Christ-16 PROF. VANCE	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9:30 A. M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Care-57 PROF. FARMER	O. T. Theology-25 PROF. KELSO	Psychology of Rel.-41b PROF. SNOWDEN	
	Mid.	Church History-31 PROF. SCHAFF	O. T. History-8 PROF. KELSO	N. T. Greek-13 DR. EAKIN	N. T. Exegesis-20 PROF. VANCE	N. T. Exegesis-20 PROF. VANCE
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8 PROF. KELSO	Religious Ed.-70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10:30 A. M.	Sr.	Philosophy of Rel.-41a PROF. SNOWDEN	Amer Ch. Hist.-34 PROF. SCHAFF	N. T. Theology-26 PROF. VANCE	N. T. Theology-26 PROF. VANCE	O. T. Exegesis-4 PROF. CULLEY
	Mid.	Homiletics-46 PROF. FARMER	Administration-60 PROF. FARMER	O. T. History-8 PROF. KELSO	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	N. T. Greek-14 DR. EAKIN	Hebrew-1 PROF. CULLEY	O. T. History-8 PROF. KELSO	Homiletics-45 PROF. FARMER	Life of Christ-16 PROF. VANCE

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A. M. 11.30	Sr.	Homiletics-47 PROF. FARMER	Conference	Amer. Ch. Hist.-34 PROF. SCHAFF	O. T. Theology-25 PROF. KELSO	
	Mid.	Theology-39 PROF. SNOWDEN		Theology-39 PROF. SNOWDEN	N. T. Greek-13 DR. EAKIN	
	Jr.			N. T. Greek-14 DR. EAKIN		
P. M. 1.30	Sr.	Rel. Education-72 PROF. VANCE	O. T. Exegesis-5 PROF. KELSO	Eph. & Col.-24b PROF. VANCE	I. Cor.-24a PROF. VANCE	
	Mid.	Church Music-54 MR. BOYD	Speech Expression-51 PROF. SLEETH	Religious Ed.-71 PROF. FARMER	Speech Expression-50 PROF. SLEETH	
	Jr.					
2.30		Church Music-53 MR. BOYD		Speech Expression-52 PROF. SLEETH		(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD				



A—HERRON

F—MEMORIAL HALL.
HALL.



A—HERRON HALL

C—DR. SNOWDEN'S RESIDENCE.

E—OLD LIBRARY.

F—MEMORIAL HALL.

B—DR. KELSO'S RESIDENCE.

D—DR. SCHAFF'S RESIDENCE.

G—SWIFT HALL.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Week-Day Religious Education in New Brighton	5
Rev. O. Scott McFarland	
Celebrating the Four-Hundredth Anniversary of the First Hymnal..	11
Charles N. Boyd	
Man and the Cosmos	16
Rev. W. R. Van Buskirk, Ph. D.	
The Cecilia	26
St. Francis D'Assisi	27
Howard T. Curtiss	
Literature.....	29
Alumniana	54
Faculty Notes	62

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA,
1923

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, Ph. D.
Associate Professor of New Testament Greek and Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music

The Bulletin

— of the —

WESTERN THEOLOGICAL SEMINARY

VOLUME XV.

APRIL, 1923.

No. 3

Week-Day Religious Education in New Brighton, Pennsylvania.

BY REV. O. SCOTT MCFARLAND

Society to-day is paying some attention to its ill-favored stepchildren. It is acting on the discovery that schools do not exist alone for the exceptional or even the normal child. Its latest venture is in schools for sub-normal boys and girls, schools by which the youth who are crippled in body and mind are prepared for life. One of the most approved and scientific methods to determine the degree of mental normality of a child is what is known as the "Binet Test for Defectives". This test discloses, by a number of questions and experiments, the degree of deficiency of eyesight, keenness of observation, muscular response, and power of mental coördination. On the basis of this test the means and methods of education are determined.

Surely the Church may learn something from this departure in the field of public education. We may at least take time to consider some elements of a real test of fundamental deficiency in the Church's field of Religious Education. In such a "Binet Test" for the Church

two questions suggest themselves: (1) How far can the Church see? (2) How quick is the Church's motor response?

(1) How far can the Church see? It is easy for the Church to see the things that are immediately before her in a month's or a year's program; it is not so easy to see through the years and catch a vision of our long-range work. Carlyle said of Macaulay that he had spectacles instead of eyes. Spectacles, seeing only the obvious, will never serve for eyes in the work of the Kingdom. It is easy for the members of my congregation to see the value of getting Mr. Black, one of the leading men of our community, into the church; it is quite another thing for those same members of my congregation to see the value of holding and training those twenty boys and girls of teen age who were welcomed into membership last week. The church without a definite sacrificial policy for its boys and girls has been well compared to a dog which is being shipped by express and has chewed up its tag. It is going somewhere, but no one knows just where.

(2) How quick is the Church's motor response? In other words, when the Church makes a new discovery in method how long does it take her to translate that discovery into a practical program of service? Discovery without possession is futile in all the varied spheres of life. The Church, in recent years, has been discovering some new ways and means of developing and making more effective its program of Religious Education. The Daily Vacation Bible School and the Week-Day Religious Education Movement are here to stay. Many individual churches and many communities have proven their real worth. No one is thinking of junking the Sabbath School and the present Young Peoples' Work of the Church. The aim of these "New Things" in Religious Education is to enhance and magnify the effectiveness and scope of the Church's work in the religious training of youth.

Week-Day Religious Education

It is not the purpose of this paper to deal with theories, but to speak of how one typical community has set up and is carrying out a program of Week-Day Religious Education.

New Brighton, Pennsylvania, has taken her place among those progressive communities which are offering religious instruction, during the week, to their boys and girls of school age. We are operating under the inter-denominational type of Week-Day Church Schools. Ten of our eleven Protestant churches and our two Catholic churches are coöperating in this movement. A Board of Religious Education was organized to set up the program and carry on the work. This Board consists of the pastor and two lay members (one woman) from each of the coöperating churches. The preliminary work of organization was done during 1920 and the program was inaugurated with the beginning of the school year, September 1921.

Through arrangements made with the Board of Public Education, the New Brighton Board of Religious Education offers, as an elective, to all pupils in Grades I to VI one hour of religious instruction each week during regular school hours. Enrollment in these classes is entirely voluntary. Only those pupils are admitted to the classes who bring cards signed by parents or guardians requesting that their children be enrolled. Those pupils who are not enrolled for this work use as a study hour the hour that their classmates use for Bible study. The school day has not been lengthened to provide time for this work.

The Board of Public Education has granted the Board of Religious Education the privilege of using for this work rooms in the various school buildings which are not used for school purposes. In three of the school buildings our Bible Teacher has her own room; in the other two buildings, where no vacant rooms are available, she goes from room to room just as the drawing and music teachers do. In these two buildings the pupils

The Bulletin of the Western Theological Seminary

who are not enrolled for the work are taken by their grade teachers to the office while the class in Bible is being conducted.

When we were negotiating with the Board of Public Education we gave them the assurance that if they would coöperate with us in the matter of time and room provisions we would provide a teacher who would measure up in her training and ability and special fitness for the work with the grade teachers employed in the public schools. Our Board of Religious Education employed a teacher who had had eleven years' experience as a teacher in the public school—a graduate of Illinois State Normal and of the Congregational Bible Training School of Chicago. She has been with us during the two years. We are paying her \$175.00 per month.

All text books are furnished free of charge to the pupils. Four principles guided us in the selection of lesson materials:

(1) That the material should acquaint the pupil with the Bible and cultivate his interest in it.

(2) That it should lead the pupil to know and appreciate the life and personality of Jesus Christ.

(3) That it should instill in the mind and heart of the pupil the fundamental principles of religious life and conduct.

(4) That it should be free from sectarian interpretation.

We are using in the first four grades the "Gary Week-Day Texts" and in grades five and six the text-book, "Followers of the Marked Trail", a book of Old Testament biographies.

Our annual budget is \$2500.00. This amount is apportioned among the coöperating churches by a budget committee and each church is asked at the beginning of each year to underwrite its apportionment.

It was our desire that this work should be carried

Week-Day Religious Education

on on a non-sectarian basis and with absolute fairness to those of all faiths. Therefore provision was made for the children of the Catholic faith, who elected the work, to receive their instruction at their churches, under teachers designated by the Roman Catholic Church. More pupils of the Catholic faith are enrolled in our public schools than are enrolled in their own parochial school. This plan therefore met with the approval of the Roman Catholic Church, and each week, on Friday afternoon at 3 o'clock, one hundred and fifty boys and girls are dismissed from our public schools to the Catholic Church in order that they may receive an hour's religious instruction at the hands of their own Church. Like concession was offered to children of the Jewish faith.

What have been the results? Like so much of the Church's work the results cannot be tabulated. I can only indicate the manner in which this program has been received by parents and pupils. During the school-year of 1921-22, 96.3% of all the boys and girls, for whom classes were made available, were enrolled. And the average attendance of those enrolled is the same as the average attendance at public school. We had 1210 boys and girls in the first six grades of our public schools. 1015 of these received instruction in our week-day classes under our teacher in religion; 150 received instruction at the Catholic Church—a total of 1165 out of a possible 1210. During the present school year, 1922-23, there are only six boys and girls (other than Jews and Catholics) who are not enrolled in our Bible Classes.

Thus far there has not been a single hitch in the working out of this plan for New Brighton. It seems to be meeting with the approval of all concerned—the churches, the parents, the pupils, and the public schools. Every Sabbath School in our city has had its work stimulated and its enrollment and attendance increased. The churches have been brought closer together in all their

The Bulletin of the Western Theological Seminary

work by this coöperative movement in the field of Religious Education.

New Brighton is not an exceptional community; it is just like thousands of other communities in its environs, its citizenship, its foreign element, its denominational differences, its religious leadership. What New Brighton has done can be duplicated almost anywhere. If the ministers, the churches, the parents, the teachers of any community are interested in Week-Day Religious Education we invite you to come and look in on our classes in New Brighton and then judge for yourselves as to the worth and effectiveness of the work that we are doing five days out of every week.

If I were preaching, instead of writing a paper for publication, I would close with this: What we would put into the life of to-morrow we must inculcate to-day in the minds and hearts of our nation's 40,000,000 boys and girls of school age. How far can the Church see? How quick is the Church's motor response?

NEW BRIGHTON, PA.

Celebrating the Four-Hundredth Anniversary of the First Hymnal*

BY CHARLES N. BOYD

We are approaching the quadricentennial of the first hymnals of permanent influence, Luther's "Etlich Cristliche Lyeder", which was published at Wittenberg in 1524, and the books which succeeded it in the same year. It must not be thought that these were the first hymns, for, as the Rev. W. H. Frere has said: "The Christian Church may be said to have started on its way singing. The earliest witnesses from within and from without alike bear witness to this. The Epistles of St. Paul are full of the echo of 'Psalms and hymns and spiritual songs'." But the practice of hymn singing grew and languished by turns, and it was not until Luther, realizing the possibilities of congregational singing (though without disparagement of artistic music for and by choirs), exploited the matter with his usual forcefulness that the endless cycle of hymnals began.

Many legends are attached to Luther and the musical side of his life, but from accounts which seem well authenticated we may gather that as a lad at Magdeburg and Eisenach Luther paid no school dues, lived rent free, and had the privilege of begging bread at the house doors; in return he sang as chorister in the church to which the schools were attached. In 1501 he entered the University of Erfurt, then of foremost rank in Germany. Here he was a free student, and according to his biographer, Dr. Thomas Martin Lindsay, not embarrassed by great poverty. He was preparing for the career of a lawyer, and worked harder at his studies in scholastic philosophy than at the classics. His associ-

* (Read at the annual meeting of the Music Teachers' National Association in New York City, Dec. 1922.)

The Bulletin of the Western Theological Seminary

ates called him "the philosopher" or "the musician", and the 18-year-old student was known among his friends for his skill as a lutenist and his ability as a debater. He quickly earned the degrees of bachelor and master (the latter in 1505), and may have begun to study law, but his religious feelings caused his sudden change of plan and entrance into the Erfurt convent of the Augustinian Eremites.

Passing over the time in which Luther became a monk, preacher, professor of theology, author of the ninety-five Theses nailed to the church door on Nov. 1, 1517, and central figure in the subsequent and stirring events, we come to the year 1523. Luther, having then completed his translation of the New Testament into the vernacular, turned his attention to hymns, and before the end of 1524 had written more than half of the thirty-seven hymns with which his name is connected.

Of Luther's hymns Dr. Philip Schaff has said, in Julian's "Dictionary of Hymnology": "His hymns are characterized by simplicity and strength, and a popular churchly tone. They breathe the bold, confident, joyful spirit of justifying faith with the beating heart of his theology and piety. He had an extraordinary faculty of expressing profound thought in the clearest language.

* * * He is the father of the modern high German language and literature. His translation of the Bible may be greatly improved, but will never lose its hold upon the German-speaking people. Luther's hymns passed at once into popular use and accompanied the Reformation in its triumphant march through German lands. Next to the German Bible they proved to be the most effective missionaries of evangelical doctrines and piety".

The "Etlich Cristliche Lieder" of 1524 contained but eight hymns, of which four were by Luther. (A facsimile of the title page and one of the songs may conveniently be seen in the preface to the historical edition of "Hymns Ancient and Modern".) These hymns were

Celebrating the Four-Hundredth Anniversary

“Nun freut euch, lieben Christen g'mein,” “Ach Gott, vom Himmel sieh' darein” (from Psalm XII), “Es spricht der unweisen Mund wohl” (from Psalm XIV), and “Aus tiefer Noth schrei' ich zu Dir” (from Psalm CXXX). The original melodies, with various harmonizations, are found in Bacon & Allen's “Hymns of Martin Luther, Set to Their Original Melodies” (London, Hodder & Stoughton, 1884).

A discussion of the sources from which these and succeeding melodies were taken is hardly in place here. The works of Baümker and Zahn may be consulted, as also von Winterfeld's “Dr. Martin Luther's Deutsche Geistliche Lieder” (Leipzig, 1840). The latter book was prepared as a part of the celebration of the 400th anniversary of book printing, and contains a facsimile of Luther's manuscript of the “Vater unser”, on the second page of which Luther has drawn two staves and written a melody which might have been used for the hymn. Johann Walther, Luther's chief musical aid, left written testimony regarding Luther's interest in music, in which he spoke of his delight in both choral and figural composition, and said: “His discourse concerning music was most noble”; and further: “Luther in our time has had the chief part both in the German chorale hymns, and in setting them to tunes; as may be seen, among others, in the German Sanctus (‘Jesaia dem Propheten das geschah’) how masterly and well he has fitted all the notes to the text, according to the just accent and concert.” It is not always possible to distinguish the sources of the tunes used in the early Lutheran books, but in addition to those newly composed wide use was made of older church melodies, both German and Latin, and of others of secular origin.

So much for the beginning of the story; its continuation would be a matter of volumes, and the end is not yet. But the application of the moral lies in the consideration of the musical material provided for the use

The Bulletin of the Western Theological Seminary

of modern Protestant congregations. The average modern hymnal is one hundred times larger than Luther's first book, but we cannot claim for all hymnals a corresponding increase in the quality of the contents. Making all due allowances for differences in taste and situation, it is still possible to separate much good wheat from the chaff of many modern hymnals.

There are two ways in which musicians can aid in a worthy celebration of the anniversary in 1924; the first is by bringing to the attention of the clergy many good hymns and tunes which are more or less neglected in the average church, and the second is to promote more intelligent and effective singing of any good hymn-tunes. The word "any" is used advisedly. English-singing people of later days are not partial to chorales, save in the Lutheran churches. "The Chorale Book for England" failed to make a strong impression despite the backing of Sterndale Bennett and Otto Goldschmidt, and speedily yielded to the popularity of the hymnals influenced by Dykes, Barnby, and Sullivan. Dr. Melancthon Woolsey Stryker's "Christian Chorales" has had comparatively small acceptance in this country. Of the German chorales in American hymnals only Luther's "Ein' feste Burg" may be said to be familiar to the average congregation. The whole matter of good tunes has been well and concisely stated in the recent report of the joint commission on church music of the Protestant Episcopal Church, a booklet of value and encouragement to every serious church musician. It states:

"Among the characteristics recognized by competent authority as requisite in good congregational tunes are comparative regularity of notation, in distinction from the trivial, jingling, and altogether unworthy rhythms of a certain well-known class of tunes; reasonable limit of compass in the melody, that it may easily be sung by people of limited vocal ability; adherence to the diatonic scale, from time immemorial a distinguishing characteristic of the best church music; and freedom

Celebrating the Four-Hundredth Anniversary

from the sentimental weakening effect of ill-advised chromatic alteration. Finally, placing the tune at a pitch suitable for general use. * * * The encouragement of the general use of more of the older tunes of the church, and others of similar character, is much to be desired. Those tunes which were the product of England's 'Golden Age of Music'—the sixteenth and early seventeenth centuries—and the chorales which were the glory of the Lutheran Reformation, may well be given preference to many of those of the mid-Victorian period, composed to meet the vocal resources of a choir rather than of the congregation. * * * Worthy of recommendation are the plain-song tunes, associated through many centuries with the life and struggles of the church herself, and a precious heritage."

In conclusion, Luther may again be quoted, as he wrote in the preface to Walther's book of 1525:

"These songs have been set in four parts, for no other reason than because I wished to provide our young people (who both will and ought to be instructed in music and other sciences) with something whereby they might rid themselves of amorous and carnal songs, and in their stead learn something wholesome, and so apply themselves to what is good with pleasure, as becometh the young.

"Beside this, I am not of opinion that all sciences should be beaten down and made to cease by the Gospel, as some fanatics pretend; but I would fain see all the arts, and music in particular, used in the service of Him who hath given and created them.

"Therefore I entreat every pious Christian to give a favorable reception to these hymns, and to help forward my undertaking, according as God hath given him more or less ability. The world is, alas, not so mindful and diligent to train and teach our poor youth but that we ought to be forward in promoting the same. God grant us his grace. Amen."

PITTSBURGH, PA.

Man and the Cosmos

By REV. W. R. VAN BUSKIRK, PH. D.

Another book which purports to be an introduction to metaphysics has appeared. It is a somewhat imposing treatment of the usual subjects and topics which have been considered in almost any half dozen introductions of the last decade. Like the others, this last one intends to be a "systematic consideration of the fundamental problems and concepts of philosophical thought". The very words in which this intention is framed echo the voices of some of our best thinkers. "Systematic consideration" is rather suggestive of Josiah Royce. "Fundamental problems" sounds a little like Miss Calkins. And "concepts of philosophical thought" reminds one of the title a philosopher has given to his opus major. But when we are told that philosophy is the "thinking consideration of fundamental questions" we sit up with a start and expect that, for once, we shall be given something that is alive. Heretofore we met "reasoned consideration", "reasoned human thought", "the consideration of experience as experience", and other like phrases which indicate a past tense ranging all the way from yesterday to the remoteness of the abstract. But now it is the present tense,—a *thinking* present tense.

Our second surprise comes when Dr. Leighton tells us that his theory of knowledge is realistic. We remember in a vague sort of way the Scottish Common Sense philosophers and certain Neo-Realistic symposiums. But we are a little hasty in our reflexes, for Dr. Leighton immediately includes the Plato, Hegel, Bradley, and Bosanquet tradition in the realistic class. And he carries them over to his side by declaring that "the true antithesis in theories of knowledge is between realism and subjectivism or mentalism and *not* between *realism*

and *idealism*." This is the first time a realist of any kind has found anything real in idealism and we are ready to listen to him. But this realist declares himself in sympathy with the Hegel-Bradley-Bosanquet tradition with the exception that he must differ on the questions of the Absolute, Time, Progress, and Personality. He believes the meaning of the universe is dynamic and, in spite of his realistic bias, he styles his system Dynamic Idealism! But, since there is no antithesis, for him, between realism and idealism, we must let him shift back and forth as he pleases. He "quarrels" with the pragmatists, or professes to do so, because he thinks their humanism is too narrow and that they slight the importance of order or reason in man and the cosmos.

All this puts Dr. Leighton back in the conservative idealistic school in spite of his realism. And that being the case we shall not need to spend much time with his theory of reality except in examining his views of the Absolute, Time, Progress, Personality, and the substance of his "quarrel" with the pragmatists. If Dr. Leighton makes a distinct contribution to philosophy at all these points he will prove to be our greatest philosopher. Many of our greatest men are remembered for but a single insight. Socrates is celebrated for his search for the universal judgment. Plato has contributed his doctrine of ideas. Aristotle, the compiler, scientist, and logician, has given us a notion of progress, and not very much more that is absolutely his own. Roger Bacon has left us the inductive method. Kant furnished the *a priori* element to thought. Darwin, the scientist, invaded philosophy long enough to add to Aristotle's notion of progress a theory of evolution. And William James lives by virtue of his pragmatism and his ability to provoke quarrels. Dr. Leighton does have the philosophical gift and he may prove equal to his task. We shall see what he has contributed to philosophy where he has chosen to differ with other idealists.

I. Personality.

In handling this part of the discussion it is well for us to notice his definition of "person". "A person", he says, "is a well-organized and reflective or rational individual". An individual, he thinks, may have only the possibility of personality and be only a potential person. He, therefore, dissents from the Royce-Bradley-Bosanquet custom of using "individuality" as synonymous with "personality". He tells us that the custom is not in accord with the history of western thought; but we suspect that Dr. Leighton also feels that the custom is a veiled slur at the dignity of personality.

In fixing the worth of the "self" Dr. Leighton puts his definition of the self in various forms. He says the self is an "intelligent value-creating agent", and "The self functions as a dynamic center, an active source of judgment, valuation, and purpose". Again, he says, "For me, the self is a dynamic reality living in relations". And the self is a self in its own right, and is not a part of the Absolute's being nor yet is it a piece which has been chipped off like a satellite.

His chief objection, however, to the views of recent idealists is the modification of the self caused by the introduction of the Absolute. And in commenting upon Bradley's view of the self Dr. Leighton defends the integrity of the self for the sake of its epistemological significance. To minimize the self and its power to know the real, as Bradley seems to do, is to render impotent the philosophical venture. Now a too rigid and thorough-going Absolute will deplete the freedom and noetic activity of the self. And, since Dr. Leighton is emphasizing the ultimate value of personality for metaphysical and epistemological reasons, he must oppose anything which will lessen the importance of personalities. We think he does well to attempt to define personality in such a way as to save it from absorption by an Absolute. We have read, therefore, with unusual interest his adroit senten-

ces in which he seeks to pry personality from the jaws of this monster.

In his conception of personality Dr. Leighton has little that is new. But we do feel that he has cut away much confusing verbiage which contributed to the size of the volumes of Royce, Bradley, and Bosanquet. And his view of the bearing of psychology upon the nature of the self is eminently sound. If it should turn out that Dr. Leighton has done nothing but clear up the nature of the self and sweep away a fair amount of modern nonsensical psychology his work is not in vain.

II. The Absolute.

We find Dr. Leighton strongly opposed to what he styles a "qualitative and numerically rigid unity". In fact he is opposed to a rigid unity of any kind, and must be, as he thinks, on epistemological grounds. He stands also for the freedom and liberty which he thinks necessary to preserve the personality of finite individuals. He states that the world order originates in a *hierarchy of related personalities*, a spiritual community, and not in an ironclad unity which dissipates the privilege, being, and responsibility of finite persons. He says there is "this feature common to the rigidly mechanical conception of reality and to the doctrine that reality is an eternal absolute, that in both cases all purposive activity is illusory". "The eternal absolute, without seasons, history, fruits, is just as worthless to man, just as indifferent to the concrete and passionate significance of human life, as a blind mechanical cosmos."

We have met the ghost of these ideas before in the writings of William James. We have also felt the truth of James' protest against rigid absolutes and block universes. And, like Dr. Leighton, we have felt that James was a little weak when it came to order and organic relations. We wanted to have a world in which "anything could happen" that was of any value, but we failed to

find in James' system the cogency which would allow it to happen.

Dr. Leighton says further: "I attach no definite meaning to the notion of an impersonal all-inclusive spirit, conceived as the sufficient ground of reality and values. The principle and ground is an over-self, a spiritual community, of which the highest finite personality is our best available adumbration". Now, remembering his hierarchy for a moment: What is the exact relation of the finite personalities to the over-self? Dr. Leighton rejects the use of the analogy of the content of the self. He says the external relation between personalities is not identical to the relation of my self to the content of my self. "The universal self cannot synthesize and harmonize all finite selves into a perfect unity and be a self to all." "Selves exist only in relation to other selves. The over-self must be distinct from all finite selves, and they from it." He goes on to say that the over-self must be the originating and sustaining ground of the order of the cosmos. Very well. But just how does the over-self accomplish this order?

In anticipating this question Dr. Leighton has been careful not to conceive the finite self as a part of the supreme self; he does not think of the over-self as fragmentarily identical with me. Such a view, he thinks, loses the finite self in an abstract absolute unity or Supreme Self. We are sustained in our freedom and distinctness from the over-self. We are, in some manner, permanent elements of reality. The over-self has constituted us, has given us apartness and liberty, and yet we remain so related to the over-self as to be sustained in our being and freedom.

How all this came about is important. On page 494 of his book Dr. Leighton says, "I believe the evidence to be in favor of the view that finite selves originate in the world process". And on the same page he tells us that the over-self "is the supreme individual, since his creative thought or world-determining volition issues in

the formation and sustentation of a cosmos or whole which has the determinate character of a system''. Now an inkling of the metaphysical reason for this thought activity on the part of the over-self is stated by Dr. Leighton on page 488 when he says, "If finite selves are parts of the over-self and nothing more, such being in all his knowing knows only himself' etc. "If this were true, the over-self would not be a person in any sense that is intelligible to human beings. A self that has no objects of knowledge but himself cannot be truly self-conscious, since selves are conscious only in relation to an 'other',—self or thing."

Now let us see what that involves. The over-self, as a self, cannot be conscious except in his relation to an "other",—self or thing. By this creative thought he has formed the cosmos which has in turn originated us. Straightway the over-self *has made himself conscious* since he can now be related to an "other",—self or thing. A very convenient way of waking himself up, one should say. One always needs to beware of such possible absurdities when maintaining a too large apartness of personality, as witness the strictures of William James.

But on page 496 Dr. Leighton attempts to anticipate this criticism by saying that creation is "an endless process of God's eternal activity and hence an eternal process''. The cosmos did not begin in time and seems therefore to be as eternal as God Himself. To shove creation back to nowhere does escape the absurdity, but it seems to us to put the question of creation off the council table also. How can even Dr. Leighton say that "God by his thought activity created the cosmos''? How can he say which is prior or superior? We have no objection to an escape from mere temporality but we do not like to have nominations closed so summarily. Then on page 498 he says, "As persons we are existentially distinct and inferior, but essentially identical with the Divine''. Why essentially identical? Because logically there is much in favor of a rigid unity if we are to have a cosmos that

will not be as intermittent as a Waterbury watch. Then why existentially distinct? Because a man must be responsible for his deeds else our theory of crime and punishment is a farce and human purposes are but so much play-acting. We doubt if "existentially" and "essentially" have magic enough for a solution of the dilemma; we rather suspect that they merely state the dilemma in its true nature.

Well, it is a rather hard fought attempt to maintain the dignity of human personality and to get an adequate ground for the cosmos. Dr. Leighton says, "I admit the great difficulty in conceiving how a conscious community of being can be uniquely self-conscious, and yet be the unitary ground of a world of particular things and finite persons". We also admit it, and we do not believe his illustrations have made it any easier. One has a distinct feeling of disappointment just at this point in Dr. Leighton's discussion. We think he sees it well enough; but we feel that he might have done better. Unless he does a little more work in rounding out the crux of his theory we fear he will have two more "quarrels" on his hands. One with those who may feel that he involves them in too much determinism. And another with those who may feel that his universe is too loosely constructed to hold together.

Perhaps, however, he feels that he has done this work at another place in his volume. On page 473 he says, "Instead of saying that there must be one medium of interaction between the plural reals, which seems to me a misleading spatial metaphor that logically involves one in geometrical and fatalistic pantheism, a 'block universe' type of doctrine, I would hold that interrelation of the monads or individua (the finite entities) has its final ground in a cosmic principle of order, which, in its own being transcends these transactions between finite reals. The cosmic ground of order is thus, not the medium of interaction but the source of the properties or laws of behavior by virtue of which finite individua in-

teract". We are perfectly willing to give up space also, and "medium" with it, if we have anything left when we have transcended the dilemma. But we want more than a wraith which steals along on the verge of mere abstraction. Sometimes we can hear the dynamo in Dr. Leighton's Dynamic Idealism, but at other times we suspect there is none. An abstraction, even when personalized will scarcely do, whether it be the devouring monster Bradley created or the asthmatic shade Dr. Leighton seems to have discovered.

III. Time.

Dr. Leighton thinks Time is not a thing nor a single sensory quality. "It is a relational order of all our experiences. Time is the way or form in which the continuous succession of events or durations appears to the finite self." Now, if this way or form be not too realistically conceived, we are satisfied. Dr. Leighton is true to the Hegel-Bradley-Bosanquet-Bowne tradition. There is nothing revolutionary in this quarter. Almost the whole weight of his criticism is directed against Alexander's conception of Time. And with that conception most of us will differ also.

IV. Progress.

At this point Dr. Leighton introduces the implications of the evolutionary theory. A world that has a significant and worthwhile character is conceived as a realm of growth and evolution. He opposes the often met view that reality is eternally perfect. While others hold that teleology is the character of the expression of the striving reality, he seems to conceive the Ground as also growing and changing in itself. He tries to show this by saying that "reality, as a society of selves, cannot be a static and absolutely closed system". "An absolute out of all positive relation to the world of developing reality is neither a community of persons nor an over-self." Again, he says, "If it be said that to admit

change into the heart of ultimate reality is self-contradictory, I reply that the whole force of this criticism comes from assuming that absoluteness and perfection mean changeableness and timelessness. There is no contradiction in the notion of a whole which includes real and significant change. And the principle of unity of the whole must apprehend change, must itself participate in change." "Since it participates in the historical evolution of finite lives and in the enrichment of values in these lives, must not its own life be continually enhanced thereby?"

If evolution is to be ultimately grounded and philosophically established, it must be done in some such way as Dr. Leighton attempts to do it. But, in defending the thesis that the over-self changes and grows by participation in our lives, he comes face to face with another peril. Since we are distinct from the over-self, our purposes by which we grow must also be somewhat distinct from the purposes of the over-self. If they are not, we are not persons. And since these purposes are ours, we effect changes in the over-self. Thus the over-self is just as likely to be full of unavoidable whims and strange unwise notions as any of us. There is a real difficulty here. If it can be met successfully, evolution will be about as firmly fixed as human reason can make it. We have the feeling, however, that Dr. Leighton will need to do a little more work before he establishes it.

V. Pragmatism.

Now comes the "quarrel". We shall try to be much more brief than quarrels are in fact. We shall begin where Dr. Leighton says, "To sum up", and we shall give the summary. "The pragmatist", he says, "is right in insisting that ideas, to be true, must somewhere and sometime correspond with facts; must, in short, find factual fulfilment. He is wrong when he argues that those ideas, and those alone which seem to satisfy the immediate practical and emotional interests of individu-

Man and the Cosmos

als or social groups, are therefore true; he is overlooking the stubborn and determinate character both of the order of brute physical fact and of the order of psychical and logical fact''. We agree that the pragmatists have not given a proper account of the deterministic element in the world order and especially of its bearing upon truth. At this point we think Dr. Leighton's criticism is just. But we should like to ask him if the character of truth and the nature of experience will be modified when we relax this deterministic element in reality, say, for instance, as it is done in his relational fellowship of personalities.

It is just along here that Dr. Leighton has a weakness if he has any. The metaphysical relation of the finite to the over-self,—the proper grounding of the finite,—is the keystone of the arch in the philosophical structure. A failure to render a clear account at this point will always cloud the epistemological venture. But we all live as much by belief as by demonstration and Dr. Leighton has shared with us this human trait. We think that his beliefs are, for the most part, sound,—much sounder than his logic,—and we find that his good sense quite often saves him from the consequences of his premises. But he has written a very splendid book, for all that, and one that cannot fail to give the student a good introduction to the problems and method of philosophy. In positive achievement he probably serves best as a guide-post on the road to the future, but to be that is to have a place in the sun.

PITTSBURGH, PA.

The Cecilia

The Cecilia, the Choir of the Western Theological Seminary, has been adding to its reputation in recent months. In addition to its part in the regular Monday evening chapel services the choir sang a program of Russian church music at Westinghouse radio station KDKA on November 6th., which aroused much favorable comment. On November 27th. the choir journeyed to Ohio Wesleyan University at Delaware, Ohio, and gave a similar program of unaccompanied Russian church music. For the third time in five years the Tuesday Musical Club of Pittsburgh honored the Cecilia by an invitation to participate in the important annual Christmas pageant, given December 19th. On this occasion the Cecilia, dressed in appropriate national costumes, sang a short program of Russian Christmas music, and also contributed to the scenes devoted to Christmas in Norway and Brittany. The present membership includes: Charlotte Brewer, Mrs. J. B. Conrad, Margaret Krebs, Mrs. Wm. T. Mitchell, Mrs. Arthur Owen, soprano; Josephine Clark, Harriet A. DeHaven, Mrs. Walter E. Dyck, Elizabeth Reuter, Amelia Slater, Alto; James H. Boyd, Joseph DeHaven, Wm. G. Kottman, Charles V. Moss, C. H. Smyth, Byron G. Wade, tenor; Frank Eaches, Ross H. Gauger, Thomas J. Hoge, Herbert M. Love, Ralph K. Merker, F. L. Raup, Marius R. Suliot, bass; and Charles N. Boyd, director.

St. Francis D'Assisi

By Howard T Curtiss

Eleven hundred years from Christ and all
The world in cold and selfish darkness furled,
The hopes of God and man beneath the pall
Of ignorance and crime, and goodness hurled
By evil from the throne! In such a time
It is that Francis comes, a child in whom,
At birth, a state of mind is fixed to climb
On rungs of virtue from the age's loom
To realms of light. Withheld at first by proud
And wicked parents, his heart becomes as theirs
And in his youth the wild and wicked crowd
Of rich and dissipated Latin heirs
Finds leadership in him. But soon he feels
The touch of God and throws his wealth away
And in the penitential dust he kneels
With contrite thought yet hopeful heart to pray.

Betrothed to Poverty, the leper's friend,
Aye! willing on some loathsome brow
To place a kiss if but thereby to end
The conflict in his soul, to Jesus now
He lifts his voice and Jesus hears his prayer.
His heart is purified, his noble mind
Given its freedom, his soul relieved of care,
Himself sent forth some worthy task to find
To show his love. He seeks not far nor long
In such an age for good Saint Damian's towers
Are tumbling down, that once were fair and strong
And all the lofty spires and sacred bowers
At Portiuncula are lying low.
Some parts he builds again and wins the love
Of humble hearts that soon begin to know
His newborn goodness as it mounts above
The evil of his past.

The potentate
Of clerics, when Francis comes, bids him go
And roll with swine, nor does he hesitate
But straightway seeks the swine, and, lo!
Upon his belly rolls with the unclean herds.

Francis, to whom was given the dignity
Of gentle breeding, returns, and at his words
Of deference, and deeds of humility
The patriarchal court is thrilled and he
Who gives each priest his surety from God
Gives Francis his—that brethern might in free
And uncompelled choice beneath his rod
Of love be joined, to preach the sovereign grace
Which he has manifested to them all.

This Francis, where the merciful waters trace
The valley of the Nile, and where the tall

The Bulletin of the Western Theological Seminary

And stately palms from Syrian oases
Lift plumed heads, wanders, with unshod feet,
With neither purse nor scrip nor aught to ease
The hardness of an earthen bed, the sweet
Good News of Jesus to proclaim. O woe
To Francis, when he comes, weary and sore,
Back to his brethren! Woe that his tears should flow
Not for his pagan converts, who love him more
But for brethren, counted worthy of love, when tried
By a trusting heart found empty and false and vain.
O woe to the leader dishonoured! Dishonoured by pride
In the men whom he promised in virtue and meekness to train!

Francis forsaken, his heart almost broken, stands
In silence before all the world. No word of wrath
Escapes his lips, but now his ministering hands,
Touching the feeble, tremble and when on the path
To the mountain of prayer, his steps are unusually slow,
And there on the height fall his tears. His rule overthrown,
His brethren departed from the noble ideal, the blow
Of such sorrow what mortal could bear! His secret moan
Comes up to God, and, as he prays the night
Away, upon the wings of a dawn begun
An unaccustomed glory shines, the bright
Effulgence of an elevated sun
Displays the matchless form of Jesus Christ
Upon the outspread arms of the Roman cross,
Through human folly cruelly sacrificed,
To his startled eyes. O Francis, great thy loss,
But when thou comest down, within thy side
And feet and hands the mark of glory, seared
Deeply, thou hast gained. Thy soul the pride
Of men did torture till thy Master cheered
Thee with this recognition sweet of all
Thy deeds of love, thy loyalty to Him,
And all thy tears, so much like His, that fall
In sorrow for mankind. The Seraphim
Shall welcome thee, nor shall the world forget
Thy poverty and virtue. From every strand
The chosen of the Lord, where thou didst let
Thy sad eyes weep, shall come to kiss thy hand.

Nearly two thousand turbulent years have flown
Since Jesus groaned upon that cross, and now
For one to make the Master's life his own
The world again is pleading. But though that vow
In full sincerity some youth should take,
And drain his heart of every passion vile,
And lose his all for Jesus Christ's own sake,
In hunger beg not, in persecution smile,
In danger trust alone to God, and preach
The endless virtue of the redeeming blood,
By every means he scarce could hope to reach
Beyond the height on which Saint Francis stood
When God stooped down to touch his quivering side
In it to mark the spear-thrust that let flow
The stream of life, which, when the Master died,
He emptied forth to heal this world of woe!

Literature

Old Testament Life and Literature. By I. G. Matthews. New York: The Macmillan Co. 1923. \$2.50.

The author of this book is Professor of Old Testament Literature and Exegesis in Crozer Theological Seminary and the book itself is ample evidence that the work in this department in Crozer is in good hands. It is a sketch of the life, history, and literature of the Hebrew and Jewish people from their earliest appearance to the close of the Maccabean period, and as a sketch the volume is excellent.

Prof. Matthews begins his story with three short chapters upon subjects which are introductory in character: Ancient Civilization, Geography of Palestine, Ancient Literary Methods.

The earliest civilization of Babylonia, Egypt, and Palestine is sketched for the reader in a most succinct fashion, space permitting little more than the barest mention of the leading movements of the earliest life of the race as brought to light by the spade or made a part of our common knowledge by modern research.

Then follow upon this introductory portion of the volume seventeen chapters of varying length detailing the history, after which the book closes with a chapter on the Old Testament Canon and a well arranged chronological chart followed by a brief bibliography.

The work is indeed a very good popular introduction to the life and literature of Ancient Israel, well written in a style that retains the interest from start to finish by a well informed critical scholar holding the modern view without showing radical tendencies. It is to be commended to those interested in the study of the Bible to-day, whether in home or school, being well adapted for use either in the classroom or for quiet reading in the home library. It is true that books in the form of popular introductions to Old Testament history and literature are multiplying, but it is usual in such works to present the history and the literature separately. Prof. Matthews, however, has successfully woven the story of the people and their great literature into one narrative.

The reason for making the Maccabean Age the last outpost in the development of Hebrew literature and the logical stopping place for the story is that in this heroic period must be placed the last book to find entrance into the Jewish Canon. Not that Jewish history came to an end in 135 B. C., nor that the Jewish genius no longer produced literature, but simply that later Jewish writings were not deemed worthy to be listed with the great books of earlier ages.

Of the making of religious books there seems to be no end at the present time. But here is one that is worth the making.

D. E. CULLEY, '04.

The Modern Reader's Bible for Schools. The Old Testament. By Richard G. Moulton. New York: The Macmillan Co. 1922. \$2.50.

Few, it any, have done more to inspire among English readers a

The Bulletin of the Western Theological Seminary

genuine literary appreciation of the English Bible than has Dr. Richard G. Moulton. Born and educated in England, he early came to America and in 1892 became Professor of literature in English in the University of Chicago. Laboring in this field for twenty-eight years, he was made emeritus professor in 1920 and has since again made his home in England. During all this period a very large share of Dr. Moulton's time, interest, enthusiasm, and labor went into his lifelong effort to arouse interest in, and appreciation of, the English Bible. And many excellent books he devoted to this high aim. In 1895-1898 he published "The Modern Reader's Bible" in twenty-one convenient booklets. In 1907 this work appeared in a single volume, and now it is again offered to the public—this time the Old and New Testaments being printed separately.

Seeking to arouse enthusiasm among cultured readers for Biblical literature, it early occurred to Dr. Moulton to enquire why modern publishers so long persisted in giving to the printed page of Scripture much the same appearance as that which was offered by old manuscripts made at a time when writing facilities were very different from what they are to-day. Writing materials were costly then; book-makers could ill afford to waste valuable space by employing only the middle of a page for short lines of poetry. To-day we can enjoy the luxury of literature; and poor is he indeed who must deny himself this great literary collection represented by the Hebrew and Christian Scriptures.

But it is now generally recognized that much can be accomplished towards making the meaning of the Biblical books stand out if we allow their literary forms to appear on the printed page. The Old Testament obviously stands in greater need of devices of this nature than does the New. There is a much greater variety of form here, and to many a student the Old Testament became a new book when the Modern Reader's Bible fell into his hands. And this, too, simply because these great masterpieces of Hebrew writing were allowed to make their own appeal when they appeared in such forms as modern literature would assume if the printer's art were allowed expression.

In this edition of his book Dr. Moulton has omitted portions of the Scriptures which are likely to have little general literary interest. Brief introductions and notes are supplied and will prove a help to many readers. The text used is that of the English Revised Version.

D. E. CULLEY, '04.

The Heart of the Old Testament. A Manual for Christian Students.
By John R. Sampey, D. D. New York: George H. Doran Co. 1922.
\$1.75 net.

This is the second edition of Dr. Sampey's "Heart of the Old Testament", published first in leaflet form in 1909 by the Sunday School Board of the Southern Baptist Convention. It is here considerably enlarged, containing more than 225 pages. It is a simple presentation of the essential portions of the Old Testament intended to serve as a guide for popular Old Testament study in the home, "high schools, colleges, and seminaries". How many colleges and seminaries will find the book of value one wonders. One wonders also after examining the volume whether to many, into whose hands it may fall, it will not seem confusing and misleading after reading

Literature

Dr. Sampey's preface, in which he represents himself as a "modern scholar", to discover that he rejects the results of modern Old Testament scholarship *in toto*. His studies as represented by this Manual are thoroughly uncritical and his results altogether reactionary. He does not even mention here the universally accepted documentary theory of the origin of the Pentateuch but confidently assigns its authorship to Moses. According to him also Moses may well have written the Book of Job, and to the theory which finds in the days of the first chapter of Genesis periods of time of unknown duration he readily subscribes. For him too the entire sixty-six chapters of the Book of Isaiah were the work of the prophet who saw the vision in the temple in the year King Uzziah died. And "Jonah probably prophesied about 800"; while Daniel during his captivity with the exiles in Babylon in the 6th century B. C., wrote the book of the Jewish Canon which bears his name.

The volume closes with a chapter presenting a bird's-eye view of the entire Bible, followed by a chart showing "the Bible as a whole". This table is convenient, making clear, as it does at a glance, where Dr. Sampey places the various books of the Old and New Testaments.

The book will perhaps be interesting to many as evidence of the fact that there is still to be found here and there an Old Testament scholar who clings to the older views regarding the Hebrew Scriptures in the face of the almost universally accepted "modern" conception of the origin and nature of these ancient Jewish writings.

D. E. CULLEY, '04

Syllabus for Old Testament Study. By John R. Sampey, D. D. New York: George H. Doran Co. 1922. \$2.00 net.

When one examines this work along with Dr. Sampey's "Manual" reviewed above it becomes clear why the two volumes were published at the same time. They supplement each other and their author uses them together in his classroom in the Southern Baptist Theological Seminary.

The Syllabus is here offered the public in its fourth edition, the first edition having been published by the Baptist World Publishing Co. in 1903.

What was said in the review of "The Heart of the Old Testament" regarding Dr. Sampey's general positions on the Hebrew Scriptures is, of course, applicable here also and need not be repeated. But whatever view relative to the results of the critical study of the books of the Old Testament one may hold, he will find this clear, yet compact, systematic outline of the content of the Jewish Scriptures very convenient and useful. The author's many years of experience as a teacher of the Old Testament, together with his long connection with the International Sunday School Lesson Committee, has qualified him for his work of selecting and arranging the material of Scripture for study.

Some features of the outline strike one as strange. It is not apparent, for example, why the content of the Pentateuch should be arranged under the general head of "Genesis" or why the author should deem it advisable to include in his chronological chart the impossible chronological data compiled by Archbishop Ussher. Such features do not seriously interfere however with the book's usefulness.

The Bulletin of the Western Theological Seminary

Towards the end of the volume there is a convenient bibliography in which the modern literature on the Old Testament is indicated and the general position of the author of the work cited characterized in a brief sentence or two. This is by no means the least valuable portion of the book. It is indeed conveniently arranged and reasonably complete, and to the serious student it may well serve as a guide in his selection of books on the Old Testament.

D. E. CULLEY, '04.

Epistles to the Corinthians: I Corinthians by Professor James S. Riggs, Auburn Theological Seminary; II Corinthians by Professor Harry Lathrop Reed, Auburn Theological Seminary. New York: The Macmillan Co. 1922. \$1.60.

This book belongs to the series "The Bible for Home and School." It is a most excellent commentary, especially for such as are not familiar with the Greek language. The introductions are all that could be desired; the comments are full and clear; the general analyses are very complete and accurate. The minute analysis of each paragraph in II Corinthians is unique and will be of great service to the careful study of this difficult epistle.

The college student and the general layman will find this a very valuable help to an accurate understanding of these two interesting epistles.

SELBY F. VANCE.

The Return Of Christendom. By various writers. New York: The Macmillan Company. 1922. \$1.75.

This book is a compilation of essays by a group of high Church Anglicans. The introduction to the American Edition is by Bishop Charles H. Brent. The introduction to the British Edition is by Bishop Charles Gore, and the Epilogue is by Mr. Gilbert Chesterton.

The book is very timely, and for one who is interested in the solution of our complex social questions it is extremely interesting. The evils of our present industrial and economic organization are exposed and flayed in a most merciless fashion. We read that "by reducing men to automatons it undermines their moral and spiritual life and disintegrates personality, while it leads inevitably to sweating and economic insecurity". Capitalism is equally severely condemned. "A money trust controlling credit working in conjunction (and often in actual combination) with industrial trusts controlling prices, and taking from the public not only the cost of the article produced, but the cost of maintaining and improving the means of producing further articles, besides the amount needed to repay the bank for the financial credit conceded, represents an interpretation of property which communally considered verges upon insanity."

The responsibility for the rise of this system is laid at the feet of the Protestant Reformation. "It broke up the visible unity of the Church, and the spirit of individualism both in the churches of the Reformation and in the Catholic Church, obscured the doctrine of the Kingdom of God on earth, and made the Church appear as little else than a piece of spiritual machinery for saving the individual soul for another world,—its social function throughout Europe being almost forgotten."

Literature

The remedy for this condition is to be found in a return to the "ancient dogmas of Catholicism which provide the only adequate basis upon which a restored Christendom can be built". "The theory of property which formed the basis of mediæval economics had been evolved through long centuries of Christian thought upon the subject and it found its most characteristic and elaborate exposition in the writings of Aquinas."

In his introduction Bishop Brent admits that he "finds himself wondering whether we can have a return of that which has never wholly been". He might have gone further and wondered if the hands of the clock can be turned back and those dogmas which have been lost restored. "The times are out of joint", but they will hardly be set right through that interpretation of Christianity which a very practical age has passed by.

H. H. FORSYTH.

St. Louis, Mo.

Landmarks in the History of Early Christianity. By Kirsopp Lake, D. D. New York: The Macmillan Company. 1922. 113 pages. \$1.25.

Galilee, Jerusalem, Antioch, Corinth, Rome, and Ephesus—these are seen as the landmarks of the history, and they furnish chapter headings for the book.

The first chapter, headed "Galilee", has to do with Jesus. In Galilee his work brought him into contact with two parties, the Zealots and the Pharisees. The Pharisees and Jesus were in agreement in that both regarded the Law as the revelation of God's will. But Jesus insisted that where there was contradiction between the letter of the Law and its original purpose, the purpose must be held dominant. "Far more deep-seated" was the disagreement between Jesus and the Zealots. They believed that Roman rule was an intolerable injustice, and that resistance to it would have the approval and assistance of God. What then must they have thought of the exhortation to "love your enemies"? It is not strange that Jesus found it impossible to live in Galilee.

In Jerusalem, after the death of Jesus, the disciples formed a synagogue of the Nazarenes, differing from other Jews in the special inspiration which they believed that they possessed, a communistic rule of living which they adopted (probably believing it to be a following out of the teaching of Jesus), and distinctive opinions about Jesus himself which they held and preached. The Hellenizing movement probably started in Jerusalem earlier, and proceeded more gradually, than is generally supposed. The Seven would seem to have been the original leaders, while the opposition of the Twelve was only slowly overcome. In the case of Peter it was the vision at Joppa which convinced him that his previous attitude had been wrong.

The most successful center of Hellenistic Christianity, at least according to Acts, was Antioch. Between this church and the mother church there was considerable friction, Antioch refusing to accept dictation from Jerusalem. The newer community itself became a mother church, through the missionary enterprises which she launched. The Christianity thus taught in the Gentile world had its basis in the primitive preaching at Jerusalem. The God of the Jews was presented as the one true God, with Jesus as His appointed representative in the Judgment to take place when, in the near

The Bulletin of the Western Theological Seminary

future, the present evil age should have run its course. But there were necessary, and significant, changes in terminology. To Jewish Christians it meant something for Jesus to be called the "Messiah", but to Gentile Christians it meant little or nothing for him to be called by the corresponding Greek term, the "Christ". The word had the same denotation, but the connotations of the Jewish term it entirely lacked. Hence "Christ" became a proper name, while "Lord" took its place as a title with descriptive force. But "Lord" was already familiar to the Greek-speaking world as a religious term with a rather clearly defined significance. In applying it to Jesus new converts inevitably thought of it in the familiar sense, which is to say that they thought of Jesus as the divine head of a cult by which individual salvation was to be obtained. And if Jesus was head of a new cult his followers were members of it, the cult itself being the "Kingdom of God" of which Jesus had spoken and the People of God to whom the Old Testament prophecies had referred.

In the rite of baptism, again, the Hellenizing influence is seen. Jesus neither practiced nor enjoined it, but it was part of the usual treatment of a proselyte and the Christian missionaries used it, the formula "in the name of the Lord Jesus" serving to distinguish their proselytes from those of the Jews. Later, the rite would be interpreted by Gentiles in the light of the cults which they knew; "baptism would become the magical, or, at least, sacramental means of salvation, and the Name of Jesus its necessary formula". From baptism, as having to do with salvation, we are led naturally to the early Christian view of immortality, and it is here that the significance of Corinth as a landmark appears. The immortality which Paul sets forth in writing to the Corinthians is that of Judaism, with its resurrection of the body, rather than the Greek view of the continued life of the soul. (His idea of the resurrected body as itself "spiritual" is a partial concession to the Greek point of view.) And it was this view of immortality that was destined to prevail in Christianity, remaining unchanged until the nineteenth century—an exception to the general rule that Christianity became steadily more Hellenic through the early centuries. The reason for the triumph of Jewish thought on this point is not clear. Perhaps the fact that the doctrine of the resurrection of the body could be used to lend force to arguments for clean living may have had a good deal to do with it.

We come, finally, to "Rome and Ephesus", and we find the emphasis shifted to Christology. Jesus Christ, the Lord, is admittedly divine, but there are two possible ways of conceiving his divinity. More explicitly, there are two possible ways of explaining the relation between his earthly and his heavenly life. Is he a man who became divine, or a God who became human? The one was the view of "Adoptionist", the other of "Pre-existent" Christology. The one may be said to have been prevalent at Rome, with Mark and Hermas as chief witnesses; the other prevailed at Ephesus, being attested by the Fourth Gospel, the Johannine Epistles, and the later epistles ascribed to Paul. It was to the influence of Greek philosophy, particularly the Logos conception, that the Christianity of Ephesus owed its pre-existent Christology. The danger in such a Christology was that it would merge into Docetism, that is, that the human life would be minimized to the point of extinction—a danger of which the writer of the Fourth Gospel was aware, and against which he tried to guard. But a better safeguard came from another source—from the merging of Ephesian Christology with that of Rome.

Literature

The bringing of the two together would seem to have been the work of Justin, but the synthesis of the two, the product of which was Catholic Christianity, is to be credited less to Rome and Justin than to Alexandria and Origen. It may seem, indeed, like a one-sided synthesis. In Christology, strictly speaking, Adoptionism lost its case; the triumph of the pre-existence doctrine was complete. But in the sphere of soteriology the adoptionist idea lived on. The Christian became the adopted son of God, joint-heir with Christ, and such remained the doctrine of the Church. How, then, was the Docetic peril avoided in the Christology of Origen? It was avoided through the fact that Origen really understood, as his predecessors in the Christian adaptation of the Logos conception had not understood, the doctrine of Immaterial Reality. Such is Lake's answer. He does not develop the point clearly, and space prohibits further reference to it here.

Such, in barest outline, is the ground covered by this book. By no means the least interesting paragraphs are those in which the author turns from his interpretation of early Christian history to speculate, in passing, on what lies ahead of us in these latter days. One detects a note of pessimism, here and there, as to the ability of existing Christian organizations to carry on the Christian enterprise successfully in the modern world. A single extract will serve to illustrate the point:—

"Many centuries have passed since the time of St. Thomas Aquinas, and the element of tragedy in the study of the history of religions for the Christian theologian is that he is forced to admit that never again has there been a time when the unification of aspiration and knowledge has been so completely realized by organized Christianity. It was not long after this time that epoch-making changes were made, first, in the domain of astronomy and afterwards in other sciences. They have revolutionized human knowledge. Nor have human aspirations stayed where they were. The ideal of justice which men see to-day is different and assuredly better than that of a thousand years ago. It extends beyond the sphere of the law-courts to every branch of human life. But the doctrines of the Church remain formulated according to the knowledge and aspirations of the past. The divergence between knowledge and theological statement has become more and more obvious every year. . . It is absolutely certain that the world will once again some day achieve what it has often had and often lost—the closer approximation of knowledge and aspiration, so that its religious system may satisfy the soul of the saint without disgusting the intellect of the scholar. What is uncertain is whether this achievement will be made by any form of organized Christianity or is reserved for some movement which cannot at present be recognized" (pp. 8-9).

My apology for writing a somewhat lengthy review of a little book is that the book is more important than its size might indicate. There is more thoughtful and thought-provoking matter on these hundred-odd pages than in most books of thrice—or twice thrice—its size. It is particularly welcome as presenting, in comparatively brief and popular form, the general point of view back of the ambitious work on "The Beginnings of Christianity" which Professors Lake and Foakes-Jackson, with a number of associates, have under way. * If such a reconstruction of the history of early Christianity as is here indicated involves errors, as it very probably does, we

*Two volumes have thus far appeared (Macmillan, 1920, 1922), both devoted to Prolegomena to the Book of Acts.

The Bulletin of the Western Theological Seminary

need not worry about that. After having spent nearly a century "checking up" on the revolutionary ideas propounded by Ferdinand Christian Baur and his Tübingen School we can well afford the time required for serious consideration of the views of this brilliant contemporary school.

FRANK EAKIN, '13.

Divine Initiative. By Prof. H. R. Mackintosh. New York: George H. Doran Company. 1922. \$1.25.

The book consists of four lectures delivered by Prof. Mackintosh at a school of Missionaries, London, England. Students in Universities and Colleges are the audience the Professor aims to reach by their publication.

The Divine initiative in revelation and redemption constitutes the burden of the book, our every search is but an answer to His seeking: He takes the first step with us that we may take the second. God is the great Doer: man needs and receives. This receiving he calls faith—man's unreserved abandonment of himself to what God has done.

God's initiative is not excluded even in faith, for God begets this by presenting Himself to us in Jesus. We look to Jesus, and trust springs in the heart. Hence faith is both a gift of God, and an independent venture of our own.

The book is a timely challenge to what seems a growing tendency to urge salvation by works, and every man his own saviour. It has little comfort and encouragement for the "get busy" method of salvation as a substitute for "by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

W. HAMILTON SPENCE.

Uniontown, Pa.

The Theory of Ethics. By Arthur K. Rogers, New York: The Macmillan Company. 1922. 197 pages. \$1.50.

This is an incisive study of the ethical life from the empirical point of view.

The author begins with an examination of the nature of goodness, and finds it to consist in that which calls forth approval in one. But what is the nature of things which calls forth approval? What is the common quality in things which we approve? He discards in turn beauty, rationality, and perfection and comes to the conclusion that approval is called forth by things which involve the feeling of pleasure or satisfaction in experience. But here he distinguishes his theory from "hedonism" as it is usually understood. The good is not pleasure. The good is the satisfactory functioning of life, and pleasure is the sign that we are heading the right way.

With this as a basic thesis he goes on to explain the origin of the "ought". Is it found in social custom? He shows that the theory elaborated by Spencer is true only up to a certain point. Is it found in a divine voice, a will which wills universal law? Kant's theory, he maintains, is defective, in that Kant makes duty and not the good the ultimate ethical concept. The "ought" presupposes the "better", and the "better" is not that which is rational or æsthetic but that which is biological. How does it come that out

Literature

of biological sources feelings of repugnance and approval rise? The author's theory is that we feel repugnance toward the unreal and approval toward the real.

If the good be that which satisfies the nature of an individual, is it not true then, what Rashdall points out, that there is no rational ground on which the feeling of "ought" of one man is to be preferred over against a different feeling of "ought" of another man? The author defends his naturalistic theory against this criticism by qualifying it. The thing is good which we find *retaining* our approval. And that retains our approval which gets the backing of social approval and which accords with the nature of things.

To free his theory from the suspicion that it is deterministic necessitates some further fencing, in which the author is not very successful. He denies that we are determined by what precedes, but confesses that we are determined by what lies ahead—the ideal goal.

The last part of the volume is taken up with showing what the place of reason is in the ethical life. Though the "ought" is grounded in the pre-rational facts of experience, yet reason works these facts over and gives principles of guidance in our search for the best good. What these principles are and how they are to be applied he discusses interestingly, closing with a concrete application to the matter of personal rights.

Analytic, subtle in distinctions, and satisfactory in many ways, the volume should be entitled "A Theory of Ethics" rather than "The Theory of Ethics".

M. L. MacPHAIL.

Auburn, N. Y.

Matter and Spirit. By James Bissett Pratt, Professor of Philosophy in Williams College. New York: The Macmillan Company, 1922. \$1.50.

Every minister does well to read at intervals a good solid book on philosophy to give strenuous exercise to his mental muscles and put iron in his blood. Such reading may not furnish material for the next Sunday's sermon, but it will fertilize the soil out of which all sermons must grow. Professor Pratt in this book tackles one of the toughest knots in philosophy. Mind is a hard enough problem in itself and matter is darker still, but when the two are brought together and we are required to explain how they dwell and work in unison the difficulty is at least doubled. The problem is as old as Plato and older, and yet it is ever new as science throws new light on matter and psychology lets us see deeper into mind. Professor Pratt first disposes of the materialistic solution of the relation of mind and body, which is a much easier thing to do in the light of our modern thought than it formerly was. He then takes up the solution of parallelism and disposes of it in his judgment. Interaction is his own solution, and he works it out with wonderful ingenuity in tracing all the reasons for believing in this view and in tracking into some den of logical fallacy the various denials of it. Professor Pratt takes a more serious view of the practical consequences of dualism in morality and religion than is usually done, as he thinks that religion has a safe basis only on this relation of mind and body. Readers of Professor Pratt's former books know how clear and convincing and witty are his pages in analysis and argument and illustration and style, and it is a pleasure to read philosophy as it comes through his crystalline mind.

JAMES H. SNOWDEN, '78.

The Bulletin of the Western Theological Seminary

The Idea of God. By Clarence A. Beckwith, Professor of Christian Theology, Chicago Theological Seminary. New York: The Macmillan Company. 1922. \$2.50.

Theological readers have learned to value any piece of work from the pen of Professor Beckwith, and this book bears out his reputation. It attacks the fundamental problem of theology, for all lines of both theology and philosophy run to God or the Absolute as all radii run to the center. In Part I the author sets forth the causes necessitating change in the idea of God, these causes being the whole fluid condition of the world in every field and fact. Science in its outlook upon vastly wider prospects, changing views of the Bible and of the supernatural, psychology and sociology, all changes in all fields quickly register themselves in our idea of God and affect it one way or another. This part of Dr. Beckwith's work is well done and gives the reader a vivid sense of changes that are fundamental and cannot be evaded or resisted.

But criticism is always easier than construction, and in the other parts of the book Dr. Beckwith is less successful although always suggestive and illuminating. He distinguishes the various present-day conceptions of God, reexamines the classical theistic arguments and finds them faulty if not weak, and passes on through successive discussions of the idea of God in relation to the doctrine of causes, of ends, in relation to evil and to moral values, to the absolute and to transcendence and immanence, until he comes to the personality of God. On this most vital point he is least satisfactory as the personality he allows to God is devoid of selfhood and foreknowledge and appears to be close to pantheism. In the closing chapter on the Living God, he works out more clearly his own idea of God as a Living Good Will and Great Comforter and here he approaches the Christian view. The idea of immortality grows faint in the book. One feature of this suggestive and valuable book to theological readers is its lucid and beautiful style which makes it as delightful as it is easy to read.

JAMES H. SNOWDEN, '78.

In the Footsteps of the Master—Sermon Outlines on St. Mark's Gospel. By J. H. B. Masterman, M. A., Canon of Coventry. New York: The Macmillan Company. 1922. \$1.00.

"In the Footsteps of the Master" is the title which the author gives to a book of sermon outlines on Mark's Gospel. He follows the life and works of Jesus through the Gospel and finds material for one hundred and four sermon outlines. They were first published in the Church Family Newspaper. The outlines are very brief and contain little illustrative material. No attention is paid to exegetical or critical problems. Often the subjects are not well chosen.

Eleven of the outlines deal with the wonders which Mark records. Eight of these are works of healing. The treatment of one is typical.

The Last Miracle

"Immediately he received his sight and followed Jesus in the way." Mark 10:52.

1. The Persistence of the Appeal
2. The Attitude of the People
3. The Almost Hurried Answer to the Appeal

Literature

The best of the outlines are among those based on the Cross experience:

The Fellowship of the Cross

"They compel one Simon, a Cyrenian who passed by—to bear his cross."

1. The Fellowship of a Common Injustice
2. The Fellowship of a Common Burden
3. The Fellowship of a Common Life

The book will be of most value to the layman who desires devotional reading on the Gospel of Mark.

BASIL A. MURRAY, '22.

Ford City, Pa.

The Meaning of Life. By Rev. A. Edwin Keigwin, D. D. New York: George H. Doran Company. 1922. \$1.50.

The author of this volume of sermons is pastor of the West End Presbyterian Church, New York. In his foreword he states that it is "an attempt to resolve the riddle of being into get-at-able form. It is nothing short of an effort to answer the unanswerable, to make the incredible credible; to render the incomprehensible understandable; with the object of inspiring belief."

That he has undertaken a pretty large order becomes apparent when one glances at some of his themes: What is Life? What is Spirit? The Reason of Reason. What is Democracy? What is Death? Mathematical Certainty of Immortality. What is Resurrection? The reader must judge for himself in how far he has been successful in achieving his purpose.

It is a difficult matter to criticize a sermon. The present reviewer always finds himself more in the attitude of reception than of criticism when he sits in the presence of the preached Word. He confesses that he has nothing in common with the minister who, when a visiting clergyman had preached in his Church, went up to him after the service and said, "Brother, that was a great sermon. It even did me good."

The present volume is characterized by vigor, insight, originality, and earnestness. The author is evangelical in the best sense of the word. He is well read, ripe in experience, apt in illustration, and practical in application. The difficult task he has set himself is pursued without evasions, and the problems with which he confronts us are viewed in the light of revelation, science, and common sense.

The sermons lend themselves readily to quotation, but lack of space counsels us to exercise restraint. We will therefore confine ourselves to two passages taken from different themes:

"What brought about the world war? I have read several books dealing with this perplexing question, and each advocates a different theory. I may therefore be pardoned if I venture one. In my opinion our civilization had simply climbed too high for its earth-bound gaze and accordingly grew dizzy and fell with world crash. 'Look where you're going' is in substance the golden rule of reason. Events usually follow in the direction of vision."

"The greatest book on social reconstruction ever written is the Bible. It is a comprehensive history of social redemption from

The Bulletin of the Western Theological Seminary

beginning to end. The history is in two parts. Part one—how man got started wrong. Part two—how man is to get started right. And the story revolves about two supreme personalities—the first Adam of the Garden of Eden, and the second Adam of the Garden of Gethsemane.”

I must confess myself at a loss to explain the lapse on page 32, where the statement is made: “Then came that question of *Jesus, addressed to His disciples*. ‘Have ye received the Holy Spirit since ye believed?’ ‘We didn’t know there was a Holy Spirit.’” But this is a slight blemish amid so much excellence, and, after all, the spirit is of more importance than the mere letter.

T. C. PEARS, JR., '10.

Pittsburgh, Pa.

Apostolic Optimism. By Rev. J. H. Jowett, D. D. New York: Geo. H. Doran Company. 1922. 277 pages. \$1.50 net.

This volume of sermons, which takes its name from the first of nineteen in the volume, concluded by an address on “The Secrets of Effective Preaching”, is another of a series which is destined to become one of the great series of sermonic literature. Literature is the word. They are good literature, optimistic literature, the “best”. Words can hardly do justice to Dr. Jowett’s literary style. To read him is like taking a master’s course in our native tongue. A recent interviewer has let us into the secret. “He told me once that Henry Ward Beecher used to carry a handful of precious stones—diamonds, rubies, amethysts—in his pocket so that at odd moments he could let the sunshine play upon them and watch the varying lights flash from their facets. I do it too, only with words”. This for words. And for his thoughts, every mental process bears upon the sermon. “If he makes a speech it is always a sermon masquerading as a speech”. He is a shining example of the power in “this one thing I do”. What a model for the preacher of the Gospel!

There is deep thinking here wedded to simple and eloquent language; no mere tickling of the ears with words fitly spoken. To take one sermon as an example is to decribe them all. Take the one, “He Died for All”, page 170. What a relief from the ordinary pious platitudes on the atonement! He centers his thought about two simple words, “He died”. There can be no better illustration of the power in commonplace ideas vividly conceived, used with imagination, than the great preacher’s use of this ordinary expression. Jesus died. That is the all-important fact. There is no disputation about theories of the atonement, no growing red in the face over some exclusive interpretation we are pleased to put upon it, but a deep inquiry into the awfulness of our Lord’s spiritual experience on the cross.

No matter what the topic, there is always the same lucid, spiritual, scriptural interpretation of the text. “The Unbelief of the Fool” is at the antipodes of the sermon just noted. Here is no indiscriminate blanket-classification of men, but a particular kind of fool. There are men who for a moment doubt the existence of God. Good men have done it, and will continue to do it. But they are not fools. This man is a fool, and the word is closely defined. The psalmist might have profited by this method when he said, “All men are liars”. Always there must be clear definition,

Literature

based on careful study, when one attempts to classify men. Sweeping generalizations, so common in the pulpit—and out of it—ought to be swept out of the preacher's rhetoric.

To prolong the study of these masterpieces is needless. Every page abounds in quotable, pointed, and pungent sayings. It is a book for the library table and the minister's book-case. Experienced preachers can learn much about their great art, and ought to read especially the address on "Effective Preaching". And the tyro, eagerly scanning the heavens and the earth for methods of sermonizing, might well afford to sell his bed, if need be, that he may possess this book, and others by the greatest of living preachers.

U. S. GREVES. '95

New Alexandria, Pa.

The Art Of Preaching. By Dean Charles R. Brown. New York: The Macmillan Company. 1922. \$1.75.

To add another to the already long list of discussions of the technique of preaching is an act requiring no small amount of courage. None but a master would assay to do it. Yet it is just this that Dean Brown has done in his Lyman Beecher Lectures on Preaching, and that with such a high degree of success that it is to be doubted whether for a long time the Christian world will require another such volume.

Accepting Ian Maclaren's dictum that "the most critical and influential event in the religious work is the sermon", and adding his own forceful asseveration that "the fate of our Protestant Christianity is bound up in large measure with the rise and fall of effective preaching", in eight delightful lectures he discusses the Significance, the Basis, the Content, the Measure, the Lighter Elements, the Delivery, the Setting, and the Soul of the Sermon. Each of the lectures is replete with suggestions of the greatest value not only to those who are about to begin their ministerial life, but as well to those who are already well along their way and are getting into ruts or are wondering about the power of preaching. An unusually successful ministry on the part of the author equips him to speak, and all through the book the Dean illuminates his advice with his own experience.

To summarize or review the book in a worthy fashion here is impossible but what the main theme of the Lectures is may be briefly stated. The sermon is the climax of Christian worship. It should be as carefully prepared as possible out of a life devoted to serious meditation on the "ways of God with man". Because the Scriptures of the Old and New Testament contain the supreme revelation that has been made in the world "the best sermons grow directly out of texts" and the best preaching is "the systematic exposition of book after book of the Bible". The preaching is "to put the contents of the Scriptures into the minds and hearts of those who hear, with all the saving power which inheres in those sublime truths. And because this vital portion of the Scriptures does furnish us a book of final values for all who would live nobly, we make it the sufficient and enduring basis of our preaching."

Finally the Dean urges preaching without manuscripts. "It is

The Bulletin of the Western Theological Seminary

the man and not the manuscript which makes the spiritual impression." The sermon may be prepared in the way best suited to the preacher but the most effective way of delivery is without the manuscript. "As the lawyer does not stand before a jury with a paper, or the political orator campaigning for votes mount the hustings with a paper to be read, or the actor appear before an audience reading his lines from a well-thumbed volume or a type-written manuscript", so should not the preacher lose himself in his carefully written sermon.

The book is stimulating. One cannot lay it down without feeling better. It is hoped that it will have a wide circulation.

H. H. FORSYTH.

St. Louis, Mo.

The Lambeth Appeal: Australia and Reunion, being the official report of proceedings of Reunion Conference between representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches in Australia, held in St. Andrew's Cathedral, Sydney, March 28 and 29, 1922. Sydney: Angus and Robertson. 1922. pages 144. 3 shillings.

The series of papers and discussions given in this volume have interest for us on account of the subject which they present and also because the Rev. Dr. Angus, who recently supplied the chair of the New Testament in the Western Theological Seminary, took part in the discussions as an official delegate of the Australian Presbyterian Church. The Sydney conference, with others of its kind in England and America, has had the purpose of giving consideration to the proposals made by the Lambeth Conference of 1920. That proposal confirmed as the basis of reunion the so-called quadrilateral proposed by the Protestant Episcopal Church in 1910; namely, (1) the Holy Scriptures as the ultimate rule of faith, (2) the Nicene Creed as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession, (3) the sacraments of baptism and the Lord's Supper, (4) "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body".

The discussions of the Australian Conference abundantly show that the subject was wisely considered both from the standpoint of historic church precedent and of practical feasibility in the light of the religious conscience and devotion to the New Testament. They centered around two of the requirements, the creed and the ministry. In treating the ministry of the reunited church, the Lambeth Proposal demands that episcopacy be the polity and that the episcopate be accepted as "the one means of providing such a ministry". It proposes that for the present generation ministers of the non-Episcopal communions be given power to minister "throughout the whole fellowship" through "commission by ordination". That means ordination by an Anglo-Episcopalian bishop. It also suggests that Anglo-Episcopal clergymen might well be ready to accept permission to minister in the non-Episcopalian Churches through "commission or recognition". In accepting the principle proposed, the non-Episcopal Churches would be giving up much. They would give up their interpretation of the New Testament, certainly to the extent

Literature

that episcopacy is not prescribed there and that presbyter and bishop are words for the same officer. The bishop, therefore, if he is the successor of any class, is the successor of the Apostles, and that they would not be likely to accept. Next, they would have to give up the regularity and full commission of their own ministry and, in giving it up, would throw discredit upon all the non-Episcopal ministers of the past four hundred years, including Jonathan Edwards, Chalmers, Spurgeon, and Charles A. Hodge. Again they would seem to be giving up our non-Episcopal idea of the Church. The Church does not depend for its existence upon the ministry. It may exist without a ministry. According to the other view, the Church depends upon a hereditary spiritual order, bishops, upon whose consent and ordaining act all would depend for the right to dispense the Eucharist. Further, by yielding they would give their acquiescence to the theory of three orders of the ministry, and also, in all probability, to the position that no one may legally receive the Lord's Supper who has not been confirmed, for, as the Bishop of London recently said, speaking to Wesleyan ministers, "Confirmation constitutes a fresh gift of the Holy Spirit". And last, the non-Episcopalian Churches would seem to be forsaking the democratic principle for the aristocratic, and denying that government is by the consent of the governed.

All this would be required and more, for the Lambeth Proposal makes the episcopate and Episcopal ordination without exception obligatory in the proposed reunited church.

The Australian discussions show, on the one side, the genial eagerness of her bishops, who are elective, for the Lambeth Proposal and, on the other, the difficulties to the proposed reunion which will seem the more formidable the more the Lambeth Proposal is carefully studied. Reunion, it would seem, cannot come on the basis of a common ministry whose ordination must be by a bishop. The possibility of unity is at our door. In our financial history the way to resume was to resume. In the Church the way to unity is for all Christian communions to recognize one another upon the basis that all are made up of Christians and that all are doing prayerfully and honestly the work of extending Christ's kingdom. So long as the Anglo-Episcopal communion refuses to allow a Presbyterian minister to administer the Communion in its churches, either on the ground that that minister has no right whatever to administer the Communion or that an ecclesiastical rule of the Anglo-Episcopal communion (made, by the way, as late as 1661) forbids it, so long the way to the expression of Christian unity is blocked. In co-operation and manly and tolerant mutual recognition lies the secret of Church unity, or, what is better named, Christian unity. Our Presbyterian ministry, in order to avoid the spread of the impression that the Anglo-Episcopalians are alone favoring the matter of Church union, should take part in the campaign of education proposed by the Lambeth conference and preach well thought out sermons on the Church and what it is, and the Ministry and what ordination means.

DAVID S. SCHAFF.

The Christian Crusade for a Warless World. By Sidney L. Gulick. New York: The Macmillan Company. 1922. \$1.00.

Dr. Gulick has done a very much worth while service in the preparation of this book. His work with the Federal Council of

The Bulletin of the Western Theological Seminary

Churches as Secretary of the Commission of International Justice and Goodwill has given him an opportunity to know the facts.

The book is presented to the churches in the hope that it may help them to engage more effectively in the Christian Crusade for a Warless World. The first chapter points out the necessity for a warless world. The reader is convinced that "reason and the religion of Jesus alike declare that war must be no more".

The next six chapters present ten ideals that will create a warless world. (These are taken from a statement of international ideals adopted by the Federal Council of the Churches of Christ in America.) 1. God's Immutable Moral Laws; 2. True Welfare, Greatness, and Honor; 3. Special International Obligations; 4. Removal of Unjust Barriers of Trade, Color, Creed, and Race; 5. Christian Patriotism; 6. Equal Justice for All Races; 7. An International Association; 8. International Law, Courts of Justice, and Boards of Arbitration; 9. A sweeping Reduction of Armaments; 10. A Warless World.

Chapters eight and nine record some concrete tasks in working toward a warless world: The Mexican Question, The Treaty Rights of Aliens, The Immigration Question, and The Right Treatment of Japanese in America.

The book has a very helpful appendix which shows in a definite way what we all can do in the Christian Crusade for a Warless World. In addition to a chapter of striking quotations on war, is a set of suggestive questions for leaders of discussion groups. These help to make the book very valuable as a text book on the application of the principles of Jesus.

It is high time for the Church to be thinking seriously about war and knowing what her attitude towards war is going to be. This book is most convincing as to the absolute necessity of every church taking her full part in the Crusade for a Warless World. A wide use of it in the Church would be more valuable than many books now being used in religious instruction and would do much to hasten the coming of the Kingdom of God.

BASIL A. MURRAY, '22.

Ford City, Pa.

The Church In America. By William Adams Brown, Ph. D., D. D. New York: The Macmillan Company. 1922. \$3.00.

Dr. Brown's book is at once very commonplace and very unusual. It is commonplace in the facts which are set forth in the case. It is unusual in the comprehensive grasp which the writer has of those facts. It is commonplace in the information which he imparts and the conclusions which he draws. It is unusual that one man should be in possession of so much detailed information in connection with the Church life. The explanation lies in the fact that he was Secretary of the General War-Time Commission of the Churches, and Chairman of the Committee on War and the Religious Outlook. This work brought him into touch with the leaders of all Protestant denominations and compelled him to make a comprehensive survey of the tasks and problems which confronted the Church as a whole. In this book Dr. Brown attempts to show that it is vital to the future success of American Protestantism that the leaders should re-think the theory of the Church, that

Literature

they should make a serious attempt to determine the function of the Church in a democratic society such as we have in America, and that they should come to some definite understanding as to the ways in which the existing churches can best co-operate in seeing that this function is adequately discharged. In setting at his work he asks two questions: 1. What has modern democracy a right to expect from the Church? 2. What reason is there for believing the Church will do the work which may reasonably be expected of her by the forward looking men and women of this generation? In answer to the first, he reaches the conclusion that a "democracy has a right to expect of the Church a unifying spiritual influence, springing from a common faith, and issuing in common action". In answer to the second, he believes that the increasing number of persons who are accepting this ideal of the Church's function and the demonstration of the possibility of united action which the Church has manifested in the will to union are indications that it will be realized. In the working out of this ideal the application is infinitely complex and the one condition is that whole-hearted co-operation of all those who have felt the world's need of a united Church in making the Church what she ought to be.

It is unnecessary to enter into any detailed analysis of this book. Suffice it to say that many of Dr. Brown's facts about the Church have been gathered from the different statistics during the war, and from his experience as a spectator and counsellor. At many points they lack an appreciation of the daily problems of the parish or the point of view of the pastor who has succeeded in interpreting the needs of the Church for humanity in his own pastorate. We were conscious all through the book that he was too far away to be of much service to the man who is doing the work. For instance, to read the book is to be convinced that the Church is an institution whose one business is education, and that her success is to be found in her policies of education. It is true that at times he indicates that there is something deeper in Christianity, but the general impression fails to discover the one contribution of the Church to a community or nation which comes through the individual, namely, the influence of a redeemed soul and the spiritual passion of a worshipper.

Those who are familiar with the other publications of Dr. Brown, such as "Christian Unity: Its Principles and Possibilities", "Is Christianity Practical?" "Modern Theology and the Preaching of the Gospel", and especially some of his articles in the magazines, will find no new contribution in this book. He has woven his theory of life and religion into what he conceives to be the principles which are needed for the Church to win. The main emphasis in that need is unity of action and belief based on the broad concepts of religion. We believe that it is a very useful book as a work of history, but not as a solution for the Church's difficulties or as a program for the Church's life.

GEORGE TAYLOR JR., '10.

Wilkinsburg, Pa.

A Faith That Enquires. By Sir Henry Jones. New York: The Macmillan Company. 1922. 278 pages. \$2.00.

For nearly thirty years Sir Henry Jones, the author of these Gifford Lectures for the years 1920 and 1921, has been connected

The Bulletin of the Western Theological Seminary

with the University of Glasgow in the office vacated by Edward Caird. The book contains two hundred and seventy-eight very closely printed and well packed pages, and maintains with convincing clearness that an enquiring religious faith is the *sine qua non* of the coming of God's Kingdom. There is a charm and lucidity about his style and well chosen diction which are attractive, a method of presentation which is satisfying, and a discriminating analysis which makes him convincing. He possesses the art of the truly great teacher in that he knows how to make matters of knowledge, religion, and philosophy real to those whom he serves.

Dr. Jones interprets Lord Gifford's aim for the lecture course as the application of methods of natural sciences to religion, with a view to establishing the validity of what he calls "Natural Religion". He, therefore, sets out with this creed:

"Believing with all my heart that in the last resort there is only one way of knowing, and that there is no form of human experience where knowledge is not better than ignorance, or where error is not dangerous and costly; believing, secondly, that the more profound and fundamental the practical issues which are at stake, the higher the value of truth and the deeper the tragedies of falsehood, and therefore the more imperative the duty of pursuing the former and exposing the latter; and believing, lastly, that there is no direction in which humble, simple, sincere and at the same time trustful, intrepid and even adventurous research can bring so rich a harvest as that of religion".

With this creed in possession he develops his thesis in three stages. The first is engaged with the obstacles which are in the way of an enquiry into the validity of religious creeds. He clears them away by the frank, severe, and free methods of science. The second analyses the antagonism between the secular and religious life and the irreconcilable opposition of morality and religion, and deduces the principles whereby such contradictions may be solved. The last identifies the God of Religion with the Absolute of philosophy, determining His relation to the finite world and especially to man. Throughout his discussion he has endeavored to establish the thesis that enquiry, if free and thorough, will demonstrate the validity of religious faith.

Now when we come to analyze these lectures we discover that his conclusions rest upon one great assumption, viz., that the moral life has a value which is final, unlimited, and absolute. By the moral life he means the process of forming a good character; and by a good character he signifies a way of living which in all its details is dedicated to the service of the best and is therefore the fulfillment, at one and the same time, of the moral law and of the will of God. This makes moral progress the principle of evaluation and the only authoritative measuring rod. We approve or condemn only by reference to it. Thus if this moral process, which is the practical life spent in achieving spiritual excellence, has this unconditioned worth and is the best, then the world which provides room for that process is itself the best world, better than the so-called perfect world in the static sense of that word. In other words, Dr. Jones believes that the moral life is the best thing conceivable and that the present world, owing in a way to its imperfections, furnishes the opportunity for the moral progress and demands it as the ultimate good.

Literature

If this assumption be false, and he makes no attempt to justify it, he has nothing else to say to the reader. From it he draws certain important consequences. In the first place, it provides the means of reconciling religion and morality. The moral life, as the best life conceivable, becomes a process of realizing in ordinary life the good which is the absolute, and fulfills in utter devotion the will of God. Morality becomes religion in practice; and right conduct is defined as the doing of God's will. They are complementary and inseparable aspects of the good life. In the second place, the moral life instead of never attaining is attaining in every virtuous act, and every good act is, in its way, perfect. It is the application of the whole law to that circumstance, and neither God nor man could do better. This throws some light on the problem of evil. In a so-called "perfect world" there is nothing that "ought" to be done, no unrealized ideals, no calls of duty. If we choose good, it is already there. It is never a moral good. And, therefore, while he does not justify evil he leaves room for it, because he realizes that the striving for the aim is the attainment of it. In the third place, he develops the conception of the indwelling of infinite perfection in finite objects—the immanence of God in man's nature and his participation in his moral strivings. The process of acquiring spiritual excellence is the working within man of the Divine will, the movement to new perfections. So that instead of a Divine Being who dwells aloof from the world-process, God reveals Himself in that process. In explaining man's part in such a conception he takes issue with Mr. Bosanquet and Mr. Bradley who cannot assign individuality to man as well as to the Absolute. To them the indwelling of God must be destructive of man's personality. When taken up into the Absolute the finite being is transmuted and the transmutation involves the extinction of personality or the independent individuality. Dr. Jones contends that the indwelling of God constitutes the personality, for what is done to his world by the individual is done by the use of powers which the world has given to him.

"By his immanence in man God empowers man. The constituent elements break into consciousness in him, and are focussed in his self-consciousness. In that act of becoming self-conscious the individual gathers himself together, free from his world, in order, therefore, to be free in and by means of his world. Except on these terms I do not see how both the immanence of God and the freedom of man, or how both religion and morality, can be maintained."

Now this conception of divine immanence involves the rejection of the idea of God as perfect in the sense that he is unchangeable. And Dr. Jones sums up this in the following words:

"To me the idea of God as the perfect in process, as a movement from splendour to splendour in the spiritual world, as an eternal achievement and never-resting realization of the ideals of goodness in human history, is endlessly more attractive and, I believe, more consistent with our experience in the present world than the idea of a Divine Being who sits aloof from the world-process, eternally contemplating his own perfections. Love, at any rate, is directly and finally inconsistent with such an aloofness. And the religion of Love, which Christianity is, undoubtedly identifies the destiny of God and man: God suffers

The Bulletin of the Western Theological Seminary

in our sufferings, and rejoices in our joys. He is our Father; and he moves with us, because he moves in us."

The uniqueness of the book is his method of treatment and his gift of discrimination. He has done much to put religion in a true light with science and to defeat any effort to create an antagonism. He has thrown some useful light on misunderstood conceptions and has pointed out some new avenues along which those may walk who are in search for God as a living experience. It is a thoughtful book and should be read by every minister who is striving to meet the demands of present day thinking.

Wilkinsburg, Pa.

GEORGE TAYLOR, JR., '10.

The Religion Of Science. By William H. Wood. New York: The Macmillan Co. 1922. \$1.50.

This volume is from the pen of the Professor of Biblical Literature of Dartmouth College and is another sign that the Bible and religious teaching are making good headway in our educational institutions.

One is interested in noting that, among the religious books published by Macmillan during the past few months, many are by professors in our American colleges. We notice in passing such works as "The Reconstruction of Religion" by Professor Charles A. Ellwood of the University of Missouri; "The Inner Life" by Professor Rufus M. Jones of Haverford; "Matter and Spirit" by James B. Pratt of Williams; and others.

The "Religion of Science" by Dr. Wood is an arresting book. It is a study of religion as it is interpreted by the modern man of science who has rejected revelation and the supernatural. It is so very fair that for a time the reader feels that he is being swung off into the land of speculation only to be brought back to religious reality. The first chapter, "Naturalism and Religion" defines the issue which is stated as the quest for truth. The second chapter, "The Religion of Science" contains the creed of rationalism with its doctrines of natural laws, conservation of energy, and organic evolution. Nature is everything and is divine. Chapter III deals with the Canons of this new creed, Matter and Conservation. Chapter IV treats of the "Control of Law and Miracles". Chapter V is called "The Sacred Book of Nature". Chapters 6, 7, 8, and 9 deal with "Reason and Evolution", and chapters 10 and 11 with conclusions whereon objections to what has been presented are given and the Christian viewpoint outlined.

The religion of science, according to Dr. Wood, has no place for social service, for immortality, or for God. It is a human religion and will not stand the test of experience. We may not always agree with the author in his presentation of the Gospel or of science, but he brings the reader face to face with the issue and his conclusions are satisfactory. The book contains a very adequate and complete bibliography. Such a volume goes far to refute the idea that our colleges have gone over body and soul to a materialistic interpretation of life.

HUGH T. KERR, '97.

Pittsburgh, Pa.

Literature

The Moral Life and Religion. James Ten Broeke. New York: The Macmillan Company. 1922. 244 pages. \$2.00.

The book is divided into three parts; (1), the moral consciousness; (2), the religious consciousness; (3), the philosophy of morals and religion.

The author treats morality and religion empirically. Their origin he finds to be biological, psychological, and social. The impulse to life is their foundation. They are forms of the individual's reaction upon his physical and spiritual environment which make for his well-being.

In the light of this theory the author discusses various ethical problems. The highest good, he concludes logically, is the most comprehensive satisfaction. To take a lower stage of good is sin. A kind of determinism attaches to freedom. Moral laws have no entity apart from experience. They are not absolute. There is no absolute duty. All men are obligated differently. There is a weakening of his theory when he argues for the universality of duties on the basis of an assumed identity between the individual and the race; when he argues for self-sacrifice on the grounds that the instincts of self-preservation and fellow-feeling are an original unity, and self-sacrifice the self-preservation of the social or ideal self; and when he further argues the right of the state to punish the criminal and to conscript its citizens for war, because the state is the individual's larger self. Various academic questions are discussed interestingly, such as the following. If the ideal is impossible of fulfillment is it obligatory? What about Nietzsche's "transvaluation of values"? Will Christian values be superseded by more advanced values? If evil be eliminated from the world will that not end the good, for then will there not be an end to moral striving?

Professor Ten Broeke examines the religious consciousness psychologically and finds that it too rests upon the fundamental impulse to life. Religion and morality he claims are inseparable in origin and growth. The end of religion he holds to be self-realization in union with God. Religion elevates the moral ideals and strengthens the springs to action. He tries to show the universality and supremacy of religion, but fails, on his theory, to show any underlying unity between the religion of the individual and others.

The last two chapters deal with the question of the reality of things, truths, and values. The author describes his philosophy as "empirical realism". He holds that we know no reality apart from experience, and warns against the "transcendental illusion" of turning abstractions into real entities. We can know nothing of a non-empirical God or Christ.

This volume is a good example of the naturalistic theory, as applied to the moral and religious life. The theory has much regard for the animal instincts but insufficient respect for human reason. The author's Christian faith, however, bursts the bands of his theory.

Auburn, N. Y.

M. L. MacPHAIL.

Happiness and Goodwill and Other Essays on Christian Living. By J. W. Macmillan. D. D. New York: George H. Doran Company. 1922. \$1.35.

This little volume of 150 pages is a fresh presentation of old

The Bulletin of the Western Theological Seminary

but always vital themes. It is an application of the teaching of Jesus to the problems of human conduct. It is a successful attempt to translate the Gospel into the life and idiom of the day. The style is vigorous and epigrammatic, and the chapters brief and to the point. It is an indirect, but none the less effective, exposition of the Sermon on the Mount, which Papini describes as "the greatest proof of the right of men to exist in the infinite universe * * * our sufficient justification, the patent of our soul's worthiness, the pledge that we can lift ourselves above ourselves to be more than men, the promise of the supreme possibility, the hope of our rising above the beast."

The chapter titles will suggest the author's manner of approach: The First Citizens, Happiness a By-product, the Postulates of Good Living, The Driving Force, The Lair of Evil, Hoaxing Oneself, Goodwill, Judge Not, The Rearguard of Goodwill, and the Modernity of Jesus.

"Blessed means happy. It can mean nothing else. Man has but one set of emotions. The index of his sensation of pleasure is either at zero, or above or below zero * * * The beatitudes are Jesus' answer to the world-old question 'Who is the happy man?'" The postulates of good living are "a good physique, industry, perseverance, intelligence, courage, patience, self-control, self-confidence"; and the driving force is "sincerity". The lair of evil, according to the teaching of Jesus, is "located in mental states rather than external acts". The chief impediments to goodwill are "the instinct of pugnacity, fear, a low estimate of the human nature, and the lack of sense of race integrity". The rearguard of goodwill is "forgiveness". Under the injunction, Judge not! he first points out "the futility of our estimates of the behavior of others, about whom we know so little", and contends that "the chief harm we do in judging others is done to ourselves, the supreme injury lying in our diversion of our own moral energy, and the hindering of the service we might have rendered".

One of the best chapters is the last, The Modernity of Jesus. This he views in three aspects: "First, in respect of the timelessness of His character, wherein He belongs to all ages. Second, in respect of the timeliness of His character, wherein He belongs to each age. And, third, in respect of the peculiar fashion in which He fits into the life of the present age".

The author is at his best whenever he refers directly to Jesus, as in the first essay where he says: "Jesus reserved nothing in His sacrifice of Himself. No one ever laid so much on the altar, or so well knew its worth. He knew the cost of man's salvation and knew that He could pay it. Sin exacted an enormous price but He felt Himself able to satisfy its rapacity. He was like the merchantman of His own parable who bought a pearl, paying a fortune for it".

Pittsburgh, Pa.

T. C. PEARS, JR., '10.

The Country Faith. By Frederick F. Shannon. New York: The Macmillan Company. 1922. \$1.00.

This little volume of inspiring sermons takes its title from the first two sermons. The author was a guest at Heart's Delight Farm on the shores of Lake Champlain, and, pausing before the entrance to the farm house, read these words cut in bronze:

Literature

"Here in the country's heart where grass is green,
Life is the same sweet life it e'er hath been.
Trust in God still lives, and the bell at morn
Floats with the thought of God o'er the rising corn.
God comes down in the rain and the crops grow tall;
This is the Country Faith—and the best of all".

Starting with this theme he reaches out into nature and makes the commonplace morning glory tell of the goodness of God; the shunned spider teaches the interdependence of the infinitely great and the infinitely small; the creeping caterpillar brings the lesson of hope and immortality. The tortoise by the path illustrates the strenuous idler and the person who withdraws into self seclusion in the presence of great things such as spiritual truth. The mother hen with her brood of fourteen chickens opens our eyes to the tenderness and care of the Divine Motherhood; and the country boy, lost in the woods, shows the element of trust, without which successful human relationship is impossible. These sermons carry with them the fragrance and freshness of the fields and woods, and with their own message create an invigorating atmosphere for those that follow.

"The Unpurchasables" puts the perennial problem of personal happiness in new dress and skillfully leads the reader to see that the transforming power of Christ within the life is the real source. The author then takes a sweeping view of society in "The Temple of Civilization". He says there must be four rooms in this temple, the room of Christian Politics, the room of Christian Industrialism, the room of Christian Education, and the room of Christian Journalism, and that these are to be erected "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts". Following this social message comes an individual message in which personally knowing that we know God is regarded as the "Christian's Eureka". The sermon on the "Kingdom of God" considers it in a twofold aspect. It is individual and social; it is present and future; and it is visible and invisible.

To the minister, the two sermons, "Spiritual Enlargements" and "The Potter's House", probably bring the largest personal stimulus, the former to meet the personal need, and the latter an encouragement in difficult work. A suggestion of part of the thought comes in this sentence: "The potter never sees his clay take on rich shades of silver, or red, or cream, or brown or yellow, until after the burning. These colors come—after the burning".

The last chapter, "The Vision Splendid" forms a fitting climax to the book. Zachaeus' desire to see what Jesus was like points the way to the "Vision Splendid" for all souls who will have it. That vision is the transforming vision that brings in the new life with its imperishable joy and peace.

J. NORMAN HUNTER, '12

Blairsville, Pa.

Parenthood and Child Nurture. By Edna Dean Baker. New York: The Macmillan Company. 1922. 178 pages. \$1.50.

The great majority of parents rely mainly on their instinctive equipment for the training of their children and are somewhat resentful when suggestions are offered by those who presume to

The Bulletin of the Western Theological Seminary

know something about child training. Persons who have reared children are often reluctant to offer suggestions to others lest the defects in their own children vitiate their suggestions. Persons who have no children are frequently deterred from offering their assistance lest they be charged with the great disqualifier, inexperience. However, none of these things will hinder the confident and the sincere in their attempt to secure the best available training for the children. Parents need to be trained so that they may know how to train their children. Their instinctive equipment must be supplemented by intelligent method. To this end Miss Edna Dean Baker has prepared a most helpful manual with the above title. It furnishes indispensable information about the child from birth to twelve years of age. In its treatment, this slight stretch of years is broken up into the periods of infancy, from birth to three years of age; early childhood, from four to six; middle childhood, from six to eight; later childhood, from eight to eleven. The characteristics, development, and needs of each of these periods are carefully presented. The discussions, which are necessarily brief, are based on the widest and most authoritative research. At the close of each discussion many suggestive questions are added, together with a splendid bibliography. To read this book is to enter into closest sympathy with the author. Honest parents will soon lose their prejudices and will welcome every suggestion because they will so thoroughly discover the inadequacy of their natural equipment. They will perceive the volume to be a compendium of commonsense methods corrected and supplemented by expert knowledge.

The compendium-like character of the book prevents anything but an extended analysis. It is simply a characterization of the various periods of child life as indicated, a faithful portrayal of its needs, and an expert view of how these needs may be supplied. The study of such a book as this will aid parents in giving their children what they should have at the very time when they should have it. It will save parents from the regrets which follow from not knowing what to do when it should be done. It will cause them to hesitate to share in the common folly of too completely giving their children over to the church and the school for the whole of their training and will show them what the home can be and must be to the developing personality.

Professor J. Arthur Thomson seeks to vindicate the thesis that Science is for Life and contends that by the application of science to practical problems man can get rid of many hindrances that slow his progress—which, in its higher reaches, means the fuller realization of the True, the Beautiful, and the Good. Miss Baker, by bringing to bear biological knowledge on the important matter of child training, greatly assists in the attempt to vindicate this thesis. Her interest has not been merely in a thesis, however, but in the child, and she has furnished the parent with a most helpful guide to the happy task and privilege of rearing children.

Ben Avon, Pa.

W. H. ORR, '09.

Armenia, Past and Present. By Rev. Ralph V. Gilbert. Greenville, Pa.: Progress Publishing Co. 1922. 15 cents.

In this sixteen page leaflet the salient facts regarding the history and religion of the people of Armenia are clearly stated.

Literature

What the ultimate fate of this unhappy people will be, the author does not venture to prophesy, but he shows that the nation seems "destined not only to suffering but also to oblivion."

STANLEY A. HUNTER.

North Presbyterian Church, Pittsburgh.

Alumniana

CALLS

Rev. C. M. Junkin, '87, Clarksville, Pa., to Fourth Church, New Castle, Pa.

Rev. J. F. Kirkbride, '92, Mineral Ridge, Ohio, to New Galilee, Pa.

Rev. J. S. Cotton, '96, Bethel Church, Salineville, Ohio, to West Middlesex, Pa.

Rev. C. W. Cherry, D. D., '97, Rochester, N. Y., to Pine Street Church, Harrisburg, Pa.

Rev. T. J. Gaehr, '04, Yellow Springs, Ohio, to Frederick, Md.

Rev. C. B. Wible, '07, Punxsutawney, Pa., to Mt. Washington, Pittsburgh, Pa.

Rev. R. L. Gaut, '08, Boswell, Pa., to Trafford, Pa.

Rev. R. E. Keirn, '11, Sugar Hill Church, Presbytery of Clarion, to Creeksdale and Washington Churches, Presbytery of Kittanning.

Rev. N. B. Wilson, '14, Brockwayville, Pa., to Barnesboro, Pa.

Rev. H. H. Nicholson, '17, Rural Valley, Pa., to Etna, Pa.

Rev. Harrison Davidson, '18, Two Ridges and Cross Creek, Ohio, to Mechanicstown, Ohio.

Rev. G. O. Reemsnyder, '19, to First Presbyterian, Church, Emsworth, Pa.

Rev. H. B. Clawson, '19, Yatesboro, Pa., to Mt. Pleasant, Pa.

NEW ADDRESSES

Rev. Geo. W. Fisher, '61, Mayfield, Cal, to R. F. D., Neoga, Ill.

Rev. D. R. Kerr, '76, Emporia, Kansas, to 506 W. 6th. Ave., Topeka, Kan.

Rev. J. P. Calhoun, '80, Bradentown, Fla., to West Palm Beach, Fla.

Rev. C. S. McClelland, D. D., '80, Pittsburgh, Pa., to 430 W. 119th. St., New York, N. Y.

Rev. J. S. Helm, '82, Cresson, Pa., to 131 Linden St., Edgewood, Pa.

Rev. T. R. Lewis, '82, Droversburg, Pa., to Scotia Seminary, Concord, N. C.

Rev. C. M. Junkin, '87, Clark, Pa., to 1603 South Jefferson St., New Castle, Pa.

Rev. K. P. Simmons, '92, Grove City, Pa., to Pikeville, Ky.

Rev. C. W. Swan, '92, Keene, O., to Nankin, O.

Rev. E. K. Mechlin, '93, Smith's Ferry, Pa., to Cherry Tree, Pa.

Rev. W. M. Jennings, '94, Columbus, Ohio, to Mt. Gilead, Ohio.

Rev. S. V. Bedickian, '96, Dyberry, Pa., to R. D. 6, Montrose, Pa.

Rev. D. M. Lyle, '98, West Middlesex, Pa., to Cresson, Pa.

Rev. W. L. Barrett, '00, Bellefontaine, Ohio, to 5403 E. 18th. Ave., Denver, Col.

Alumniana

- Rev. O. S. Fowler, '03, Delmont, Pa., to Bakerstown, Pa.
 Rev. T. J. Gæhr, '04, Yellow Springs, Ohio, to 117 W. 2nd. St., Frederick, Md.
 Rev. H. K. Miller, '07, Dayton, O., to Harbor Creek, Pa.
 Rev. E. B. Townsend, '09, Ironton, O., to 505 Fifth St., Marietta, O.
 Rev. S. V. Bergen, '10, Angola, N. Y., to 821 Cleveland Ave., Niagara Falls, N. Y.
 Rev. M. H. Sewell, '12, Marietta, Ohio, to Hecham, England.
 Rev. W. E. Hogg, '13 p. g., Three Rivers, Mich., to Centerville, Mich.
 Rev. J. G. Bingham, '16, Mercer, Pa., to Wampum, Pa.
 Rev. J. O. Miller, '16, Monaca, Pa., to Hubbard, O.
 Rev. R. E. Conrad, '17, Dalton, Ohio, to Freeport, Ohio.
 Rev. H. H. Nicholson, '17, Rural Valley, Pa., to Etna, Pa.
 Rev. C. B. Gahagen, '18, Reynoldsville, Pa., to 829 Calfax St., Toledo, Ohio.
 Rev. Wm. F. Mellott, '19 Bellville, Ohio, to Stanley McCormick School, Burnsville, N. C.

INSTALLATIONS

- Rev. H. C. Prugh, Ph. D., '98, Goheenville and Concord, Pa., Oct. 10, 1922.
 Rev. O. S. Fowler, '03, Bakerstown, Pa., Jan. 1, 1923.
 Rev. Homer K. Miller, '07, Harbor Creek, Pa., Nov. 23, 1922.
 Rev. M. J. MacIver, '19, Tionesta, Pa., Jan. 4, 1923.

ACCESSIONS

Following is a tabulated list of accessions, since the publication of the last Bulletin, in churches ministered to by alumni of the Seminary:

Rev. G. M. Kerr, '71, Raccoon, Pa.	6
Rev. C. S. McClelland, '80, Mt Washington, Pittsburgh, Pa.	21
Rev. G. S. Hackett, '82, Fayette City, Pa.	22
Rev. A. F. Walker, '94, Second Church, Pine Creek, Pa.	26
Rev. A. J. Gregg, '85, Waterman, Ill.	10
Rev. O. N. Verner, D. D., '86, McKees Rocks, Pa.	25
Rev. C. M. Junkin, '87, Transfer Grove, Pa.	9
Rev. C. M. Junkin, '87, Clarksville, Pa.	2
Rev. J. E. Giffin, '92, Cross Roads, Gibsonia, Pa.	6
Rev. H. H. McQuilkin, D. D., '92, First Church. Orange, N. J.	24
Rev. Wilson H. Sloan, '94, Savannah, Ohio.	23
Rev. R. L. Biddle, '95, Mt. Pisgah, Pittsburgh Presbytery	82
Rev. E. E. Lashley, '95, West End, Pittsburgh Pa.	37
Rev. U. W. MacMillan, '95, Glenshaw, Pa.	16
Rev. S. C. Elder, '96, North Liberty, Pa.	13

The Bulletin of the Western Theological Seminary

Rev. Grant E. Fisher, D. D., '96, Turtle Creek, Pa.	25
Rev. P. H. Gordon, D. D., '96, Salem, O.	9
Rev. F. A. Cozad, '98, Bull Creek, Pa.	10
Rev. C. O. Anderson, '99, Harlansburg, Pa.	4
Rev. C. O. Anderson, '99, Plain Grove, Pa.	6
Rev. S. T. Brown, '02, 43rd. St., Pittsburgh, Pa.	12
Rev. E. R. Tait, '02, Wilson, Pa.	30
Rev. F. R. Dent, '08, Millvale, Pa.	6
Rev. H. G. McMillen, '10, St. Clairsville, O.	14
Rev. George Taylor, Jr., Ph. D., '10, First Church, Wilkinsburg, Pa.	34
Rev. C. B. Wingerd, '10, Martin's Ferry, O.	22
Rev. M. A. Matheson, Ph. D., '11, Prospect Church, Ashtabula, Ohio	28
Rev. H. J. Baumgartel, '13, Parnassus, Pa.	31
Rev. R. M. Kiskaddon, '13, Valley, Imperial, Pa.	10
Rev. W. H. Crapper, '14, Masontown, Pa.	27
Rev. L. L. Tait, '15, Bessemer, Pa.	11
Rev. G. P. West, '15, Fairview, Thomas, Pa.	46
Rev. R. E. Conrad, '17, Antrim, O.	22
Rev. L. R. Lawther, '17, Central Church, McKeesport, Pa.	15
Rev. H. H. Nicholson, '17, Rural Valley, Pa.	7
Rev. S. G. Neal, '22, Elrama, Pa.	23

GENERAL ITEMS

1861

Rev. and Mrs. George W. Fisher last November celebrated their 60th. wedding anniversary. They are 87 and 82 years old respectively. Four boys, their only children, are all living. Mr. Fisher retired in 1914 after 54 years of service.

1866

Dr. and Mrs. W. O. Campbell of Sewickley, Pa., spent the winter in Florida.

1875

Rev. Perrin Baker, who had been pastor of Belle Vernon Church for forty years, died on March 9, 1923. In addition to the work of his own pastorate Mr. Baker was instrumental in the organization of the Charleroi and Monessen Churches.

1879

The service of Dr. J. C. R. Ewing to India was officially recognized when King George V in his New Year's list of decorations made him an Honorary Knight of the British Empire. The following appreciation is quoted from the "British Weekly":

"An honour unique in the annals of British history has been bestowed on the Rev. Dr. J. C. R. Ewing, late of the Forman Christian College, Lahore, Punjab. Dr. Ewing, who is an American by birth, figures as one of the five recipients of the Knight Commandership of the Indian Empire in the New Year honours.

"Sir James Ewing's name is always and inevitably linked up with the Forman Christian College, where for so many years he occupied the post of principal. This College is maintained by the Mission of the American Presbyterian Church, and is named after one of their pioneer missionaries, Dr. Charles Forman. Sir James Ewing greatly advanced the prestige of the College whilst he was in charge, and to-day its lecture halls are thronged by some seven hundred students, the large majority of whom are Mohammedans.

"The University of Lahore a few years ago elected Sir James Ewing to be its Vice-Chancellor, the highest office open to anyone but the head of the Government. The writer recalls a banquet given to this particular Vice-Chancellor on the eve of his departure for America on furlough, which created a notable precedent in that it was attended by high-caste Hindus, as well as Mohammedans and Christians.

"Some of your readers will remember the Kangra Valley earthquakes in 1905-6. Widespread desolation followed, and thousands of people were rendered homeless. The Government organized vast schemes of relief, and later invited Sir James Ewing to act as chairman of a special commission to superintend the administration of relief. For his services he received the thanks of the Government of India and the Kaiser-i-Hind gold medal.

"For many years the American Presbyterian Mission's two first-grade colleges had as their principals two brothers, Drs. James and

The Bulletin of the Western Theological Seminary

Arthur Ewing, one at Lahore and the other at Allahabad, the capital of the United Provinces. Dr. Arthur Ewing was in his own way as great a genius as his elder brother, and his death at the early age of forty-five was a great blow to missionary work in Allahabad. His name is now perpetuated in the Ewing Christian College."

1880

After having served as Stated Clerk of Pittsburgh Presbytery for twenty-eight years and as pastor of the Mt. Washington Church for twenty-five years, Rev. Charles S. McClelland, D. D., has retired. Both Presbytery and Church appreciate the great services rendered by Dr. McClelland.

1884

Rev. J. S. Plummer D. D., addressed the Pittsburgh Ministers' Meeting, Feb. 12th. on "Evolution and Religion".

Rev. C. E. Edwards, D. D., addressed the Presbyterian ministers of Pittsburgh on November 27, 1922, reviewing Machen's "The Origin of Paul's Religion."

1885

Rev. A. J. Gregg, Waterman, Ill., Chairman of the Evangelistic Committee of Ottawa Presbytery, is to be congratulated on the success of meetings held in eleven churches which resulted in 315 accessions.

1887

Rev. Charles Herron, D. D., of the Presbyterian Theological Seminary, Omaha, Nebraska, addressed the Presbyterian ministers of Omaha on November 6, 1922, on "Rambles in Germany."

Rev. J. C. Mechlin has resigned the pastorate at Fredericksburg, Ohio.

Clarksville and Transfer Grove Churches showed their appreciation of the service of Rev. C. M. Junkin as their pastor by the reception extended to him before he departed for his new duties in New Castle.

1892

Under the leadership of Rev. Leard R. Wylie the Dunbar congregation has undertaken repairs and alterations which will provide a basement to the church and a new heating plant.

1893

On the occasion of their twenty-fifth wedding anniversary, Rev. and Mrs. W. P. Hollister were given an expression of appreciation in the form of a \$400.00 purse. Mr. Hollister is pastor of the Presbyterian Church of Canfield, Ohio.

Rev. H. B. Hummel, D. D., formerly of Boulder, Col., is now pastor-at-large in Pueblo Presbytery, residing at 1109 N-Weber St., Colorado Springs, Col.

1894

Rev. J. Milton Thompson, D. D., recently completed his tenth year as pastor of the First Church of Far Rockaway, N. Y.

Alumniana

1895

In October 1922 the First Church of New Alexandria, Rev. U. S. Greves, D. D., pastor, celebrated its eighty-fifth anniversary with special services and a reception for former members.

Rev. U. W. MacMillan, D. D., owing to continued illness, resigned the pastorate of the Glenshaw Church to take effect May 1st.

Central Church of Pittsburgh has raised sufficient money to clear the church of debt and to care for extensive repairs. Rev. Paul J. Slonaker, Ph. D., is the pastor.

1896

Rev. S. V. Bedickian is in a unique charge. It is composed of two churches: Franklin Presbyterian and Franklin Forks Methodist Episcopal, the two being three miles apart. His address is Montrose, R. F. D. 6, Pa.

1897

On November 3, 1922, Oakland Church of Pittsburgh had a recognition service for Rev. Hugh Thompson Kerr, D. D., who, upon the completion of his Seminary course twenty-five years ago, was ordained and became the first pastor of that church.

1899

Huntingdon Church, after undergoing extensive repairs, was re-dedicated on October 29, 1922. Rev. R. P. Daubenspeck is the pastor.

Word has been received in this country of the safe arrival in Ratnagiri, India, on October 14, of Dr. and Mrs. A. L. Whiley, and of the happy welcome accorded them by the natives.

1900

Rev. Robert H. Allen, D. D., has been elected permanent clerk of the Presbytery of Pittsburgh.

1901

Rev. Merchant S. Bush is in charge of Westminster House, 51 Lexington Ave., Cambridge, Mass. This is the student center for greater Boston.

1903

"Some Impressions of Greece" was the subject of an address by Rev. George C. Fisher before the Presbyterian ministers of Pittsburgh on October 30, 1922.

The Ligonier Church recently purchased an \$11,000.00 manse. Rev. W. F. Fleming is the pastor.

Before his departure for his new work at Bakerstown, Pa., Rev. O. S. Fowler was tendered a reception by the Delmont congregation, and a substantial expression of the appreciation of the people was given to Mr. and Mrs. Fowler.

A \$110,000.00 church and a \$15,000.00 manse are under process of construction for the Sunnyside congregation of South Bend, Indiana. Rev. M. M. Rodgers is the pastor.

The Bulletin of the Western Theological Seminary

1905

In November, 1922, Rev. J. Stewart Kunkle, President of Canton Christian College, delivered five lectures to the students of Western Seminary, his subject being "Religious Teachers of China".

In celebration of its one hundred and twenty-second anniversary, Hiland Church, Rev. David P. MacQuarrie, pastor, held largely attended services in the building which has been in use for eighty-six years.

1907

Missouri Valley College has conferred the degree of Doctor of Divinity on Rev. George C. Miller, pastor of the Second Church, Butler Pa.

Important additions have been made to the East End Church of Bradford, Pa., and the church is becoming more and more a community center. Rev. Paul G. Miller is the pastor.

1908

Rev. Elbert Hefner is in the fifth year of a happy and successful pastorate in Clarksville, Ark. In a town of less than 2,500 people the church has had 266 accessions, has a Men's Bible Class with a membership of more than 150 which is a real factor in the church, and has built and dedicated a church building which has no superior in any denomination in the State of Arkansas.

On Jan. 23rd. the congregation of the First Presbyterian Church, East Liverpool, held a reception for Dr. and Mrs. Donald W. MacLeod, it being the tenth anniversary of Dr. MacLeod's pastorate in that church. The pastor and his wife were presented with a number of valuable gifts.

1909

The Shelby (Ohio) Church is making extensive preparations for the observance of the one hundredth anniversary of its founding. Rev. H. C. Hutchison is the pastor.

1910

The St. Clairsville Church, of which Rev. Homer G. McMillen is the pastor, is endeavoring to carry forward educational and evangelistic work among immigrants. Last year two Daily Vacation Bible Schools had an average attendance of nearly two hundred.

Week-day religious instruction has become a successful feature of the Martin's Ferry (Ohio) Church of which Dr. C. B. Wingerd is the pastor.

1911

Union evangelistic services were held in Apollo during the winter. At the communion service, Jan. 21, the Presbyterian Church, Rev. Charles C. Cribbs pastor, received twenty-six new members. This makes a total of 200 who have united with this church in the past three years.

1912

During the week of October first to sixth the First Church of Blairsville celebrated the one hundredth anniversary of its organi-

Alumniang

zation. Over a period of eighty-two years this church was never without a pastor. Rev. J. Norman Hunter is the present pastor.

1913

Rev. C. E. Peterson, has been made Superintendent of the Chicago Department of the Anti-Saloon League of Illinois, with headquarters at 1200 Security Building.

1914

Rev. George Duff is acting chairman of the Foreign Missions Committee of New York Presbytery, and is seeking to have furloughed missionaries heard in all New York churches.

Rev. James A. Fraser, Ph. D., has resigned from the pastorate of the First Edgewater Church on Staten Island, N. Y.

1916

Owing to continued ill health, Rev. J. Alfred Doerr resigned the pastorate of the Presbyterian Church, at Belle Valley, Pa.

The Presbyterian Church of Girard, Pa., has added social rooms and a large class room for the Brotherhood, equipment which aids materially in the community service this church is rendering. Rev. R. V. Gilbert is the pastor.

1917

Central Church of McKeesport, Pa., Rev. LeRoy Lawther pastor, featured a series of men's dinners during the winter months.

A congregational dinner on New Year's Day was an enjoyable feature in the life of the Middlesex congregation, Rev. H. Russell Crummy pastor.

1918

Rev. C. B. Gahagen has been busy in the first six months of his pastorate in Toledo, Ohio. In its financial canvass the church raised its pledges \$5,000 over last year's pledges, there were 33 accessions at the Easter Communion, and they are planning very definitely on a new church building.

1921

Upon completion of a one year course in teacher training, eleven members of the Laurel Hill Church were awarded diplomas. The class was conducted by the pastor, Rev. A. B. Weisz.

1922

Monthly teachers' meetings have greatly increased the efficiency of the Sabbath School of Worthington Church, Rev. Lyman N. Lemmon pastor.

Faculty Notes

Dr. Kelso's letters from the Near East contain much that is of interest. Such centers as Cairo and Jerusalem evidently are even more cosmopolitan in these after-war days than formerly. We read of travels on foot, on donkey back, and on camel back, all of which sounds Oriental enough. But Ford and Dodge cars have a habit of coming on the scene, and the Arab drivers, we are given to understand, have inherited the Jehu tradition. We do not usually associate the name Beer Sheba with carburetors and license numbers, yet a journey to this southern outpost from Jerusalem is made in a "Dodge", the party leaving at seven in the morning and completing the return journey at five-thirty the same day. When the members of the American School of Archæology wish to cross the Dead Sea, the water, it appears, does not part asunder to let them pass. They cross in a forty-foot motor boat. In Cairo street cars traverse the main streets, but by turning into the back streets one can find the Orient—especially the smells. In the linguistic aspect of the situation, again, the same mixture of East and West, past and present, is observed. Dr. Kelso finds use not only for English, French, and German, but for colloquial Arabic and Hebrew as well. There has been a great revival of Hebrew since the British occupation of Palestine, he writes.

The following is from the last letter which had been received at the Seminary from Dr. Kelso when this was written. The date is March 13. "Next week we are going to Petra in Edom, a rare chance which has come because some English officials are going. General Allenby was to go, but he cannot leave his post at Cairo on account of the political situation. The party to Petra are to be the guests of the Emir Addullah". No definite date has yet been set for Dr. Kelso's return to America, but he will be at his post at the Seminary before the opening next fall.

A memorial service for Dr. Christie, who died on January 8th, was held in the Seminary chapel February 26th. Addresses were delivered by Dr. George Taylor, Jr., and Dr. Snowden. During the months that have intervened since the passing of Dr. Christie into the better life a great deal has been said in the way of reminiscences of his wonderfully rich personality and his fruitful years of service. To those in close touch with the Seminary it sometimes seems as if he were more truly with us now than any time in recent years.

The news of Mrs. Breed's death will have caused a feeling of sadness, and of deep sympathy for Dr. Breed, on the part of alumni of the Seminary all over the world. As a gracious hostess, and friend of students, she had an important place in the life of the Seminary for many years. She died at Hollywood, California, on April 5th.

Members of the faculty have participated in a number of important conferences recently. Dr. Farmer represented the Seminary at the Conference of Eastern Theological Seminaries at New Haven, April 6th to 8th; Dr. Vance, at the annual meeting of the Association of Institutions Engaged in Missionary Training, at Cleveland, April 11th; Dr. Eakin, at the regional conference held in Philadelphia on April 7th, under the auspices of the Advisory Committee of the Theological Seminary and Religious Training School Survey. Dr. Culley will take part in the Pre-Assembly conference of Presbyterian Seminaries, to be held in Indianapolis on May 16th.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Ninety-Third Commencement.....	5
Jesus as Seen by Recent Interpreters	9
Rev. Frank Eakin	
President's Report.....	26
Librarian's Report.....	37
Financial Report.....	42
Literature.....	44
Alumniana	72
Necrology	81
Index.....	86

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA,
1923

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and
Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME XV.

JULY, 1923.

No. 4

Ninety-Third Commencement

The baccalaureate sermon by Dr. Farmer on Sunday morning, April 29th., in the First Presbyterian Church, North Side, and the address to the graduating class by Dr. Swearingen on Thursday evening, May 3, in the First Presbyterian Church on Sixth Avenue marked the beginning and the close of Western's ninety-third annual commencement. Other events of the week were the Senior Communion service in the Assembly Hall at the Seminary, Sunday afternoon, the Cecilia Concert in East Liberty Presbyterian Church, Wednesday evening, the class reunions, the business meeting of the Alumni Association, and the alumni dinner, at the Seminary on Thursday.

The announcement of honor awards is always an interesting feature of the closing exercises of the Seminary year. This year the Seminary Fellowship was awarded to Mr. Willard Colby Mellin, a graduate of the University of California; the Keith Memorial Homiletical Prize to Mr. Calvin Hoffman Hazlett, a graduate of Washington and Jefferson College, and the Hebrew Prize to Mr. David K. Allen, a graduate of the College of Wooster. Merit prizes, awarded to Middlers and Juniors who have maintained high standing in all de-

The Bulletin of the Western Theological Seminary

partments of the Seminary work throughout the year, were given to Mr. Jarvis Madison Cotton, Maryville College; Mr. Howard Truman Curtiss, College of Wooster; Mr. James Russell Hilty, Indiana State Normal School; Mr. Ralph Walshaw Illingworth, Jr., Princeton University; Mr. Harold Francis Post, Washington and Jefferson College; Mr. Deane Craig Walter, Grove City College; Mr. James Carroll Wright, Denison University; Mr. David K. Allen, College of Wooster; Mr. John Paul Jones, Westminster College (Missouri); Mr. C. Marshall Muir, Washington and Jefferson College; Mr. George K. Rutherford, College of Wooster.

A remarkable feature in connection with the class reunions of alumni was the attendance of seven members of the class of 1883, which graduated forty years ago. At graduation the class numbered 19 members. Ten are now living, and of these all but four were present at the reunion. Those present were Drs. A. J. Bonsall, Pittsburgh; Joseph H. Cooper, Erie, Pa.; Newton Donaldson, Lorain, O.; W. J. Hazlett, Grove City, Pa.; R. R. Marquis, Wycliffe, O.; J. Walker Miller, Pittsburgh. Three of the number, Drs. Bonsall, Donaldson, and Marquis, are still in the active pastorate. The earliest class represented at the alumni gathering was that of 1878, for which Dr. Snowden reported. Mr. Behrends spoke on behalf of the latest class, that of 1923.

Twenty-eight students were received by the Seminary during the year. The total attendance was sixty, as against fifty-seven reported last year. The class to graduate next year numbers nineteen members. The small number to graduate this year seems to have been due largely to conditions growing out of the war. (There were seven graduates and five who received post-graduate degrees.)

With few exceptions members of the graduating class are definitely located in pastorates or other fields of religious work. Mr. Cox has gone as pastor to Amity Church, Dravosburg, Pa.; Mr. Mellin to Bethesda

Ninety-Third Commencement

Church, Rimersburg, Pa.; Mr. Roberts to Montour and Moon Run Churches, R. D. No. 1, Oakdale, Pa.; Mr. Behrends to New Salem Church, Delmont, Pa. Mr. Hazlett will leave in August for Ewing Christian College, Allahabad, India, where he will be instructor in English and Bible. Mr. McCammon is serving during the summer as pastor's assistant in Westminster Presbyterian Church, Greensburg, Pa. He plans to continue his education next year and later to go as a missionary to Persia. Mr. Martin's plans are not yet definitely fixed, but he will go into the pastorate. Of the students taking post-graduate degrees, Mr. Galbraith has gone as pastor to Amsterdam, N. Y., and Mr. Kozma to Crescent, Ohio. Mr. Brown and Mr. Merker continue in their present positions, the former as pastor of Swissvale United Presbyterian Church, the latter as assistant pastor of Manchester Church, North Side, Pittsburgh, Pa.

Underclassmen are located for the summer in various fields of work in the United States and Canada. For the most part they are serving as "supplies" in churches without regularly installed pastors, as home mission workers, or as pastors' assistants in large churches. Mr. Biddle is at Glenfield and Haysville Churches, Pa.; Mr. Cotton at Pleasant Valley Church, New Waterford, Ohio; Mr. Curtiss at Bethlehem and First Churches, Waynesburg, Ohio; Mr. Ehmann at Shreve Church, Ohio; Mr. Haverfield at Long's Run Church, R. D. No. 2, East Liverpool, Ohio; Mr. Hilty at Brentwood Mission, Carrick, Pa.; Mr. Illingworth at Pine Creek Second Church, Wildwood, Pa.; Mr. Leister at Florence and Frankfort, Pa.; Mr. Monroe at Pleasant Unity Church, R. D. No. 2, Tarentum, Pa.; Mr. Wright at Champion and Vienna Churches, Tyrell, Ohio. Mr. Bibby is pastor's assistant at Knoxville Church, Pittsburgh; Mr. Merwin has a similar position at North Church, Pittsburgh; Mr. Post at First Church, Hutchinson, Kansas; and Mr. Williams at the Sewickley Church, Pa. Mr. Vaidyla is engaged in mission work in Pittsburgh Pres-

The Bulletin of the Western Theological Seminary

bytery. Mr. Yarkovsky has similar work at Jan Huss House, New York City, under the auspices of the Home Mission Board. Mr. DePrefontaine, Mr. Walter, and Mr. Johnston are doing general supply work. Mr. Barker, Mr. Greves, and Mr. Muir are spending the summer on the Canadian mission field, in Saskatchewan. Mr. Hamilton is devoting the summer to farming, at his home at Brownsville, Ohio. Mr. Jones expects to devote the first part of the vacation season to farming, at his home in Missouri, and to field work for Westminster College, and later in the summer to go with Mrs. Jones to camp with friends in the Adirondacks. Information as to the plans of other students is not at hand.

Beginning with this year the Seminary will confer the degree of Bachelor of Sacred Theology (S.T.B.) upon its graduates in the regular three-year course. Heretofore this course has led only to the Diploma of the Seminary. The completion of the requirements of the four-year course will lead to the degree of Master of Sacred Theology (S.T.M.) instead of Bachelor of Divinity, as heretofore. This will bring the policy of the Seminary into closer conformity with the practice of similar institutions in the United States, and will thereby aid in securing greater conformity in American theological degrees—a consummation greatly to be desired.

Jesus as Seen by Recent Interpreters

By FRANK EAKIN, Ph.D.

The Life and Teaching of Jesus Christ. By the Rev. Arthur C. Headlam, C.H., D.D. New York: Oxford University Press. 1923. 336 pages. \$4.50.

Jesus of Nazareth: A Biography. By George A. Barton, Ph.D., LL.D. New York: The Macmillan Company. 1922. 396 pages. \$1.00.

Life of Christ. By Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. New York: Harcourt, Brace, and Company. 1923. 416 pages. \$3.50.

The Jesus of Our Fathers. By John Walter Good, Ph.D. New York: The Macmillan Company. 1923. 842 pages. \$6.00.

Toward the Understanding of Jesus. By Vladimir G. Simkhovitch. New York: The Macmillan Company. Originally published with two other essays in 1921; reprinted separately, 1923. 83 pages. 75 cents.

The History of Utopian Thought. By Joyce Oramel Hertzler, Ph.D. New York: The Macmillan Company. 1923. 321 pages (Pages 66-84, 280 on "The Kingdom of God and the Utopianism of Jesus"). \$3.00.

A brief "Who's Who", at the beginning, may be useful. Dr. Headlam is "Regius Professor of Divinity" at Oxford. In America he is perhaps best known through the "International Critical" commentary on Romans, which he helped Sanday to prepare more than a quarter of a century ago. He has also written a number of other theological books. Dr. Barton has recently severed his connection with Bryn Mawr College and is

The Bulletin of the Western Theological Seminary

now on the teaching staff of the University of Pennsylvania and that of the Protestant Episcopal Divinity School in Philadelphia. He is well known through his works on Biblical subjects, his main field hitherto having been the Old Testament. Dr. Good is a professor in Georgia State College for Women. The present book, he tells us, began to take form in connection with classroom work in Bible study. The name of Papini, and something of his career, are now widely known. He was born of poor parents in Florence in 1881. He is largely self-educated. Before 1920 he had made a reputation for himself in Italy as a brilliant critic and writer of essays, poems, novels, and plays. He was known as "a hater rather than a lover of his kind, a master of invective, anarchist, atheist, nihilist." Then came his conversion, and the writing of the *Storia di Cristo*. He wrote it, as he tells us, "almost as if urged and forced by a power stronger than himself". Professor Simkhovitch, like Papini, is at pains to state that he is not a theological savant. He is Professor of Economic History at Columbia University. Dr. Hertzler has been a pupil in sociology, and is now a colleague, of Professor E. A. Ross at the University of Wisconsin. The first on his list of "Utopians" is the prophet Amos, the last is Mr. H. G. Wells. He has produced an interesting and useful book, only a small part of which concerns us here.

It may fairly be asked of a writer who ventures to add to the number of "lives" of Jesus that he give a reason for doing so. Even if his book be but a small monograph, he may expect that the need for it will be questioned in advance. In the case of each one of these books the expected apology is forthcoming. It is for the reader to judge whether it is adequate—a judgment which can be passed partly upon reading the apology and more fully upon reading the book.

Dr. Headlam has this to say: "No one can supersede the four Gospels, and no one wishes to do so. But two grave reasons make a work such as the present one

Jesus as Seen by Recent Interpreters

not unnecessary. It is well known that an imposing amount of learned criticism has appeared which has cast grave doubts on the credibility of, at any rate, a portion of these accounts, and there is a natural demand for some estimate of the value of this criticism. And then, also, the documents in question are all of them of a fragmentary character. They were written more than eighteen hundred years ago. The environment in which the life of Jesus was lived is unknown to those who have not studied it. The language and thought of that day were different from our own. Much may be learnt by combining and comparing the various accounts, and interpreting them in the light of all the knowledge that we can accumulate. The Gospels need translation for us, not only in language, but in thought."

In short, this veteran British scholar undertakes to perform a two-fold service for those who may read his book. First, he gives them the benefit of a sane and balanced judgment on the question of how accurate, historically, the Gospels are. And we may say at once that he finds them highly accurate. Dr. Headlam counts himself, and should be counted, among the critics. But his is criticism of a cautious and conservative, though scholarly, type. There are many passages in the Gospels in which students of Christian origins have thought they detected, in the narrative of what Jesus said or did, the intrusion of ideas that really belonged to a generation later than his—the generation in which the tradition, later embodied in the Gospels, took shape. Dr. Headlam examines these passages at length, and in almost all cases his judgment is in favor of the accuracy of the view which the Gospels present.

The second service which this book attempts is that of presenting the background of Jesus' life and teachings, as revealed to us by the best knowledge of our day—the background as seen in both Jewish and non-Jewish history and thought. There is a long chapter (nearly fifty pages) on "Palestine Civil and Religious

The Bulletin of the Western Theological Seminary

at the Time of the Christian Era". The chapters on "The Education of Jesus", "The Kingdom of God", etc. contain much matter of related character.

The work as we have it obviously is not complete. The narrative is carried only through the Transfiguration. Both in the Preface and at the close of the book the author intimates that what is here contained is but part of "a larger design" on which he has been at work for nearly ten years, but as to what is to follow he has nothing definite to say. On the whole, this book impresses the reader as a substantial and useful production—not brilliant, but worthy of the traditions of conservative British scholarship, from which much fine work has come.

Dr. Barton, also, may be allowed to speak for himself as to the purpose and point of view which lie back of his "Biography". (It belongs to the "Great Leaders Series", edited by Professor Sneath of Yale, and is designed primarily for students' use). "Historical methods of study afford the present generation a clearer knowledge of the Son of Man as he was and as he lived than any other generation of Christians has had since that group of Twelve who walked and talked with him. The writer has thought it his duty in writing a book for students to try, however imperfectly, to give them the benefit of this more recent knowledge which makes the portrait of this wonderful life so real. Two reasons have impelled him to this most difficult undertaking. One is that these young people must live their lives in a period when scientific views of the world will be even more generally accepted than they are now, and when it will be increasingly difficult for educated people to keep their Christian faith vital, unless they feel assured that the Father of Jesus Christ is the God of astronomy and geology, and the God of religious faith is the God of the laboratory. The other reason is that he has learned, in more than thirty years' experience in teaching young people the Bible by historical methods, that such study creates an

interest in the subject that no other method can produce, that it brushes aside what seem to be unrealities, and quickens faith."

Dr. Barton's general reason for writing, then, is similar to Dr. Headlam's second reason—a desire to help his readers to see Jesus in the light of what modern knowledge has revealed as to the background of his life and mission. But Dr. Barton's book—lacking the additional aim of upholding the moderately critical position, and being written for students—is lighter, both in matter and in style. This is not said in disparagement. Such a book has been needed—more so than one who has not had occasion to look into the matter would suppose. It may safely be recommended as the best book of its type now available in English. From the point of view of the technical student there is a good deal in it, here and there, that may be questioned or adversely criticized, but it is not written for the technical student, and its position on controversial points will not greatly affect its usefulness. It should be highly useful in helping students and general readers to get the "liberal" view of Jesus, and to see how his leadership is interpreted by this group.

Papini has more to say than any of the others as to why he wrote. A few quotations from his Introduction will throw light on his point of view. Also they will serve to illustrate his style, which, we may judge, has been well preserved in the translation:—

"The lives of Jesus written for pious readers exhale, almost all of them, a sort of withered mustiness, the very first page of which repels readers used to more delicate and substantial fare. There is an odor of burnt-out lamp-wick, a smell of stale incense and of rancid oil that sticks in the throat. You cannot draw a long, free breath. The reader acquainted with the biographies of great men written with greatness, and possessing some notions of his own about the art of writing and of poetry, who incautiously picks up one of these pious books, feels

his heart fail him as he advances into this flabby prose, torpid, tangled, patched up with commonplaces that were alive a thousand years ago, but which are now dead and petrified." So much for the "pious" works. What we have quoted is less than half of Papini's paragraph, but it will suffice. Let us proceed to his estimate of the "critical" works.

"Another sort of books, those written by the learned men for the neutrals, succeed even less in turning towards Christ the souls that have not learned the way to Christianity. In the first place they almost never have any intention of doing this, and in the second place they themselves, almost all of them, are among those who ought to be brought back to the true and living Christ In short, such historians with all their confusion of fret-work and bunglings, with all the resources of textual criticism, of mythology, of paleography, of archeology, of Greek and Hebrew philology, only triturate and liquefy the simple life of Christ. The most logical conclusion to draw from their rambling incoherent talk is that Jesus never did appear on the earth, or if by chance He really did appear, that we know nothing certain about His life"

"In short, when in looking for light we pass from the bad taste of the devotional compilers to the writers who monopolize "historic truth" we fall from pietistic boredom into sterile confusion. The pious writers are unable to lead men to Christ, and the "historians" lose him in controversy. And neither one nor the other tempt men to read The author of the present book finds—and if he is mistaken he will be very glad to be convinced by anyone who sees more clearly than he—that in the thousands of books which tell the story of Jesus, there is not one which seeks, instead of dogmatic proofs and learned discussions, to give food fit for the soul, for the needs of men of our time."

The situation, we see, is very bad. No wonder Papini felt himself impelled to write a Life of Christ.

Jesus as Seen by Recent Interpreters

“The old Gospels must be re-translated for the help of the lost.” What is needed is “a book written by a layman for the laymen who are not Christians or who are only superficially Christians, a book without the affectations of professional piety, and without the insipidity of scientific literature, called ‘scientific’ only because it perpetually fears to make the slightest affirmation. A book, in short, written by a modern writer who respects and understands his art, and knows how to hold the attention even of the hostile. The author of this book does not pretend to have written such a book; but at least he has tried as far as his capacities can take him, to draw near to that ideal . . . Holding loyally to the words of the orthodox Gospels and to the dogmas of the Catholic Church, he has tried to represent those dogmas and those words in unusual ways, in a style violent with contrasts and with fore-shortening, colored with crude and vividly felt words, to see if he could startle modern souls used to highly colored error, into seeing the truth.”

Such is the case of Papini. There is no enigma about the man or the book. Two forces within the man have produced the book—one of them old, the other new. The older force was his keen literary sense, which revolted at the inadequacy of existing books about Jesus—particularly at their utter inability, as he felt it, to “connect” with the modern man. The newer force was his conversion experience. This put a dynamic energy, hitherto operating in other directions, at the service of Catholic Christianity; and the outlet which it found, in this book, was entirely natural. The older force gave direction to the new. That Papini should have written a life of Christ for “ordinary people, indifferent people, irreverent people, artists, those accustomed to the greatness of Antiquity and to the novelty of Modernity”, in short for people like himself, was as much in the nature of things as that Saul, born in Tarsus and educated in Jerusalem—a Pharisee of the Pharisees yet in sympathetic contact with the life and thought of the Gentile

world—after his conversion should have devoted his life to propagating the higher Judaism which had Christ as its center in the world outside of Palestine.

To say that the book can be naturally accounted for is by no means to belittle it. It is marred by superficial judgments, due to the author's temperament and to his ignorance. It is not a better book, for this age, from the fact that the writer of it has no notion whatever of either the nature or the importance of what historical investigation has done and has yet to do in the field of Christian origins. Nevertheless it is a great book—a book that is likely to live. The effort to make the Jesus of the Gospels live, in the eyes of men and women of to-day, was surely a worthwhile effort. And Papini's success has been greater, we judge, than that of any other writer of modern times.

Turning to Dr. Good's book, we note that even the title conveys some information as to the need which the author sees, and which he attempts to supply. It is to "The Jesus of Our Fathers" that he would turn men's eyes. Of course in the author's view the Jesus of our fathers is also the Jesus of the Gospels and the Jesus of historical fact, yet the wording of the title shows where he places the emphasis. For him the fathers' view of Jesus is the only view. It has eternal validity, and the highest service which a writer can render is to summon men back to it. "His attitude is that of a conservative in religious thought, whose purpose is to exhibit again, and with helpfulness if possible, those old truths concerning the Lord Jesus as our fathers saw Him, loved Him, and served Him. In these days of many adverse and even hostile views of the Son of God, certainly there is a definite place at this time for this additional testimony to the old, old truth as it is in the Jesus of our fathers." This from the Preface. It is a modest statement. The author hopes simply that his book will help to recall men to the old Christology—the interpretation of Jesus and his mission which was standardized in the

Jesus as Seen by Recent Interpreters

fourth century and passed almost unchallenged until modern times. He realizes that it is being challenged to-day, and he comes to its defense.

The inference from the title, and the statement in the Preface, are borne out by the contents of the book as a whole. It is a large book—perhaps the largest Life of Christ written in many years. And from beginning to end the material which it offers is what we have been led to expect—such material as was put forth by Neander nearly a century ago, as a reply to Strauss, and has been put forth, with more or less variation, by the long line of harmonistic-theological lives of Christ which have followed in Neander's train.

Is there need, then, for the present book? One wonders. Perhaps the mere fact of its newness will attract readers to its story who would never have read Neander, or Farrar, or Andrews, or David Smith. No doubt it is well that as Barton's book depicts the liberal Jesus, so there should be a new book, written in equally simple language, which presents the conservative view. Dr. Good has given us such a book. Still, it would appear to be rather more difficult for the conservative than for the liberal book to establish its right to be. That "the old is better" is generally understood to be the heart of the conservative view of things.

Parallel reading in Good and Papini will be found of interest. Their theological position, in the matter of Christology, is substantially the same. That is a good deal—as affecting the matter in hand. But in every other respect the two books belong to different worlds. Denney, in speaking of the Pastoral Epistles, remarks that "St. Paul was inspired, but the writer of these epistles is sometimes only orthodox" (*The Death of Christ*, 202f). The difference here is not a little analogous. Papini is inspired. Good is what he claims to be—orthodox, and little more.

Professor Simkhovitch's monograph is a vigorous setting forth of the thesis that the political situation in

The Bulletin of the Western Theological Seminary

Jesus' time furnishes an all too little used key to the understanding of his public life and teachings. This is the main thing. Toward the close Jesus' "unique intellectual insight" is brought to view in a striking way.

"In the year 6 Judea was annexed to Syria; in the year 70 Jerusalem and its temple were destroyed. Between these two dates Jesus preached and was crucified on Golgotha. During all that time the life of the little nation was a terrific drama; its patriotic emotions were aroused to the highest pitch and then still more inflamed by the identification of national politics with a national religion. Is it reasonable to assume that what was going on before Jesus' eyes was a closed book, that the agonizing problems of his people were a matter of indifference to him, that he had given them no consideration, that he was not taking a definite attitude towards the great and all-absorbing problem of the very people whom he taught?" (Pages 10-11). It is not reasonable, Professor Simkhovitch believes. Jesus' interest in the larger problems of his day is shown, for example, by his reproach to the Pharisees for not being able to "discern the signs of the times" (Matt. 16:1-3). He himself had long been observing the signs—wrestling with the national problem, and he had a definite policy to propose.

His policy, toward Rome, was one of non-resistance. So much is clear. Hopes that he would assume the leadership of the revolting Zealots were sadly misplaced. But non-resistance might proceed from several points of view—might carry with it any one of several different attitudes. There was the attitude of Josephus, representative of an upper-class minority who welcomed and aspired to the universal Roman civilization. To them the Zealot hostility to Rome was just a matter of provincial backwardness. The more rapidly Jewish assimilation to Greco-Roman culture went on the better for all concerned. To be sure it would mean the loss of Israel's religious, as well as political, heritage, but that did not alter the case. Religion was a formal matter to this

Jesus as Seen by Recent Interpreters

aristocratic group. It was not a formal matter, however, to Jesus, nor was he an aristocrat. Such an attitude could not be his. There was also a second type of non-resistant—much more numerous. It was for reasons of prudence, of expediency, that these men did not resist. They knew that to do so meant individual and national suicide. "They did not love Rome because they could not fight; they hated her the more. Their non-resistance was with a glowing eye and a heart full of hate, but with an arm that did not dare to strike." Ultimately—with revolt under way—they would be swept with the tide. Was this the attitude of Jesus? We know well that it was not.

But Jesus had an attitude. It was called forth by this Jewish national problem, and originally applied to it, but it grew out of a unique insight and was therefore applicable to the larger Problem which life itself presents. Jesus knew that it was so applicable, hence he spoke as one having authority, he proposed himself as the Way, the Truth, and the Life.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). This was the national policy which Jesus proposed. His own deep resentment at the loss of national independence, and the arrogance of Rome, had resolved itself into this attitude. There lies back of it the profoundest philosophy, an insight far beyond that which governs most of our present personal attitudes and our national policies—an insight which "future generations may rediscover but can never upset." It is the spiritual side of life that is real—significant: this is the essence of the philosophy. The kingdom of God is within us. In so far as we do not react towards some phenomena of life those phenomena do not exist for us. We look at a star and scarcely see it. Our thoughts are elsewhere, and the star scarcely exists for us—though it is vastly greater than our earth or our sun. Things are what we make them by our inner

attitude toward them. The hard and bitter facts may be transformed if we will it. War may be made peace, enemies friends. Such was the philosophy of Jesus. It was not popular: it brought him to a speedy death. In a conflict between the moment and eternity the moment is sure to conquer, but eternity remains.

Some idea has been given, I hope, of this remarkably interesting little book. Perhaps its ideas are not quite as original as the author supposes. One may venture, too, the criticism that the book, placing Jesus at the beginning of his career in closest touch with his environment, exalts him above it a little too suddenly. Again, the complexity of the data on the question of how Jesus looked upon the "Kingdom", and his own relation to it, seems hardly to be realized. Yet as a whole it is a unique and extremely thought-provoking piece of work.

We come finally to Dr. Hertzler's picture of Jesus among the Utopians. The great prophets of earlier centuries had also been Utopians, and it is of interest and profit to compare the ideals of Jesus with theirs. The ideals of the prophets, lofty and inspiring though we feel them to be, had manifest weaknesses as programs for the reconstruction of human society. For one thing, their close connection with Hebrew nationalistic hopes would have been a serious handicap. Any foreign people, desirous of conforming to their ideals, "would have had to renounce their political integrity and merge themselves in Israel"—a procedure which we cannot imagine taking place. Again, the name and conception of Jehovah were central in the prophetic schemes, while to the Gentiles "this strange tribal God of a people steeped in race pride" was an object of no reverence or interest. In the case of ideals such as those of Ezekiel the emphasis on ritual would be an additional stumbling block, while apocalyptic ideals, such as found expression in the later Judaism of Jesus' own time, must have appealed to most foreigners as fantastic and improbable. "Jesus' contribution was the conversion of these abstractions,

Jesus as Seen by Recent Interpreters

these circumscribed conceptions and these vague generalities into concrete realizable facts and actual practice. He gave us a practicable and universally applicable plan of social and individual redemption and centered it in his own superior and tremendously effective life. In his teachings we find the summit of utopianism, and no higher peaks have been discovered in the nineteen centuries since his time."

The "Kingdom" of Jesus was social, yet the utopianism which led to it was strongly individual. The Kingdom would not come "by outward force or social organization or apocalyptic dream Jesus recognized the evils of his day, but saw that behind them all were men, hence he held that they were not social evils, but individual sins. And since the sins were individual, reconstruction must also be individual After all, the excellence of the Kingdom of God, or the perfectibility of any social group, depends in the last analysis, not on its religious appurtenances—splendid cathedrals, gorgeous ritual, beautiful music, scholarly and inspired divines; nor on its economic state—amicable relations between capital and labor, freedom from graft and corruption; nor on its political conditions—democratic institutions and government, peace within or without; nor upon its social situation—welfare, charity, philanthropy, excellent alleviative and corrective agencies—but upon the character of its members. The teachings of Jesus keep this truth constantly in the foreground."

Thus speaks the sociologist. There is nothing particularly new about it. And, as in the case of the book last noted, we may suspect that Jesus' view of the Kingdom appears to the author as simpler—and perhaps more modern—than it really was. We could wish, too, that Dr. Hertzler had given us the reaction of a sociologist upon certain elements in the teaching of Jesus which cause particular difficulty in our time—the teaching about divorce, for example, and about non-resistance, and the renunciation of property. His discussion as a

whole is in the nature of a survey rather than a critique. We have already quoted him to the effect that Jesus converted the abstractions, circumscribed conceptions, and vague generalities of his predecessors, the prophets, into "concrete realizable facts and actual practice." But elsewhere he says that the utopianism of Jesus, "like every ideal, is beyond our perfect practice". It is rather, "like every true ideal, the point toward which our efforts may growingly converge and approximate". Does he mean this of details such as those above, as well as of the ideal in general? The question is important. Some of us may be entirely convinced that such details, one and all, have eternal validity, but there are many who are not so convinced—including not a few who like to think of themselves as converts to Jesus' view of life, in general.

This book as a whole is of very great interest. It was a piece of work that needed to be done, and Dr. Hertzler has done it well. He has placed Jesus among the Utopians because he believes that he belongs there—that he was, indeed, the greatest and most practical of them all.

Such are some of the current views of Jesus, and of his relation to the life of to-day. To undertake a critical estimate of them, in some detail, would be a worth-while task. But it would require a good deal of space, and the present article is already too long. In drawing it to a close I shall merely indicate some of the lines which future investigation may be expected to follow—some points which, as it seems to me, still need straightening out. They may be summed up under two heads.

(1) The relation of Jesus and his teaching to contemporary events and contemporary thought.

It now seems probable that Jesus' public life and teachings were called forth by what was going on in the world about him in a deeper sense than used to be realized. But when we attempt to go beyond this general statement in which direction shall we go, and how far? There are three possibilities: (A) Contemporary events

Jesus as Seen by Recent Interpreters

influenced Jesus profoundly, but not contemporary thought. It was the national problem that called him to his mission, but his solution for that problem was his own. So Simkhovitch. His view differs in emphasis, rather than in essentials, from that which has long been held by many historical students and by theologians in general. (B) Contemporary thought, as well as events, played an important role. Jesus took the view of the apocalyptists—that divine intervention was about to come, bringing the present evil “age” to a cataclysmic end, and that in this way Israel’s problem would be solved. (C) A mediating view, agreeing with “B” with the important exception that Jewish apocalyptic thought is conceived as providing scarcely more than the form, the mold, in which the vastly more unique and more universal thought of Jesus took shape. Jesus expected the speedy coming of the Kingdom, in the clouds. But that fact is of small importance—at least to the twentieth century man who is not a technical student of ancient history—compared with the *content* which he put into the Kingdom idea, the nature of his solution for human ills, the character of his Utopia. “B” may be said to represent the position of the extreme “eschatologists”, from which a reaction has already set in. Does the future lie with “A” or “C”? The latter is a comparatively new interpretation, and will bear fuller discussion than it has yet had. It is thought to offer the advantage of clearing up many a Gospel passage, and also of making the figure of Jesus more convincingly real. The older view, whatever its intrinsic merit, has always lent itself to the tendency to make of the great Nazarene a somewhat dreamy philosopher.

(2) The relation of Jesus and his teaching to present situations and present thought.

Professor Moffatt, in his *Approach to the New Testament*, has pointed out (pages 173, 207ff) that the religious, or spiritual, values of the New Testament are much more readily appropriated by men and women of

to-day than are its references to matters of social ethics, "for the social setting has altered so radically that the latter require very careful study if their permanent value is to be estimated." Vital religion, on the other hand, remains practically unchanged with the passing of centuries. "We can verify it at first hand. The Christian experience, for all its varieties, is true to itself It is more easy to enter into the meaning of what the New Testament has to say about forgiveness and prayer, for example, than to form a true notion of what is meant for us by the sayings of Jesus to his contemporaries about questions like divorce, trade, property, and politics." It follows that the New Testament cannot rightly or safely be regarded as a code; "it presents not even materials for a code which can be applied to ecclesiastical and social life, but a spiritual impulse which creates a moral consciousness of unrivalled range."

I think that no one of the six writers whose works we have had before us has clearly recognized what Professor Moffatt here points out. Dr. Headlam, dealing with some of the difficult sayings of Jesus about conduct in daily life, has this comment: "Commands such as these cannot be fulfilled literally now, but if society were constituted as it ought to be, it would be easy to fulfill them Our conduct is necessarily conditioned by the state of society". This is the familiar answer to the difficulty, and probably with respect to most of the sayings in question it should be accepted as satisfactory. Yet it provides a rather too convenient way of disposing of the whole bothersome matter, and, in some minds, a lurking query remains as to whether every recorded saying of Jesus to his contemporaries does state a timeless ideal. Professor Moffatt, be it noted, suggests a different way out of such difficulties or uncertainties. If we are doubtful about New Testament ethics the appeal is to the New Testament religion. If we are doubtful about Jesus' words the appeal is to Jesus himself—his general point of view, the "spiritual impulse" which emanates

Jesus as Seen by Recent Interpreters

from him.

Is this the better way? Does it perhaps point to a use of the New Testament in the future which will be more truly religious—and not less truly practical—than that which prevails, at least in theory, among Christians to-day? The conception of Christ as a greater Moses was very prevalent in the early Church—carrying with it the idea of Christianity as a new and better Law. But Jesus seems to have thought that the old Law was tolerably sufficient—that what was needed was *a new spirit* in human character and relationships.

President's Report

To the Board of Directors of the Western Theological Seminary

Gentlemen:—In behalf of the Faculty I have the honor to submit the following report for the academic year ending May 3, 1923:

Attendance:

Since the last annual report twenty-eight students have been admitted to the classes of the Seminary.

To the Junior Class

1. David K. Allen, a graduate of the College of Wooster, A. B., 1922.
2. Felix Sylvester Anderson, a graduate of Livingstone College, A.B., 1920.
3. John Bryant Barker, a graduate of Haverford College, A.B., 1922.
4. Claude Sawtell Conley, a student of Nyack Institute.
5. Grover C. Fohner, who re-entered the Seminary after an absence.
6. Chalfant Greves, a graduate of Lafayette College, A.B., 1922.
7. Daniel Minnich Hamilton, a graduate of Muskingum College, A.B., 1922.
8. Earl R. Hart, a graduate of the University of Washington, LL.B., 1915.
9. Joseph Holub, a student at the University of Dubuque.
10. John Paul Jones, a graduate of Westminster College, Mo., A.B., 1920.

President's Report

11. William Calvin Marquis, a student of Mount Union College.
12. C. Marshall Muir, a graduate of Washington and Jefferson College, A.B., 1922.
13. Paul Lyle Pickens, a graduate of Washington and Jefferson College, B.Sc., 1922.
14. William R. Priest, a graduate of Missouri Valley College, A.B., 1922.
15. Jacob R. Ruble, a graduate of Washington and Jefferson College, A.B., 1922.
16. George Henry Rutherford, a graduate of the College of Wooster, A.B., 1922.
17. Charles Edward Zeigler, a graduate of College of City of New York, A.B., 1898 and Columbia University, A.M., 1909.

To the Middle Class

1. John Kurtz Bibby, who re-entered after having completed one year's work.
2. John Maurice Leister, who re-entered after having completed one year's work.
3. Michael Vaidyla, a student of the College of Kovno, Lithuania, and New College, Edinburgh.

To the Graduate Class

1. Thomas Murray Brown, a graduate of Pittsburgh Theological Seminary, 1917.
2. Laurence Frederic Eames, a graduate of Episcopal Theological School, S.T.B., 1922.
3. Samuel Clarence Henderson, a graduate of Princeton Theological Seminary, 1917.
4. Michael Kozma, a graduate of Bloomfield Theological Seminary, 1920.

The Bulletin of the Western Theological Seminary

5. Paul L. Philipp, a student at Prediger Seminar, Germany.
6. Walter Scott Trosh, a graduate of Boston University School of Theology, S.T.B., 1907.

As Visitors

1. Mrs. Howard Truman Curtiss, Geneseo State Normal School, 1919.
2. Mrs. John Paul Jones, Wisconsin University, A.M., 1922.

The total attendance for the year has been 60, which was distributed as follows: fellows, 3; graduates, 12; seniors, 7; middlers, 19; juniors, 17; visitors, 2.

Fellowships and Prizes

The fellowship was awarded to Mr. Willard Colby Mellin, a graduate of the University of California; the Michael Wilson Keith Memorial Prize in Homiletics to Mr. Calvin Hoffman Hazlett, a graduate of Washington and Jefferson College; a Hebrew Prize, offered to members of the Junior Class, to Mr. David K. Allen, a graduate of the College of Wooster; and Merit Prizes to Messrs. Jarvis Madison Cotton, Howard Truman Curtiss, James Russell Hilty, Ralph Walshaw Illingworth, Jr., Harold Francis Post, Deane Craig Walter, and James Carroll Wright, of the Middle Class, and Messrs. David K. Allen, John Paul Jones, and C. Marshall Muir of the Junior Class.

Elective Courses

In addition to the required courses of the Seminary curriculum, the following courses have been offered during the year 1922-23, the number of students attending each course being indicated:

DR. SCHAFF: History of the Reformation and Modern Times, 11
American Church History, 9

President's Report

- DR. FARMER: Social Teaching of the New Testament, 10
- DR. SNOWDEN: Christian Ethics, 7
Psychology of Religion, 14
Philosophy of Religion, 8
- DR. VANCE: Religious Education, 9
The Gospel of John, 2
- DR. CULLEY: Canon and Text of the Old Testament, 7
Old Testament Exegesis (The Psalter), 4
Hebrew Sight Reading, 8
- DR. EAKIN: History of N. T. Interpretation, 18
N. T. Introduction—Special Problems, 11
Rapid Reading Greek, 2
- MR. BOYD: Musical Appreciation, 7
- PROF. SLEETH: Oral Interpretation of the Scriptures, 13
Platform Training in Delivery of Public Discourse, 4

Deaths

On January 8th, Dr. Robert Christie was called home to God after a long illness. A memorial service was held in the Seminary Chapel on Monday, February 26, at which addresses were made by Dr. Snowden, and Dr. Taylor of the First Church of Wilkinsburg.

In the afternoon of the latter day was held the funeral of Mr. William R. Priest, a member of the Junior Class, who died in the Presbyterian Hospital, after an operation.

Literary Work and Extra-Curriculum Activities of the Professors.

Dr. Kelso continues his work in the American School in Jerusalem and sends the following letter: "I would like the Boards of Directors and Trustees to know that I have made the most of my opportunity both in Pales-

The Bulletin of the Western Theological Seminary

tine and Egypt. Through my association with Dr. Albright, Director of the American School of Oriental Research, I have learned the methods of archæology from a practical point of view, and have become acquainted with latest literature both in French and German. I have walked over most of Central Palestine, studying topographical problems, and in a general way have covered the entire country. It has been my privilege to enjoy two exceptional trips—a cruise of three days on the Dead Sea, and a week at Petra. I have also made use of my opportunity to study Talmudic Hebrew with a Rabbi, and the colloquial Arabic of Palestine, so that I can use it in ordinary conversation. I feel this year's work will enable me to teach the literature and the religion of the Old Testament with renewed enthusiasm and greater efficiency.

With greetings to the Board of Directors, I am very sincerely yours,

(Signed) James A. Kelso."

Dr. Schaff preached the Baccalaureate Sermon, June 1922, at Illinois College. He has published articles on "Dante", Princeton Theological Review; "The Fiftieth Anniversary of American Bible Revision", the Reformed Church Review; also some articles in the Presbyterian Banner; and has delivered several addresses on Dante and American Bible Revision.

Dr. Farmer has again conducted the Men's Bible Class at Shadyside Church throughout the year, and has also delivered a course of fifteen lectures on the Social Teachings of the New Testament in the Community School of Religious Education in Washington, Pa. He has made addresses at Carnegie Institute of Technology, Pennsylvania College for Women, Washington Seminary (2), and addressed the Presbytery of St. Clairsville on Evangelism, at its spring meeting. In company with Mr. Muir of the Junior Class he visited Washington and Jef-

President's Report

person College in the interest of the ministry, addressing the student body in the chapel and holding personal conferences. He also attended, as representative of the Faculty, an inter-Seminary conference at New Haven held under the auspices of the Theological Seminary Division of the International Y. M. C. A.

In addition to his full seminary work *Dr. Snowden* last summer lectured at summer schools in Texas and Tennessee, lectured daily for a week at a Conference at Lakeside, Ohio, and for three weeks at Chautauqua, N. Y., and for four days each at the Synod of North Dakota and at the Synod of Missouri. Also he delivered lectures on the psychology and philosophy of religion at the University of Chicago and at the University of Missouri; delivered a series of lectures running a week before a community club in a suburb of Chicago; lectured weekly during the last winter to Sunday School teachers in Pittsburgh and also delivered another course of lectures before Sunday School teachers in a suburb of this city; preached throughout the year and delivered addresses or lectures before several presbyteries, ministerial associations, men's brotherhoods, and other bodies. He has written and published about sixty articles in daily and weekly newspapers and published one volume, "Expositions of the Sunday School Lessons for 1923".

Dr. Vance has preached forty-four times, taken charge of five mid-week services, preached at two installations, and represented the Seminary at Lafayette, Grove City, and Wooster Colleges.

Dr. Culley taught Bible in the Pennsylvania College for Women.

Dr. Eakin has contributed articles as follows:—to the "Expositor" (London) on Mark's "Straightway"; to the Western Theological Seminary Bulletin on "Modern Bible Study in its Relation to Preaching"; to the "Journal of Religion" on "The Relation between Bible

The Bulletin of the Western Theological Seminary

Study and Religious Education"; to the "Continent" on "By-Products of the Search for a Minister". He has prepared and submitted a thesis for the doctorate on "*Ouv* in the New Testament" (to be published in abstract); has also written some minor contributions to periodicals, book reviews, etc. He spent the summer of 1922 at the University of Chicago, engaged in New Testament studies and research work, receiving at the close of the session the degree of Doctor of Philosophy, *magna cum laude*. He represented the Seminary at a conference in Philadelphia in April, called by the Advisory Committee of the Theological Seminary and Religious Training School Survey.

Professor Sleeth acted as Professor of Elocution during the month of January at Union Theological Seminary, Richmond, Va., and during the month of April at the Lutheran Theological Seminary at Gettysburg, Pa. The schedule of his classes was so arranged that our own students did not suffer on account of his absence at these institutions.

Lectures

The opening lecture of the term was delivered by Rev. Frank Eakin, Ph.D., on the subject "Modern Bible Study in Its Relation to Preaching".

A course of five lectures on the Severance Foundation was given by the Rev. J. Stewart Kunkle on the general theme, "Religious Teachers of China". The subjects of the several lectures were as follows:

- "Confucius: the Historian as a Religious Teacher"
- "Lao-Tzu: the Philosopher as a Religious Teacher"
- "Micius: the Reformer as a Religious Teacher"
- "Mencius: The Politician as a Religious Teacher"
- "The Buddhist Missionary as a Religious Teacher"

The following special lectures were given in the Seminary Chapel:

President's Report

- "Christmas Reading from Charles Dickens", the Rev. J. H. Bausman, D.D.
"The Home Missionary Field", the Rev. Fred Eastman.
"Religious Conditions in Europe", the Rev. James I. Good, D.D.
"The Fatherhood of God", the Rev. S. N. Hutchinson, D.D.
"Missions in Africa", the Rev. W. C. Johnston, D.D.
"Persia", the Rev. Samuel M. Jordan, D.D.
"Personal Evangelism", the Rev. LeRoy Lawther
"Prayer", the Rev. Robert MacGowan, D.D.
"Personality in Religious Education", the Rev. John Timothy Stone, D.D.
"Foreign Missions", the Rev. Ernest J. Weekes.

The following lectures were delivered before the students of Western and Pittsburgh Seminaries in the chapel of Pittsburgh Seminary, by the Rev. S. M. Zwemer, D.D.:

- "Islam in Its Relation to Western Politics"
"The Relation of Islam to Christianity"

Student Life

In order to give the Board of Directors a glimpse into the students' life, as well as to present the point of view of the students, the report of the President of the Y. M. C. A. is herewith incorporated in the Faculty report.

Report of the Y. M. C. A. of Western Theological Seminary for the year 1922-1923

Devotional

From time to time faculty, missionary, and other speakers brought to the students messages of inspiration and information, but the devotional life of the student body centered around the group prayer meetings held

The Bulletin of the Western Theological Seminary

in the dormitory. The interest and coöperation shown in these meetings throughout the year was good, and it was generally felt that an increasing definiteness of aim and more thorough preparation on the part of the leaders were making the meetings of greater value to the students.

Community Work

Throughout the year six students rendered volunteer aid at Social Settlement houses, four at Woods Run, one at Beth Eden, and one at the Calvary M. E. Community House. These men supervised boys' clubs, conducted debating and drama classes, and aided in athletic work. Students have conducted meetings at the Home for the aged in Wilksburg and at St. Barnabas' Home on the Butler Short Line.

Student Volunteers

There are at present nine Volunteers in the Seminary and they have been active in keeping alive interest in missions. Meetings were held each week for prayer and for the study of conditions and needs in mission lands, and some of the members were asked to present the mission cause to various church organizations in the Pittsburgh district.

Athletics

Tennis and basket ball furnish opportunity for diversion and physical training. Students have access to the municipal tennis courts in West Park. The tennis team representing Western Seminary defeated the Pittsburgh Seminary team last fall, but the latter secured revenge in basket ball. The Western Seminary basket ball team played thirteen games, mostly with Y. M. C. A. and church teams in the city. In addition there were interclass and other group basket ball games.

President's Report

Social

The dining room and the tower rooms in the dormitory shared with the Social Hall as gathering places for social events. At the beginning of the term a dinner was given in honor of the new students, and during the year there were three social evenings when the Faculty and other friends of the students had an enjoyable time in the Social Hall. Group trips to the Heinz Plant, the Observatory, and to Highland Park were of interest and value.

General

The Y. M. C. A. had three delegates at the State Y. M. C. A. Conference held recently in East Liberty, and one student was sent to New Haven to attend the inter-Seminary Conference conducted by the International Committee of the Y. M. C. A.

Financial

The amount handled by the Treasurer approximated \$550.00. Expenditures were as follows:

Support of foreign missionary	\$259.00
Student Friendship Fund	40.00
Expenses incident to funeral of W. R. Priest	100.00
For socials, delegates to conferences, etc. . . .	125.00

Respectfully submitted,

C. H. Hazlett,
President.

Courses in Religious Education

Three courses in Religious Education, provision for which was made last year and reported to the Board of Directors at its meeting a year ago, have been carried on according to the arrangement made at that time. These courses, while they do not fully cover the ground, may be considered a fair beginning in this important department of the Seminary work.

The Bulletin of the Western Theological Seminary

Finances and Gifts

During President Kelso's absence from the Seminary no attempt has been made to secure additions to the permanent endowment of the Seminary, although additions to these funds during the year have totaled \$8,603.72, the two largest items of which are a legacy of \$1596, from the Estate of Thomas Wightman, and annuity bonds amounting to \$4,500, which matured at the death of Rev. E. F. Hyde. Although gifts from individuals and churches were slightly larger than during the previous year, the Treasurer's Report for the fiscal year ending Mar. 31, 1923, unfortunately shows a deficit amounting to \$10,509.18, which brings the total deficit up to \$32,388.23.

Recommendations

The Faculty of the Seminary submit the following recommendations:

1st. That the degree of Bachelor of Divinity be conferred upon Messrs. T. M. Brown, L. A. Galbraith, R. K. Merker, R. W. Porter, and G. E. Swoyer.

2nd. That the following members of the Senior Class receive the diploma of the Seminary: Messrs. A. D. Behrends, J. M. Cox, C. H. Hazlett, L. L. McCammon, J. Martin, W. C. Mellin, R. L. Roberts.

All of which is respectfully submitted.

William R. Farmer,
Acting President.

Librarian's Report

To the Board of Directors of the Western Theological Seminary:

I submit herewith my report as Librarian of the Seminary, covering the year April 1, 1922—March 31, 1923:—

Condensed Statement

1. Additions:

(a) Volumes added by Purchase	543
(b) Volumes added by Gift	173

Total	716
-------------	-----

Additions during the past six years have been as follows:

	By Purchase	By Gift	Total
1917-18	352	635	987
1918-19	293	88	381
1919-20	625	85	710
1920-21	533	53	586
1921-22	592	126	718
1922-23	543	173	716

2. Cataloguing:

(a) Volumes catalogued	741
(b) Cards added to catalogue	1983

The figures for the three preceding years are as follows:

	Volumes catalogued	Cards added
1919-20	435	1390
1920-21	493	1594
1921-22	725	2111

3. Circulation:

(a) Books loaned	1741
(b) Periodicals loaned	180

The Bulletin of the Western Theological Seminary

A record of the circulation of books has been kept only since 1916, and of periodicals only since 1919.

The figures are as follows:

Books loaned, 1916-17	1435
Books loaned, 1917-18	1832
Books loaned, 1918-19	1733
Books loaned, 1919-20	1557
Books loaned, 1920-21	1618
Books loaned, 1921-22	1951
Books loaned, 1922-23	1741
Periodicals loaned, 1919-20	225
Periodicals loaned, 1920-21	135
Periodicals loaned, 1921-22	217
Periodicals loaned, 1922-23	180

The year's accessions naturally reflect, to a considerable extent, current interests and controversies in religion, theology, Biblical interpretation, and related fields. Perhaps the most striking point revealed by a perusal of the Accession Book is the large number of works, received during the year, which have to do with one aspect or another of religious education. The following titles are typical:—"The Dramatization of Bible Stories" (E. E. Miller); "The Educational Task of the Local Church" (W. C. Bower); "The Use of the Story in Religious Education" (M. W. Eggleston); "How to Teach Religion" (G. H. Betts); "The School of the Modern Church" (H. F. Cope); "The Sunday School between Sundays" (E. C. Knapp); "The Week-Day Church School" (H. F. Cope); "The New Program of Religious Education" (G. H. Betts); "The Dawn of Religion in the Mind of the Child" (E. E. R. Mumford); etc.

Other lines of current interest are reflected in such books as the following:—"The Reconstruction of Religion" (C. A. Ellwood); "New Tasks for Old Churches" (R. W. Babson); "Christianity and Progress" (H. E. Fosdick); "The Return of Christ" (C. R. Erdman); "The Fundamentals of Christianity" (H. C. Vedder);

Librarian's Report

"The Direction of Human Evolution" (E. G. Conklin); "Belief in God" (Chas. Gore); "The Idea of Progress" (J. B. Bury); "Standing Room Only" (R. L. Stidger); "The Church in America" (Wm. Adams Brown); "The Mind in the Making" (J. H. Robinson); "Outline of Science" (J. A. Thomson); "Studies in Contemporary Biography" (Jas. Bryce); "The Prophetic Ministry" (C. D. Williams); "The Pulpit and American Life" (A. S. Hoyt); "Preaching in London" (J. F. Newton); "Creative Christianity" (George Cross).

That new works of a high order of merit in the field of Biblical studies continue to find their way to the library shelves is indicated by such titles as "A Manual Greek Lexicon to the New Testament" (G. Abbott-Smith); "New Testament History" (G. W. Wade); "The Approach to the New Testament" (Jas. Moffatt); "The New Testament To-day" (E. F. Scott); "The Epistle to the Hebrews" (James Hastings, Editor; first volume published of the new "Speaker's Bible"); "The Epistle to the Hebrews" (E. F. Scott); "The Problems of the Pastoral Epistles" (P. N. Harrison); "The Book of Job" (C. J. Ball); "The Song of Songs" (Morris Jastrow); "The Shorter Bible"—Old Testament volume (C. F. Kent, Ed.); "The Psalms as Liturgies" (G. P. Peters); "The Forms of Hebrew Poetry" (G. B. Gray); etc.

New volumes belonging to standard series continue to be secured as issued. During the year we have received Vol. 15 of the "Oxyrhynchus Papyri"; Vols. 31-32 of the "Encyclopædia Britannica"; two additional volumes of the Pauly-Wissowa "Real-encyclopädie der classischen altertumswissenschaft"; Vol 2 of the Lake-Foakes Jackson work on "The Beginnings of Christianity"; three recent volumes of the "Christian World Pulpit"; etc.

The books thus far referred to are all new, at least comparatively new.* One of the most difficult tasks of a

*A good many new books of importance have been accessioned since March 31st., hence do not fall within the scope of this report.

The Bulletin of the Western Theological Seminary

librarian is the task of determining what new books to buy. He must use his best judgment in distinguishing those which have more than ephemeral interest and value, but his judgment will not be infallible. It is perhaps often true that of the books bought in a given year the older works are more valuable additions to the library than the newer ones. There is always a waiting list of important works, to be purchased as funds permit. This year some of the standard works on Greek and Roman philosophy of the New Testament period have been secured. They include Arnold's "Roman Stoicism" (1911); Hicks' "Stoic and Epicurean" (1911); Zeller's "Stoics, Epicureans, and Skeptics" (1870); etc. It has also seemed desirable that the library should have a fuller collection of works dealing with the history, literature, and thought of the Jews in the post-Biblical period and down to modern times. With this in view the following works, among others, have been purchased during the year covered by this report:—"Geschichte der Juden" (J. Elbogen); Autobiography of Solomon Maimon; "Outlines of Liberal Judaism" (C. G. Montefiore); "Stories from the Rabbis" (A. S. Isaacs); "Tales and Maxims from the Talmud" (S. Rapaport); "The New Land" (E. E. Levinger); "Studies in Jewish Literature issued in honor of Professor Kaufman Kohler"; Intimate Glimpses of the Rabbi's Career" (H. Berkowitz); "A Short Survey of the Literature of Rabbinical and Medieval Judaism" (W. O. E. Oesterley and G. H. Box); "A Short History of Jewish Literature" (I. Abrahams); "The Jews in Egypt and in Palestine under the Fatimid Caliphs" (J. Mann); etc.

A few other titles of important works not of recent issue are the following:—"Die Religion in Geschichte und Gegenwart" (H. Gunkel *et al.*, 1909-1913, 5 vols.); "Grammatik der Griechischen Papyri" (E. Mayser,

Librarian's Report

1906); "Geschichte der byzantinischen und neugriechischen Litteratur" (K. Dieterich, 1909); Commentary of Theodore of Mopsuestia on the Minor Epistles of St. Paul (ed by H. B. Swete, 1880); etc.

What is said in the above paragraphs will give some idea of the character of the works added to the Library during the year, and will thus, it is hoped, supplement the statistical data with which the report begins. Responsibility for the ordering of books rests, of course, with the librarian. But equally of course suggestions from members of the Board of Directors and the Faculty are always welcomed. The librarian acknowledges with gratitude the help received from those sources, without which he would find it very difficult to assure a well-balanced growth of the library from year to year.

Thanks are also due to the donors of books. Those who during the year have remembered the library in this way are Rev. A. Gibson, Miss Rebecca L. Veach, Rev. C. W. Swan, Mrs. Wm. Gaston, Dr. D. R. Breed, Mr. J. W. Lea, Mr. C. M. Depew, Mrs. A. R. Burr, Lake Forest College.

Respectfully submitted,

FRANK EAKIN

Librarian.

Treasurer's Report

TREASURER'S CONDENSED FINANCIAL REPORT FOR YEAR ENDED MARCH 31st, 1923.

Income

Income from investments	\$37,129.14
Income from Annuity Bond Funds	2,251.13
Income from Conkling Fund	4,650.00
Interest on daily balances	408.46
Income from Room Rents	11,862.41
Income from House Rents	1,548.33
Contributions by Individuals	3,675.00
Contributions from Churches	4,858.34
Contributions to Dr. Christie Pension Fund	2,100.00
	\$68,482.81

Disbursements

Salaries paid	\$40,254.10
Interest paid on Annuity Bonds	2,232.50
Interest paid on Conkling Funds	5,000.00
Interest paid on loan from Commonwealth Trust Co. ..	1,581.68
Insurance, Commission and Water Rents paid	1,318.30
County taxes 1922 paid	296.92
City taxes 1923 paid	3,609.74
Office expenses and Janitor's supplies	762.09
Library expenses	1,481.63
Advertising and printing	2,575.85
Light and fuel	5,316.10
Scholarships	3,340.00
Laundry expense	376.44
Lectures	435.00
Expended for Sundry Equipment	761.66
Pensions paid	3,000.05
Repairs to Seminary Buildings	2,204.70
Students' Loans	425.00
Other Miscellaneous Expenses	1,641.88
Professors' Annuities	2,378.35
	\$78,991.99

Treasurer's Report

Permanent Funds

Contingent Fund	\$120,516.84
Endowment Fund	194,356.21
Lectureship Fund	3,758.44
Library Fund :	32,176.93
Reunion and Memorial Fund	112,293.79
Scholarship Fund	140,604.21
Sacred Rhetoric and Elocution Fund	79,519.30
Church Music Fund	14,527.24
President's Chair Endowment Fund	5,000.00
President's Chair Conkling Fund	100,075.00
L. H. Severance Lectureship Fund	5,000.00
Annuity Bond Fund	31,300.02
Warrington Library Fund	3,250.00
Chapel Fund	25,010.00
Student Loan and Self Help Fund	2,686.50
Keith Memorial Prize Fund	2,102.50
W. A. Shaw Endowment Fund	10,010.00
	\$882,186.98

Literature

Old Testament Law For Bible Students. By R. S. Galer. New York: The Macmillan Co. 1922. \$1.25.

The legal portions of the Old Testament have generally been reckoned dull and uninteresting and teachers of Bible classes have quite uniformly passed them by in arranging their courses of study. Here is one Bible Class leader, however, who has ventured to study with his group of men all the material of a legal nature contained in the Old Testament, and the results are rather remarkable. With his insight and understanding of these things this teacher has succeeded in making the laws and dry legal provisions of Israel surprisingly human, interesting, and instructive. Mr. Galer is himself a lawyer and with his lawyer's training and experience he has analyzed, classified, and arranged the legal content of the Old Testament "in accordance with the scheme of classification used in modern law books, whereby each topic or branch of the law is treated separately under appropriate subdivisions and with all provisions relating to each subject grouped together". He has by this method accomplished a worthwhile task. His book is unique in this field and ought to prove exceedingly useful to the preacher, the teacher, and the Old Testament student generally. Perhaps I cannot better indicate the character and value of the book than by calling attention to its contents.

At the outset of his study the author arranged a very suggestive topical index and digest. According to this the laws of Israel fall into four groups, those of Public Law, Private Law, Religious Law, and Ceremonial Law. Appropriate and well selected subdivisions follow in each case and further aid in the classification. It is these subdivisions which make this part of the work especially interesting and useful, and constitute perhaps the most valuable part of the volume. The index covers twelve pages, after which follows a brief Introduction largely historical in nature and well written. And finally after the Introduction comes the main body of the book containing the text of the collected laws of the Old Testament. In bringing these laws together Mr. Galer quotes large sections of the Pentateuch together with some other portions of the Old Testament, contenting himself, however, with merely citing many passages without quoting them. It seems unfortunate that all the legal provisions of Israel could not have been quoted in their entirety but of course such practice would have expanded the volume beyond the limits desired for present publication.

The most surprising thing about this book is the fact that its author, while engaged in the usual attorney's practice, could have found time necessary for the study and research entailed by its production. It is not a task superficially accomplished. Mr. Galer shows himself conversant with modern Biblical literature, has read widely, and he accepts the views of the Old Testament advocated by such scholars as Driver and represented by Hastings' Dictionary of the Bible.

In his quotations he follows the American Revised Version, although somewhat inaccurately. Inability to understand the original text has naturally misled the author occasionally. Errors of an

Literature

historical character are also apparent from time to time. But the advantages gained by his expert handling of this legal material far outweigh the disadvantages accruing from his lack of technical information in the Old Testament field in general, and his book deserves a wide circulation.

DAVID E. CULLEY.

God in the Old Testament. By Robert Alexander Aytoun, M.A.
New York: George H. Doran Co. 1923. \$2.00.

Among the newer disciplines which have come in to transform the theological curriculum perhaps the most important is Biblical Theology. To the painstaking student of the Old Testament, especially, it offers large returns. It is the flower and fruitage of his labors. For the preacher, too, it is most profitable. A very large proportion of its entire output is grist for his mill and he will do well to make his own its methods and results.

It is a pleasure, therefore, to recommend to the readers of the *Bulletin* this little volume by Robert Aytoun. In it he has covered the most important portion of this important subject, tracing, as he does, the development of the idea of God among the Hebrews from the days when they shared the religious notions common to the Semitic world, of which they formed a part, down to the coming of Him who was the completest revelation of God in his own person. It is indeed a fascinating study which Prof. Aytoun has here given us and one finds himself carried forward with deepening interest and understanding to the end, loath at last, when the final page has been reached, to lay the volume down.

This is much to say for this small work but not too much. In it Robert Aytoun gave promise of becoming a very worthy contributor to the excellent and growing modern literature in English upon Old Testament subjects, and I doubt not that every American reader of this product of his pen will share the regrets of many in Britain that he was compelled at the early age of forty-one, to lay down the labor he loved.

From a memoir prefixed to the volume and contributed by Prof. H. G. Wood, a colleague, we learn much that is of interest concerning the brief career of this young Scotch scholar. Reared in a Presbyterian home, a member of one of the oldest families in Scotland, receiving his theological training in Westminster College, Cambridge, the theological College of the Presbyterian Church of England, he taught in Quaker schools throughout the period of most of his active labors. At Cambridge he came under the inspiring influence of Prof. H. M. Gevatkin who kindled in him a love of Church History which he never lost. At Westminster he came under the formative touch of Doctor Oswald Dykes and John Skinner and later he labored with Doctor J. Rendal Harris, whose influence upon him was considerable, and the help given him by this born teacher, largely by way of example, most valuable.

Although his activity was chiefly among Friends he remained loyal to his Presbyterian training to the end. Leaving the Theological College at the close of his course, he became assistant to Ian McLaren in Liverpool the year before that prince of preachers passed to his reward, and for a year or more after McLaren's death the

The Bulletin of the Western Theological Seminary

young assistant carried on the work of this important city church. But under the strain and burden of this great undertaking his health broke and he was compelled to seek a field of labor which would make fewer demands upon his store of nervous energy. The recently founded Quaker school at Woodbrooke offered him the position of Lecturer on the Old Testament which he accepted and where he remained to the end. His course of Lectures upon God in the Old Testament later became a favorite with him and his hearers, and at his death the lectures were in manuscript form and in the volume before us are given to the public by his students.

The lectures were prepared for students in all stages of theological study and are therefore well adapted for use by the minister as well as the intelligent laymen, and we covet for them a wide circulation among both lay and professional students of the Old Testament Scriptures.

D. E. CULLEY.

The New Testament To-day. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. New York: The Macmillan Company. 1923. 92 pages. 75 cents.

"The New Testament seems destined, in the age now opening, to play a greater part than ever before. . . . In the so-called ages of faith the New Testament, with its counsels of perfection, was hardly permitted to interfere in the ordinary business of life. In our days, when the old beliefs seem to be tottering, it has become the most practical factor in the world's affairs. It will have more to say in the solution of the great modern problems, than all the schemes of our statesmen and economists. At the same time, the New Testament to which the world is now turning for guidance is not the New Testament of our fathers. To them it was a book of divine oracles, in which the whole rule of faith and practice was laid down once and forever. We have now learned to read it in the light of criticism as a book of the first century, affected at every point by contemporary ideas and beliefs, limited in its outlook by given conditions, reflecting the many changes which the church passed through in its early period of development. The traditional attitude to scripture has become a thing of the past, and no purpose can be served by well-meant endeavors to force men back to it. Nothing, indeed, has done more to discredit the book and arouse suspicions of its message than those attempts to conceal or explain away the facts of its origin. The time has surely come when we should try to exchange the old attitude to scripture for one that will be more consistent with the results of modern enquiry. . . . If it is to exercise its proper influence on the new age it must be presented as it really is, not as an ignorant piety has imagined it. The aim of the following chapters is to help, in some small way, towards the new presentation." (Introduction).

"Life is always in movement, and the message which has inspired one generation will be meaningless in the next. None the less, in its deeper issues life is always the same; no truth which has once been able to uplift and strengthen it will ever be out of date. The gospel makes its appeal to what is central and permanent in man's nature, but it loses half its power unless it can adjust itself

Literature

continually to the process of change. It has been the error of the church in the past that it has been mindful only of one side of its twofold task. Rightly insisting that its message has an eternal value it has striven to preserve it in the same rigid forms, and the world's life has now outgrown them. The modern enquiry has rendered the church a vital service by impressing on it that the faith which cramps itself within a fixed tradition is not the faith of the New Testament. Christianity, as we know it from the earliest records, kept pace with the movement of life. It was at once the truth proclaimed by Jesus and the truth which unfolded itself through the operation of his living Spirit. More than once in the course of its history our religion has been saved by a return to the New Testament, and this, we may dare to anticipate, will happen again. The ancient book, which seemed to bind us to an outworn past, has become our charter of liberty. We are loyal to it most when we answer its call to go forward, and to re-fashion its teaching by the larger light of this new time." (Closing paragraph).

Such is the view of the New Testament—in the light of modern scholarship and in its bearing on modern needs and problems—which this book presents. Professor Scott can speak with authority: he is a scholar of the first rank in the New Testament field. He can also speak persuasively, having a deeply religious personality and unusual literary gifts. His ability to grasp and present with clearness the essentials of great and involved subjects is well known to readers of his articles and books. The little volume now before us appeared first toward the close of 1921 and has attracted much attention. Popular education in matters religious and theological would be greatly facilitated if there were more such books, written from various points of view.

FRANK EAKIN.

The New Testament: A New Translation. By James Moffatt, D.D., D.Litt., M.A. (Oxon.) Together with the Authorized Version. Parallel Edition with Introduction. New York: George H. Doran Company. 1922. 633 pages. \$2.50.

The above information from the title page explains the essential features of this book. These features are two: the placing of the now familiar Moffatt translation in columns parallel to the A.V. text, and a thirty-seven page introduction not contained in the hitherto published editions of the "New Translation".

As to the value, and the proper use, of such a parallel edition of the New Testament as this, we cannot do better than quote Professor Moffatt himself: "Do not rest content with noting the differences between the two versions which are printed side by side, and with playing off one against the other. Try to understand and appreciate their common aim. The object of any translation ought to resemble the object of its original, and in this case it is not mere curiosity, not even intellectual interest. Our English Bibles always reprint the dedication of the 1611 version to King James; it is a somewhat fulsome piece of writing, nearly as fulsome as some of Bacon's references to that monarch. Why does nobody reprint the preface of 'the translators to the reader,' which breathes an ampler air? Here are the concluding sentences of that neglected preface. 'It is a fearful thing to fall into the hands of the living God, but a bless-

The Bulletin of the Western Theological Seminary

sed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him, and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost be all praise and thanksgiving.' These words put nobly the chief end of reading the New Testament, and the object of any version; it is to stir and sustain present faith in a living God who spoke and speaks. Three hundred years lie between the two versions which are printed together in these pages. But I hope there is nothing in the execution, as there is certainly nothing in the aim, of the modern translation which would be out of keeping with the tone of these searching words which preface its great predecessor."

The quotation is from the last page of the Introduction. Except for the closing paragraphs the Introduction is taken up with a sketch of the origin of the New Testament literature and the origin and character of the most important versions, particular attention being given to the Vulgate and the English version of 1611. The sketch is scholarly but non-technical—just what is needed to give the intelligent general reader the essential information in readable shape. One could wish that it might be printed separately and sold cheaply—perhaps in pamphlet form. Readers having some acquaintance with text criticism may find it hard to go as far as Professor Moffatt goes in his preference for the von Soden as opposed to the Wescott and Hort text. But happily this is a matter that affects the usefulness of the book scarcely at all.

The print is a small but clear; in its general make-up the book is compact and serviceable.

FRANK EAKIN.

The Gospel of Matthew. (1920. \$1.00) **The Gospel of Luke.** (1921 \$0.75.) By Charles R. Erdman. Philadelphia: The Westminster Press.

These two little companion volumes will be welcomed by many ministers and laymen. They are wholly free from a controversial spirit. I am sure they were not meant to be commentaries. Though by no means without the true mark of scholarship and full understanding of the meaning of the Life of the Master, they do not pretend to be a guide in exegetical questions. In these days of many controversies, it is a pleasure indeed to find something that is truly devotional. The books do not possess the critical spirit of Barton's "Jesus of Nazareth," nor the free easy fascinating mood of Patterson Smyth's "A People's Life of Christ," nor again the torrent like passion of Papini's "Life of Christ," but they do possess that spirit that will ever endear books to us. We will often reach for them in times of spiritual need. At the beginning of our day's work we will want to read passages here and there. As devotional readings in the family circle they will have no masters. The book on the Gospel of Luke, for example, is divided into seven parts: The Birth and Childhood of Jesus, The Preparation, The Ministry in Galilee, The

Literature

Journeys toward Jerusalem, The Closing Ministry, and The Death and Resurrection. These parts in their turn are divided into parts that can be easily read and mastered at one sitting.

Dr. Erdman has succeeded in bringing to us the results of his ministries and studies in a way that will aid us in our own lives, ministries, and needs. Some one has said that the pen is the voice of the mind. We trust that this author's "voice" will speak again.

ARNOLD H. LOWE, '17, p. g.

Missouri Valley College

The Apostle Paul and the Modern World: An examination of the Teaching of Paul in its Relation to Some of the Religious Problems of Modern Life. By Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. New York: The Macmillan Company. 1923. 285 pages. \$2.50.

Men and women of to-day, Professor Peabody observes, do not go to the trouble to disagree with Paul—they ignore him. And this should not be. It would not be but for the fact that the real Paul is unknown. In centuries after he lived his influence was used "to reduce a gospel of life and motion to a lifeless system and a fixed form." That this could be done was due to "the complex environment of his time, and the not less complex ideas which his fertile and subtle mind expressed". But the real Paul is not to be seen in these: he is back of them. And modern scholarship has made it possible—as the modern outlook and modern problems have made it desirable—that he be brought forth. It is to this effort that Professor Peabody devotes his book. His task requires expert knowledge both of the ancient and the modern world. Professor Peabody's own expertness belongs rather in the latter sphere. As for the former, "the time seems to have come when the results of research may be estimated and applied by less instructed minds" (Preface, p. viii.). The author was able to avail himself, also, of Professor H. J. Cadbury's thoroughly competent assistance and advice.

What are the results of research as concerning the question of Paul's dependence on Jesus as over against his relation to the mystery cults of the pagan world—the matter so much debated by students of Christian origins in recent years? "On the one hand there confronts the inquirer a transition from the simplicity of the Gospels to the complexity of another world of thought and experience; but on the other hand there is a not less tenacious grasp of the spirit of the Gospels, which lifts the finest utterances of Paul to the level of those of Jesus himself. On the one hand is a bold re-statement of Christian origins in the language of Oriental mysteries; while on the other hand, shining through these non-Christian forms of speech, is a personality after the mind of Christ, untiring in devotion, passionate for righteousness, and offering on his own part what he asks of others, 'a living sacrifice, consecrated and acceptable to God!'" (p. 35).

Why is it that the loss of the real Paul by the modern world is unfortunate? What, in particular, might we learn from him? "The

The Bulletin of the Western Theological Seminary

traditions and cults so freely appropriated by Paul for the edification of his readers have become, for the most part, unconvincing, or even unintelligible, to the modern mind; and a theology or Christology constructed of such material must be at many points inapplicable to the problems and needs of modern life; yet the same gift of appreciation which commended Paul's reasoning to the Greek or Roman world remains indispensable for the interpretation of the world today... How to emancipate Christian teaching from narrowness, sectarianism, and prejudice; how to gather into coöperation with its aim all that the science, philosophy, and spiritual insight of one's time are prescribing or prompting; how to claim primacy for the Christian ideal among the intellectual forces directing contemporary thought,—such is the problem of Christian leadership for every age; and the supreme example of this bold grasp of the spirit of one's own time and this application to the Christian life of ideas that might seem hopelessly remote or alien, is in the appropriation and adaptation of extra-Christian thought by the fertile genius of the Apostle Paul." (pp. 128,136).

The quotations will give some idea of the character of this book; they cannot reveal, at all adequately, its value or its interest. It is safe to predict that many a reader will go through it with eagerness, will re-read much of it, and will conclude that it is the most interesting and most satisfying book on St. Paul that he has ever read. It should be particularly rich in suggestions for pulpit use. Would that "less instructed minds" like Professor Peabody's were more numerous, and that they might be devoted increasingly to the production of such works as this.

FRANK EAKIN.

The Spiritual Pilgrimage of Jesus. By Prof. James Alexander Robertson, M.A., D.D. Boston: The Pilgrim Press. 1922. \$2.25.

The substance of this book was delivered as the Bruce Lectures in 1917. This is the fifth impression. The book is of a high order, combining immense learning with great imaginative insight. The author is professor of New Testament Language, Literature, and Theology in the United Free Church College, Aberdeen. Dr. James Moffatt of the United Free Church College, Glasgow, writes the introduction and prepares the reader for the contents and style.

The book is divided into three sections as follows:

- I The God-Consciousness of Jesus
- II The Divine Vocation of Jesus
- III The Cross in the Experience of Jesus

In the chapters such subjects are discussed as: "The Reception of the Divine Self-Disclosure", "The Discovery and Acceptance of God's Call", and "The Spirit of Expiation in the Life of Jesus".

The first section of the book deals with the God-Consciousness of Jesus. As a study in the psychology of Jesus, the section is a *tour de force*. To mastery of the material of the gospels Professor Robertson adds a glowing imagination of vividness and reach. The appendix to chapter one on "Words of Jesus Revealing God-Consciousness" is rhythmic with the ardency of its vision, prose-poetry

Literature

of a very stirring kind.

In the section on the divine vocation of Jesus, the author furnishes a valuable line of thought in verifying from our own experience the call of Jesus, leaving us with a conviction of the reality of the experiences recorded in the synoptic gospels. The sense of vocation is neither ancient nor modern but arises in the consciousness as a procedure of God in accomplishing His purposes.

In the third section, the intricate psychology of Jesus' apprehension of the Cross is studied, giving a deep sense of the value of the method employed. The author sees the cosmic significance of Jesus' experience of suffering and gives a glowing interpretation of the sorrows of God disclosed in the Son of Man.

The cogent outline of classroom studies is easily detected in these pages, imparting the impression of substance to very highly colored diction. The secret of this book lies in the profound experience that has left in the author's soul an unspeakable sense of the reality of the living God and His self-disclosure in Jesus.

GEORGE M. DUFF, '14.

Riverdale-on-the-Hudson, N. Y.

Jesus' Principles of Living. By Charles Foster Kent, Ph.D., Litt.D., Woolsey Professor of Biblical Literature in Yale University, and Jeremiah Whipple Jenks, Ph.D., LL.D., Research Professor of Government and Public Administration in New York University. New York: Charles Scribner's Sons. 1920. pp VII. 149. \$1.25.

"The aim in this volume", say the authors in a brief introduction, "has been to interpret the teachings of Jesus frankly, simply, and constructively in the light of modern conditions... Above all, the endeavor throughout has been to formulate the vital questions that now confront the citizens of every country and to help them in the light of Jesus' principles of living to think them through and to reach a true and practical solution".

Success in such an endeavor can be spoken of only in relative terms. But two things may be definitely affirmed concerning this undertaking: first, that it is, "in the light of modern conditions", the chief undertaking of a church commissioned to bear witness to Jesus Christ in every area of human life; and second, that the little volume before us furthers that enterprise in a degree attained by very few of the many that have been written in recent years on the social teaching of Jesus.

Of moderate bulk, it is yet so compact as to be remarkably comprehensive. The style is simple and clear, the arrangement such as to set forth the subject matter in orderly development. With a view to use as a college and Bible Class text-book, the contents are divided into twelve chapters, each chapter being subdivided into six sections so that the whole may be conveniently covered in a twelve weeks course. At the end of each chapter is a series of subjects for further study, with references to the chief literature on each, and at the end of each minor section a group of questions and suggestions designed to stimulate and guide the reader in working out the implications of the text in his own mind. To each chapter is pre-

The Bulletin of the Western Theological Seminary

fixed a list of parallel readings in the modern literature of the subject covered, and one or more passages from the New Testament in the Shorter Bible translation. And a brief but adequate critical bibliography completes the apparatus necessary for making the volume an admirable working manual for classroom or private study. A student who has worked through this book with care and reasonable thoroughness will be equipped, so far as instruction is concerned, for making the Christian religion a constructive force in the life of mankind in this generation—and the next.

WILLIAM R. FARMER.

The Reality of Jesus. By J. H. Chambers Macauley. New York: George H. Doran Company. 1922. 251 pages. \$1.75.

That profound and keen spiritual discernment for which Scotsmen are noted is not lacking in the author of this book. He is of the school of the prophets. He shows ability to read the signs of the times and to interpret the trend of life. Besides this, he is the possessor of a healthy Christian optimism. It is not an optimism that is blind to the perplexities and difficulties of the age and the failure of the church to fully meet them, or which seeing them chooses to disregard them. His optimism rests on the belief that "the fate of religion is never in the balance", for "spiritual forces are always at work and the truth of life has a surprising way of emerging". The author points out the weaknesses, the failings, the unrealities of present-day life and finds their correctives in the religion of Jesus Christ. The present age evinces a desire, though vague and indefinite, for better things. This desire must be purified. And "in the experience of this purification nothing concerns the times more than the Reality (the religion) of Jesus, disclosing as it does the verity of God, the truth of religion, and the spiritual and rational foundations of life."

The author appreciates the value of scientific investigation and of Biblical scholarship for a better understanding of the religion of Jesus and he declares that they are "all to the good". "A new day is on the way in troublous times."

The book, which is an effort "to express the Reality of God as it must make its appeal to men", an attempt "to give some expression of the religion of Jesus as he has given us a soul experience of it", is divided into three parts. Part One is a discussion of "The Reality of God". Man, in his quest for an interpretation of his own personality, faith, duty, and destiny, is led to God as the final goal, and to a discovery of the reality of religion and experience. Jesus is the Reality of life. In Him the full meaning of personality and life is disclosed. His religion is theo-centric. God is the starting point of the Reality of Jesus; from the fact of God as centre He works outwards. God is, knows, understands, and works. The fact is, God "challenges the whole field of history and experience in the encounter of moral endeavor and spiritual progress".

There are two methods of approach to an understanding of the Reality of Jesus; through the record of the Gospels, and through the experience which men have had of Jesus as the Reality of God in human life. "Jesus finds men and men in Jesus find the reality of the personal God". The Reality of Jesus is defined as "the Real-

Literature

ty of God in terms of human experience". It is this fact that gives worth to the cross. The cross of Calvary "is the Reality of God sounding the depths of human sin and experience. It is the vital expression of God's oneness with men". The Resurrection is "the great disclosure of the mighty power of God in Jesus and in men in contact with Jesus".

Part Two treats of the Religion of Jesus. Religion is an intimate personal relation of the soul with God. Jesus regarded sin as the barrier which prevents man from realizing the Divine life in his soul. Man is a free moral agent. But Jesus "shows how self-realization is reached in living obedience, and self-determination is fulfilled in self-consecration". The Religion of Jesus does more than declare freedom, it imparts it. The dynamic of the Religion of Jesus is love. The "vision of God" is essential "to any adequate fulfillment of man's responsible and free life". The vision of the Reality of God in Jesus is the greatest vision of God that can be presented to the soul of man. Faith is defined as "the committal of self in fidelity of will to God and to life". Jesus not only reveals but also imparts life which is "self-possession of soul in fellowship with God passing through experience and fulfilling duties in the power of an endless life". Holiness for men is life as Jesus lived it. The act of personal contact with God is the act of prayer. The Religion of Jesus is the practice of life. Service is not a substitute for religion, it is its fruit.

Part Three is entitled "Jesus To-day". It is a discussion of the Church and its relation to Jesus Christ, and a very good discussion too. The reality of the Church is the Embodiment of Jesus in humanity through the indwelling Spirit. It is important for the Church to know what is the attitude of the multitude towards it, but more important still for the Church to know how she views herself and with what eyes she looks upon the world. The duty of the Church in the present age of unrest and disturbance is to find means of giving "adequate and vital expression to the Reality of Jesus amid the tide and affairs of men".

This book will be found valuable to those who desire a better understanding of the religion of Jesus both in its denotations and in its connotations. The author says little that is new. But what he does say is said in quite an original and thought-provoking way. Many of his sentences are epigrammatic. We commend it as a thoughtful and scholarly discussion of the meaning of Jesus for human life and experience.

JAMES MAYNE, '18.

Vanderbilt, Pa.

He Opened to Us the Scriptures: A study of Christ's Better Way in the Use of Scripture. By Benjamin W. Bacon, D.D., Litt.D. (Oxon). New York: The Macmillan Company. 1923. 116 pages. \$1.00.

"Christ's better way" can be understood only as presented in contrast with other ways. What Professor Bacon gives us here is really a study in the history of the conception and use of Scriptures—Pagan, Jewish, and Christian—before and during the period of the New Testament. But it is Jesus and Paul, as interpreters of

The Bulletin of the Western Theological Seminary

Scripture, who are mainly to the fore. And the reason for this is by no means purely historical. This little book is, in fact, a "tract for the times." Professor Bacon is one of those liberals (apparently they are very few) who recognize that "the question of the use of Scripture is supreme" among present-day religious issues. "It is a 'fundamental', whether we look upon divine revelation as static or dynamic. It is a question of a living or a dying church whether it shall lay hold upon letter or spirit, whether it shall bind itself to the dead past or to the living present and the expanding future. It is 'fundamental' whether we have a Christian or an un-Christian doctrine of sacred Scripture." (pp.113-14).

Professor Bacon concedes that we do not as yet have a fully formulated Christian doctrine of Scripture, i.e. a formulation of what he understands the really Christian doctrine to be. The reason is "because the issue has not as yet been squarely joined. Great principles of the faith lie latent until their time is fully come. But there are indications that in our day that time has come." (p.109). The latent principles are to be found in the New Testament. Above all they are to be found in the attitude of Jesus himself. It was his understanding of Scripture that made him anathema to the scribes: it was Pharisaic bibliolatry that brought him to his death. "For scribe and Pharisee alike all else would have been tolerable save the liberties which the prophet of Nazareth had taken in his spiritual application of the Law and the Prophets. Contemporary Judaism was built on the traditional (in the main literal) interpretation of these. Whoever took a broader view, disregarding the tithing of mint and anise and cummin in favor of judgment and mercy and 'the weightier matters of the law', undermined the fundamentals. It was not fit that such a fellow should be permitted to lead the people astray. Away with him! Crucify him!" (p.40).

"The New Testament supplies not the finished product but the ferment out of which must come the next great secular development of religion, the advance from letter to spirit, from the use of the records and documents of religious experience in the past as if conformity to their standards guaranteed eternal life, to a use of them as means of contact with the life of God in man" (p.116). Professor Bacon believes that we are nearly ready for this advance, and that Jesus leads the way. He taught from the same Scriptures as did the scribes, but his teaching had a different tone and character "Did not our hearts burn within us while He opened to us the Scriptures?" So his disciples said, recalling the lessons he had taught. •

The question of how Scripture is to be applied to present-day life is an important question. Confusion on this point carries with it confusion on other, even more vital, points. And conversely, to gain clear convictions in this matter means to see with greater clearness the whole nature of religion and the relation of God to the human soul. The historical approach to such problems is likely to be particularly valuable, and such studies as this of Professor Bacon's should be welcomed and read with thoughtfulness.

FRANK EAKIN.

Literature

A Short History of Our Religion From Moses to the Present Day.

By D. C. Somervell. New York: The Macmillan Co. 1922.
\$1.75.

The story of our religion rightly begins with Moses,—or should we say Abraham—and continues uninterrupted to the recent Council at Moscow. It marks the successive stages in the developing idea of God, and man's relation to Him. In teaching religion to-day we lay great stress upon the importance of Biblical instruction and rightly so. But there is always the danger in thus stressing the importance of Biblical studies that we get the impression that for the most part, our religion is a matter of ancient history, that up to the close of the first Christian century God's relation to man was very much more direct and close than it has been since, that Religion was a wonderfully vital thing up to that time—something very different compared with our religious consciousness to-day.

Is this as it should be? Shouldn't Christianity be more vital in the life of the world in this present Christian century than it was in the days of the Apostle Paul? Surely it is more vital although still far from being all that we could wish. But the point which I wish to emphasize is that there is a continuity in our religious history and that it is extremely important that the church fail not to tell the story of her achievements and keep her people informed concerning her glorious past and present. God did not withdraw from the world about 100 A.D. Our religion is not a thing remote; it must show itself a vital factor in our life to-day. And is it not likely that an acquaintance with our religious history since the period when the last book of the New Testament was written will not only make more intelligent Christians but give vigor to faith and depth to devotion, even as a knowledge of American history makes better Americans?

Thus there is a place for a literature to meet this need—works presenting the entire history of our religion. And it was with this idea in view that Prof. Somervell published the present volume, a book which deals with the entire history of our religion from Moses to the present day. The author has succeeded admirably it seems to me in accomplishing his objective, making a wise selection of detail to be crowded into the brief compass of a single short volume, telling the story without prejudice or partiality and giving his narrative vividness and interest.

The book has been well received in Great Britain as it deserves to be. But it cannot be expected that it be given a wide circulation in America. It was written for British readers and its fourth part—containing the story of the Church after the Reformation—is limited in scope to England and Scotland. And if it were to be employed as a text book in this country the last one hundred pages would need to be rewritten or at least largely supplemented.

Yet for the general American reader the book is readable, absorbingly interesting, and highly informing. It is to be hoped, however, that its chief value for us may be to inspire American writers to attempt a similar task for the benefit of the American Church.

D. E. CULLEY.

The Bulletin of the Western Theological Seminary

The Sacraments of the Church. By Park Hays Miller.

Salvation. By Park Hays Miller. Philadelphia: Presbyterian Board of Publication.

These two useful little pamphlets by Dr. Miller are reprints from his "Our Reasonable Faith" selling for three cents each. They together with Dr. Robinson's "How to Conduct Family Worship" might well be bought in quantities by churches and distributed to their members.

The Story of the Holy Communion. A Manual of Preparation for the Sacrament of the Lord's Supper; prepared by the committee on a Book of Common Order and issued by authority of the General Assembly of the Presbyterian Church of Australia. Sydney: Angus and Robertson Limited.

This is a little booklet of thirty-eight pages, intended to prepare candidates for membership in the church to intelligently and helpfully come to the Lord's Table. The work is well done by the use of Scripture, comments, and explanation.

The Christian Preacher. By Alfred Ernest Garvie, M.A., D.D., Principal of New College, London. New York: Charles Scribner's Sons. 1921. pp. XXVII. 490. \$3.50.

In the long list of volumes comprising the International Theological Library none will take higher rank in its field than Prof. Garvie's book on "The Christian Preacher". Indeed it may be said that the whole body of literature on various phases of the science and art of homiletics does not show anywhere a piece of work better conceived, or better done. The author has given us in this one volume a comprehensive survey of the work of preaching, in its history, its underlying principles, and its technique. To accomplish this task it has been necessary to carry the art of condensation to a very high degree of perfection, especially in the first division of the book, which is devoted to the history of preaching. The measure of the author's success in this particular is attested by the fact that, with the exception of a page here and there in the historical division, the reader so far from feeling that the matter has been unduly condensed, is impressed with the fulness and adequacy of the discussion.

As already indicated, the book is divided into three main parts, under the titles "The History of Preaching", "The Credentials, Qualifications, and Functions of the Preacher" and "The Preparation and the Production of the Sermon." Of these three the first comprises something more than half the entire volume, while the second, in some respects the most important of them all, is least in bulk.

It would of course be impossible to give anything like a full account of the history of preaching in the two hundred and fifty pages which Dr. Garvie has devoted to this part of his subject. All that could reasonably be undertaken has, we believe, been achieved, and that is, first, to show that preaching, like every other established form in which the human spirit has found expression, has had a history of its own, a history, moreover, which shows at

Literature

all points a close relation not only to the changing phases of religious thought and life, but to the great movements which have constituted the total advance of mankind in art, literature, science politics, economic and social theory, and all else that goes to make up our modern civilization; and second, to plant deep in the mind of every preacher and student who reads this book the feeling of his own membership in this long succession, and to give him a right conception of the meaning of his own bit of work in its relation to this great and noble history.

In the third division Dr. Garvie considers, after a brief introduction, first The Character of the Sermon, then the Choice of Subjects and Texts, and in the four remaining chapters the Contents, Arrangement, Composition, and Delivery of the Sermon. His discussion of these matters is characterized throughout by practical common sense. Himself a master craftsman, he knows how to choose the elements essential to the technique of his craft, and he deals with these alone, in a way well fitted to help the man who desires to better himself in his work.

But it is in the second of his three divisions, in which he discusses the Credentials, Qualifications, and Functions of the Preacher, that Dr. Garvie makes, we believe, the most significant contribution to our understanding of the preacher's task. The division contains three chapters only, entitled respectively The Preacher as Apostle, Prophet, and Scribe; The Preacher as Scholar, Seer, Sage, and Saint; and The Preacher as Priest, Teacher, Pastor, and Evangelist. In the first of these the author discusses, among other things, two subjects which are very much in the focus of Christian thought in these days. The one is the relation between the preacher and the church under whose authority he speaks, and the other his relation to the Bible as that relation is affected by modern scholarship. Dr. Garvie is emphatic in his affirmation that the preacher is in a very real sense a man under authority. "As the preacher in the Christian Church is the representative of the community, speaks for it as well as to it, to his own sense of his calling there must come the confirmation of the call of the Church... It is the personal experience and the personal vocation, confirmed by the Church, which give to the Christian preacher his authority" (p. 276). "It is Christ, and the Christ of the evangelical history, apostolic testimony, and Church's continuous experience, and not himself, his own views and aims, that he is to preach. Whatever be his own immediate contact with Christ in personal experience, yet historically he is linked to Christ by the Christian community, and it is his relation as its representative which gives him his authority, and this relation demands on his part, if his authority is not to be a usurpation, fidelity to its historic confession of Christ as Savior and Lord" (p. 277). If now we ask what Dr. Garvie means by this "historic confession of Christ as Savior and Lord", we find the answer in words which follow in the next sentence: "...the historic facts, the religious truths, and the moral duties, which, undefined and undefinable in any creed, would command the acceptance of all Christians, and which form, nevertheless, the common treasure which believers and saints know themselves to possess". And this distinction between the Church's historic confession and the creeds in which it is imperfectly defined is further brought out in the following sentences:

The Bulletin of the Western Theological Seminary

"Most Christian denominations seek to secure the continuity of faith by means of subscription to a creed, but even if such subscription were desirable, as in the writer's opinion it is not, it is useless as a safeguard without the personal loyalty to the doctrine it includes on the part of those who subscribe it. No creed has yet been formed the terms of which were so unambiguous as to leave no room for variety of interpretation, and no subscription was ever so rigid as not to allow for mental reservations...The Christian community is a living body, and the continuity of its life cannot be maintained by such mechanical devices as creed subscription. The recognition of this fact makes not less, but more necessary the insistence on the duty of the Christian preacher to recognize fully his responsibility in his preaching to maintain with all necessary adaptation in the forms of presentation the faith which has linked the Christian generations to one another...It is surely not in rites, customs, creeds, and codes that the Christian life maintains its identity through the changing centuries, for that identity cannot be a uniformity such as these external forms alone can maintain, but must be realized in a development to which change as well as sameness belongs" (pp. 277, 278). However we may dissent from Dr. Garvie's estimate of the value of creeds and other fixed forms of expression, we must thank him for his emphasis upon the fact that the preacher's loyalty is primarily to something deeper and larger than the creed or ritual, a spiritual reality which is living and active, and is progressively apprehended by succeeding generations of Christian believers.

A little further on in the same chapter the author discusses another matter which is of major importance, not only to the Christian preacher himself but to the layman who looks to him for instruction through the interpretation of the Scriptures.

"The generally accepted results of modern scholarship in regard to the Bible", says he, "raise a problem for the preacher which cannot be ignored or escaped". He then points out the peril, both for the preacher and for the cause which he represents, in any attempt either to ignore or to escape this problem, and proceeds to make certain suggestions toward the practical solution of it, in ways which neither compromise the integrity of the preacher nor unnecessarily disturb the faith of the people to whom he preaches. Here again we believe Dr. Garvie has rendered a very great service, especially to the younger ministers who find themselves confronted with the task of bridging the gap between the old and the new in the matter of Biblical interpretation.

Finally, in the chapter on "The Preacher as Scholar, Seer, Sage, and Saint," we have an equally candid and helpful discussion of another of the practical problems which confront the minister who desires to interpret the Gospel in the terms of modern life and thought, the problem, namely, which is presented by the modern emphasis on the social application of Christianity. How far shall the preacher go in making that application definite and concrete? Shall he merely state in general terms the fundamental principles of Christian morality, leaving to the "technical experts" the task of translating them into concrete form in the social and economic structure, or shall he himself undertake to answer in definite terms the question which the world is asking its spiritual leaders to-day as it did in the day of John the Baptist, "What shall

Literature

we do"? Dr. Garvie's way of meeting this problem seems to the writer not only a good way, but the only way in which it can be met without infidelity to the responsibility which rests upon the Christian preacher of to-day. He clearly recognizes the fact that there are points at which the practical application of Christian morality to modern life demands the knowledge and skill of the trained expert in social and economic theory and practice. But he believes also that the minister himself should have a reasonable amount of such knowledge and training, in order to deal intelligently with the practical questions which are to-day confronting the Christian man in his social and economic life. Let us make one quotation from Dr. Garvie's discussion of this matter: "There are complex problems with which only one with special knowledge could safely deal; but what Christian love demands in the world to-day is not so very difficult to discover, that on account of the lack of expert knowledge the pulpit can be condemned to silence on the vital issues of the hour. Adequate knowledge and the sound judgment, which a training in ethics and sociology may be helpful in securing, are the requirements for the preacher, if, as the sage with both prudence and wisdom, he is to meet the challenge of the age for guidance from Christian Ethics." (p. 302).

In conclusion we may venture to say that in "The Christian Preacher" Dr. Garvie has given us a book so comprehensive in its scheme and so thorough in its workmanship that for a long time to come nobody else will feel called upon to cover this particular field again.

WILLIAM R. FARMER.

How to Conduct Family Worship. By Harold McA. Robinson. Philadelphia: Presbyterian Board of Publication. 1923. 25c, paper. 40c, cloth.

This little booklet by the Secretary of the Board of Publication and Sabbath School Work is well written and very suggestive. It will be found helpful to any who will read it. There are five chapters:—Why Worship God by Families; The Acts and Methods of Family Worship; The Use of Music in Family Worship; The Use of Scripture in Family Worship; and The Use of Prayer in Family Worship.

Christian Ways of Salvation. By George W. Richards, D.D., LL.D. New York: The Macmillan Company. 1923. \$2.50.

This is a beautiful book. There is a lucidity of style which makes the meaning at once apparent. The simplicity of diction and the logical arrangement of the material contribute not a little to the reader's enjoyment. The book is soundly evangelical and at the same time thoroughly modern. It is manifestly the work of a well equipped historian. A wide range is covered in time and subject matter, ranging from ancient India and Homer to the most recent utterances; comparative religion, Biblical theology, church history, history of doctrine, and the conclusions of scientific research all are compelled to march in the ranks together. Perhaps

The Bulletin of the Western Theological Seminary

unintentionally it has the value of an apologetic and tends greatly to strengthen one's faith. It could also serve as a syllabus for an extended course of reading.

Dr. Richards is determined to be understood; and for this reason states clearly his purpose in the introduction. This purpose is twofold,—a.—It is not his purpose “to discuss theories of the atonement, but rather to set forth the ideals and principles which control the process of salvation, as it is conceived by the various Pagan and Christian groups”. b.—“To present a point of view and an attitude toward the fundamental facts of the Christian revelation, the experience of Christians, and the results of historical and scientific scholarship, according to which one may be soundly evangelical without reverting to a static, intolerant dogmatism, or falling into a destructive and equally intolerant radicalism.” The first purpose describes the method of treatment, the second the accumulated result which appears more and more clearly with the progress of the argument and is most manifest in the last chapters.

The discussion reveals the deep sense of the need of the human race for salvation. It begins with a clearly stated outline of the way of salvation as conceived by Brahmanism and Buddhism. This is followed by the threefold method of the Greeks; that of the ancient Greeks by propitiatory sacrifices, that of the Orphic societies by initiation into and practice of the mysteries, and last that taught by Plato, the attainment of the ideal through the exercise of the reason. The Way of Jesus is preceded by a statement of that of Israel in which is shown the contribution made by that people in the exceptional development of the consciousness of sin. The Way of Jesus and the Way of the Apostles is a lucid discussion of this phase of New Testament Theology. The chapters entitled, The Ancient Catholic Way, The Orthodox Catholic Way, and The Roman Catholic Way, show the process by which the simple faith of the Apostolic Church passed into the strange forms which in the Eastern and Western Churches shaped polity and ritual and doctrine through the influence of syncretism; the Orthodox Catholic being the religion of Greece with a veneer of Christianity, that of the Roman Catholic, the religion of the Latins also with a veneer of Christianity. The chapters on The Evangelical Ways contain a study of the teachings of Luther, Zwingli, and Calvin on the question of Salvation. The Ways of the Humanists and the Conclusions on the Way of Salvation form a highly interesting study of present day tendencies in religious thinking. The last chapter is devoted to a study of the form of confession recently recommended by the Assembly of the United Free Church of Scotland.

Not the least interesting and valuable part of the discussion is the tracing through the centuries of the origin and development of forms of religious belief which are widely prevalent to-day. The tracing of origin throws light upon value. Among these is the well known antithesis of salvation by works vs. salvation by grace; in which it is shown that the ancient effort of mankind to secure salvation by its own deeds is continued in the teaching of the Roman Catholic Church of the necessity of the Christian after baptism saving himself by keeping “The Law of Christ”. Light is also thrown upon the worship of the Orthodox Catholic Church, which teaches salvation from the “disease of sin” by the process of deity becoming incarnate in the worshipper who places himself

Literature

in a favorable attitude by a process of rapt mystic absorption before the altar. This is a Christian adaptation of the Orphic Mysteries of ancient Greece combined with an inference drawn from the incarnation of Jesus Christ. One result of the Orthodox teaching is a deep-seated pessimism and a desponding melancholia, so far as creed is reflected in mood. Another study of origins is that of the antithesis between apocalyptic and ethical conceptions of salvation; the one projecting salvation into the future, the other making it a present blessing, the one emphasizing the coming of the kingdom, the other the grace of God in the individual. This antithesis is shown to have had its origin in the old Jewish nationalistic anticipations and to issue to-day into the premillennial ideals. A fourth interesting study of origins is the tracing of modern humanistic conceptions, born of the sturdy self reliance of man who feels himself equal to any emergency, which traces the growth of Unitarianism back through Socinianism to Plato's belief in salvation through the use of the intellect and the reason by the exercise of hard thinking. An interesting conclusion from the study of currents in present day thought, in the chapter, "Conclusions on the Way of Salvation", is the interpretation of the astounding spread of Spiritualism, Mysticism, and Christian Science, as also, at the other pole of thinking, uncompromising orthodoxy and a militant fundamentalism, as a reaction of the heart against the claim of the modern humanist of his ability to solve all mankind's problems by the unaided exercise of the human reason.

The final chapter of the book, entitled "A Credible Creed", contains the confession of faith commended to the interest and study of the members of the church by the General Assembly of the United Free Church of Scotland, May 1921. This is followed by a careful exposition, which compares its article by article with the Nicene and Chalcedonian creeds and the Westminster Confession on the one hand and the idea of God from the liberal and scientific point of view as set forth by Mr. Charles W. Eliot, in "The Religion of the Future" on the other. His conclusion is, that "This document seems to the writer to express, more satisfactorily than any formula he has met, in confessional form the content of the gospel interpreted in the light of the experience of salvation".

On page 70 there is an interpretation of the consciousness of Jesus which gives the impression that at the moment of His baptism with a sudden inrush there came upon Jesus the full consciousness of the meaning of His person and mission, that was only dimly if at all perceived before, and which is summed up in the sentence, "He went down into the water a Galilean peasant; he came up out of the water the Christ of God; a mystery in the innermost consciousness of Jesus which we shall not pretend to explain". If this be a correct understanding of the author's conception, it would rather be an argument from silence and contrary to sound psychology.

This is a book well worthy not only of cursory reading but of careful study. Stimulating both to the intellectual and the spiritual nature of man, it is also full of sermonic material. Each chapter cries aloud to be preached. It is an example of the value of the study of church history to the preacher of the Word.

C. A. McCREA, '97.

The Bulletin of the Western Theological Seminary

Our Reasonable Faith. By Park Hays Miller. Philadelphia: Presbyterian Board of Publication and Sabbath School Work. 1922. \$1.50.

This small volume is the fruit of the author's own personal experience, and is a summary of thoughts concerning the Christian faith, which were helpful to him in his mental and spiritual conflicts and have been used to lead others into the Light.

The book has been written with the laity especially in mind, and is free from labored argument, controversial spirit, and theological bias. It is brief in content, simple in language, and yet most comprehensive in its scope and attractive in style.

The author deals with four main subjects, which are of vital interest to every Christian and often perplexing to sincere but doubting persons, namely: The Bible, The Chief Doctrines of the Bible, The Commandments, and The Church.

He begins his book with the proposition that the Word of God and the Christian Faith are fundamentally related; because the Christian religion is a religion based upon the Scriptures. Hence the truth of the Bible is the essential thing. He maintains that while the Bible is of divine origin, yet it is a book that came out of human life and has been translated into the living language of the people; and so, is a Living Book.

His chapter on "The Bible a Unique Book" is interesting. He suggested its uniqueness in the following particulars:—a marvelous unity, the one great interpreter of God's purpose in the world, in its history, the one universal book speaking to the heart of all classes and races, and in its marvelous influence upon the world.

In a most fascinating manner he tells how the Bible was written and preserved for us, and how our English Bible came into existence. Tracing the story through the various versions down to the American Revised, he shows how through study, toil, and unswerving devotion, and even bloodshed, we have the Bible in our own tongue, so we can read and understand it, and concludes with the declaration that the ultimate translation of the Bible into everyday life is the ultimate purpose of the Bible.

In the matter of the Christian's Faith, Mr. Miller declares that the fundamental fact is to Seek God and Know God in order to Character. His chapters on "The Folly of Ignoring God" and "How to Learn to Know God", are of a most practical sort, and the chapter on "The Character of God," following the lines of the Westminster Catechism, is an excellent statement of this great content of our Faith.

His treatment of "Sin" and "Salvation" is illuminating and convincing. Any honest doubter or troubled seeker will find his way out of his perplexity through a careful study and acceptance of these splendid chapters.

The author's outline of the "Decalogue", or "The Christian's Laws and Principles", is especially happy. He shows the necessity of discovering and keeping the Laws of Life, if we are to succeed, and the folly of rebelling against God and the revealed Laws of Life. His analysis of the meaning and sound basis of the Ten Commandments in their practical bearing on our daily lives is

Literature

keen, incisive, and arresting, and passes from a mere literal to a broad spiritual interpretation. He shows how a knowledge of the Commandments is not enough. They are a guide to right living, but of themselves do not enable us to live according to their directions. He points out that being under grace does not release us from the requirements of the Law.

A commendable emphasis is put upon the Church. "The Task of the Church" is defined as manifesting the Life of Christ through teaching and witnessing and illuminating Christ to the world. The Church is declared to be the great teacher of Truth and must be a character-building institution.

This little book is a convincing and interesting bit of teaching, and will be found a most valuable aid to pastors, Sunday School teachers, and parents who desire to lead the young into intelligent thinking and understanding of the essentials of our Christian Faith.

WILLIAM R. CRAIG, '06.

Latrobe, Pa.

Heaven and Hell in Comparative Religion. By Dr. Kaufmann Kohler, President Emeritus, Hebrew Union College. New York: The Macmillan Company. 1923. \$1.50.

This little book by this well known Jewish scholar is altogether unusual; unusual in the theme that it treats and in the conclusions to which it comes. It is an effort to bring to the reader the various ideas of heaven, hell, and purgatory that have contributed to the basic ideas, thoughts, and scenes of Dante's "Divine Comedy". Realizing this aim of the author, we feel that the title of the book is unfortunate and misleading.

The book brings really nothing new—except the venture to treat Dante in this relationship. Most of the early chapters give a resumé of the ideas of Heaven and Hell, of compensation and retribution that were held by the early Persians, Hindoos, Greeks, and Romans. The later chapters deal more or less intimately with the apocalyptic writings. In the chapter on "Gehenna and Paradise in the Apocalyptic Literature of the New Testament", we labored constantly under the impression that the author was not so much interested in tracing the sources of Dante's immortal work, as in proving the unreliability of the Gospel sources, the deep influence upon them by the Essenes, and the original Jewish authorship and character of the "Book of Revelation".

Dr. Kohler has no doubt made a distinctive contribution to the Dante literature. We do not feel that it is a material contribution to the science of Comparative Religion. A contribution must be marked by its uniqueness and by its newness. But for the student of Comparative Religion there is absolutely nothing new in his book. He has, however, been successful in giving us a better appreciation of the "Divine Comedy".

We are not surprised that this Jewish scholar calls into question the authenticity of many of the New Testament writings; we are gratified that he speaks of Jesus in a most reverential manner,

The Bulletin of the Western Theological Seminary

but we are shocked to read his conclusion, that: "heaven and hell have at best merely symbolic significance, lacking all reality".

We may not be willing to say whether heaven and hell are realms of existence or states of being, but to put into question their reality and to treat them as mere symbols is to invite ruin to all spiritual truth. It is such thinking, which sooner or later makes for dangerous materialism.

ARNOLD H. LOWE, '17.

Missouri Valley College

Freedom and Christian Conduct—An Ethic. By John A. W. Haas, President of Muhlenberg College. New York: The Macmillan Company. 1923. \$2.25.

This work, intended for use as a text-book "for students in a Church College", raises in the mind of the reviewer many problems of educational theory. Where one encounters, as in moral science, such diverse and contrary winds of opinion, should immature minds be inducted into the subject by a presentation that is mainly hortatory and as needs be somewhat dogmatic, assertive, and consequently narrow? Or, on the contrary, should the novice be introduced to an encyclopedic survey of many doctrines, false and true, provocative of further inquiry, but necessarily disturbing and apt to leave the mind appalled by the complexity of the problem?—One point is certain: Ethics is a science; therefore, it builds on an effort of intellect to work through the intricacies of the moral life unaffected by our emotional reactions.

In the case under consideration, the author has acted like a hardy mariner on a voyage of exploration, has ventured among rocks and shoals, to give some knowledge of the vastness of the region, but all the time he has a definite route in mind that will bring his ship safely through to a secure haven. He sets forth with the conviction that the Problem of the Will is the great foundation of Ethics, that Freedom is its solution, and that we must set forth from established principles in order to reach correct ethical convictions.

Thus the student receives a ready-made theory, either to accept or reject, but accompanied by an implication that the main points of ethical theory are more definitely established than they actually are. He comes to the belief that men must be responsible for their acts else there can be no moral life, and that they must be free else there can be no moral responsibility. For those who can convince themselves that the human will is unequivocally free, this position is peculiarly satisfying, but in the face of so much adverse opinion, held by moralists of first rank, one hesitates to weaken the ethical structure by assuming some one solution must be true when in the belief of so many we are attacking in the study of the will a problem either humanly insoluble or at least not definitely settled at the present stage of moral inquiry.

These features of the presentation do not mar the book as a text in the hands of a group of college students. The instructor, if he may claim any liberty at all, is always free to take issue with the author of the text he is using, and certainly the ordinary class of college students is not passively absorptive of extreme views once the argumentative faculty is set in motion among them.

Literature

The well-ordered array of arguments which President Haas has marshaled as the stock-in-trade of the determinists rather, if I be not mistaken, tends to make the casual reader lean to their side instead of his own. But there is a real advantage in having his very definite views presented. It is well that a beginner receive, in such terse and lucid form, a single inquirer's set of personal reactions, values, and standards. Every writer on ethics presumably holds a personal view grounded on his own sincerest convictions, and there can be no objection to their expression, only one must not hope to find the view of any one else in exact accord with one's own.

The only objection lies in the attitude rather than the material. In treating of the metaphysical implications of morality, one can be over confident in holding that he has arrived at the one correct solution, too firmly convinced that there is only one correct standard of Christian conduct. Moreover, in the study of ethics, so long as it is a sincere search after the truth, one will hesitate to distinguish between ethics in general and Christian ethics as a specific variety under a general class, characterized among other details by a belief in the freedom of the will.

This security in the voluntaristic faith is, as usual, associated in the author's mind with a belief in Platonic ideals which, like vast mountains, skirt his moral horizon and give a feeling of permanence to the otherwise shifting panorama of human affairs. President Haas inveighs against the attitude of the pragmatists who question the reality of unchanging, immovable ideals. The concrete facts of the moral life as it has developed through many ages and many peoples exhibit a variety and growth that cautions us against the old absolutist theory in morals. It would be detrimental to the college student to get inadvertently the impression that the problem of moral living were no longer subject to growth and alteration.

Nevertheless, President Haas's treatment of the practical life under the heads of the Individual, the Family, the Church, and the State, is well conceived and well executed: one wishes it were worked out with somewhat more elaborate detail.

Washington and Jefferson College

EDWARD M. WEYER.

The Religion of the Primitives. By Most Rev. Alexander Le Roy. Translated by Rev. Newton Thompson. New York: The Macmillan Company. 1922. \$2.50.

Students of Comparative Religion will welcome this volume on "The Religion of the Primitives" from the pen of a Catholic missionary. One can truly say that the science of both the History of Religion and Comparative Religion is far from the ultimate goal which it originally set for itself. Any new light therefore, that brings us added truth, confirmation, criticism, and correction, will be gladly received. There has been too much "long-range observation" in the field of Comparative Religion. The most vital feature in the authoritative study of the religion of the Primitives is an intimate acquaintance with the peoples in question. No man can presume to judge a people's religion, customs, divinities, and moralities truly, unless his judgment be based on more than theoretical knowledge.

The Bulletin of the Western Theological Seminary

It is evident that the author possesses a thorough knowledge of the field and of the Primitives. His whole argument is marked by an unmistakable sympathy for the simple folk whose religion he treats, analyzes, and even champions. Of course, it must be said frankly that such sympathy becomes dangerous at times. It blinds the clear vision of the author. It makes him forgetful of the undeniable fact that Africans after all are Primitives.

Though he moves along conservative lines, he is by no means void of dialectic skill. He is bold in his attacks on such authorities as Reinach, Jevons, Tylor, and Frazer. Constantly he defies their theories with his own observations. With that school of scholars who maintain that religion is the outgrowth of social needs he has no patience. All those who believe religion to have been the resultant of totemism, magic, or superstition he meets in a polemic spirit. He makes himself the champion of revealed religion. If, he argues, we believe in a supernatural, why not believe that it can reveal itself in a supernatural way?

Le Roy sets himself the difficult task to extricate "primitive" religion from the mass of superstitions, magical practices, and manifold savage customs. He works on the theory that the taboo is no more morality than the totem is religion. They are parasites. They must be utterly discounted in any study of primitive or even comparative religion. Whatever one may think of such customs, taboos and totems, one cannot accept them in any way as tributary to religion. Religion was first and then the totem. Morality was first and then the taboo.

The author refuses to see in folk-lore authentic literature. He grants that it reveals a certain philosophy of life, a certain view of the universe, a certain poetic instinct.

But it is not, according to him, a reliable source of information concerning their religious beliefs. Legends of creation do not tell us their beliefs of creation. Now it must be admitted that scholars have frequently misused the folk-lore of primitive peoples. They have read into it their own views and preconceived theories. The legends of the primitives grow from generation to generation. They are susceptible to growth, distortion, and misconception. A failing memory will without scruples add new features to the story. The coming of the white deeply influences such stories. There can be no doubt that the legends of the Blacks have been deeply colored by European and Arabic influences. Nevertheless, these legends, which the white man hears in the dark forests of Africa, are the only source of information that we have. Whatever we may learn of beliefs—we are not speaking of customs now—we must gather from folk-lore.

It seems to us that Le Roy has himself made ample use of the legends of the natives. Especially is this noticeable in his treatment of the native's ideas of God. It cannot be denied that there exists such an idea, hazy, misty, intangible though it is. All Bantu languages reveal this fact. The Blacks of the equatorial regions speak of *Nzambe*, the Father of men. But to credit these primitive peoples with a consciousness of a sovereign Being that is "behind all their beliefs" is simply out of reason. God, to be sure, is the creator of all men, of all life, according to their folk-lore, but he cannot be found anywhere in their practical existence. He has be-

Literature

come utterly submerged in magic, fetishism, and uncountable superstitions. Though we admit that the language of the African is a powerful witness to the fact that somewhere in the religious consciousness of these people God existed, we contend that the ideas concerning God as attributed to the natives, are largely those of the author's own making.

Chapters V, VI, and VII deal with the Morality, Worship, and Magic of the Primitives. We agree with the author that the savage has an innate idea of morality. The sense of right and wrong—whether we are in accord with it or not does not matter—is here. The basic law of the jungle is justice, a justice, to be sure, that outrages, at times, our sense of justice, but justice nevertheless.

Protestant readers will feel that the book would be of more value without the last chapter, which contains the author's "conclusions". His denunciations concerning the complete collapse of evolutionary tactics in the realm of historical religion can hardly be contradicted by any fair-minded student. His references, however, to the Catholic or "universal" Church are irrelevant and so far fetched that they must needs amaze the reader. One would be willing to suffer the narrow and patronizing attitude of the author, but one cannot but smile when reading that the revealed religion to our first parents was the CATHOLIC religion, that the religious residue of all creeds of all people was the Catholic Creed, that at heart the religion of the primitives is the Catholic faith. In such statements the author has done his otherwise readable and excellent book an undeniable harm.

But, whatever our opinions concerning the origin of religion and our religious nature may be, whatever our opinion concerning the relative merit and place of the Catholic faith may be, we welcome the book as a distinct contribution to the literature on the customs, moralities, and worship of the primitives. The author has succeeded in extricating religion from magic and superstition, but he has failed to account in any new way for the origin of religious concepts.

ARNOLD H. LOWE, '17.

Missouri Valley College.

The Influence of the Church on Modern Problems. By Various Writers. New York: The MacMillan Company. 1922. \$1.50.

This book is a collection of papers delivered at the Church Congress held in Baltimore for four days of April 1922. These papers cover a wide variety of subjects and do it in a most stimulating and interesting way. There are seven parts to the book and in each part several papers, sometimes as many as five bearing upon the particular subject. They are in order: "What Are Our Young People Seeking in Their Apparent Revolt from the Moral Standards of an Earlier Day?"; "Credal Requirements and Church Reunion"; "The Second Coming of Christ and the Significance of Current Expectation"; "Psychoanalysis: Its Value and Its Dangers"; "Wherein Is the Church Concerned with Labor's Demand for Continuous Employment?"; "How Can We Best Meet Young Men's Hesitancy to Enter

The Bulletin of the Western Theological Seminary

the Ministry?"; "The Necessary Guidance of the Present Revival of Interest in Prayer". The mere statement of the subject matter of these papers is sufficient to indicate that we have here a helpful contribution to a number of the vital Church questions of the day.

Here is a quotation from one of the writers on the problem of the young people in which he lays the blame upon the generation of older people for their revolt. "Before any one will accept the ethical standards of any people he must have hearty respect for those people and believe that their rules serve good and beautiful ends. The plain fact is that our young people have little respect for our generation, which has messed up industrialism as it has, which has produced the ghastly butchery of the past few years as its highest achievement internationally, which has well nigh killed off the arts amid floods of rotogravures, jazz phonograph records, and popular priced magazines, which produces no leaders in any humanistic field, and which bids buoyant youth to emulate and, even more difficult, to admire the somber stupidity and prissy primness of contemporary commercial success. If the only authority for our ethics is us, we might as well say farewell to our children."

On the question of the second coming of Christ the writers take the position of Charles in his Commentary on Revelation, which can scarcely be classified as Premillennial or Postmillennial, a position which many modern students of the question tell us is reached in the riper thought of the New Testament particularly in the Gospel of John. It is that the coming of Christ is a constant and increasing manifestation of the personal presence of the glorified but invisible Lord, who said "I am with you always", to the end that he may transform the whole of human life, lifting the entire world into his own divine ethical and spiritual likeness, beginning in each human heart. As one writer put it: "We know the spirit and method of Jesus better than the Jewish Apocalyptists did—we have seen Him at work for two thousand years and we have no excuse for not knowing Him. And it is in what He has done and is doing we find the clue to what He will do. So the Christian hope for the future is the continued growth of the influence and authority of Christ on this earth. That is the essence of the faith and that is all of its essence. It is that Christ will come with more power and greater glory, as the years go by."

No small value of a book like this is the thought of many able minds, twenty-six in all, here brought together.

R. P. LIPPINCOTT, '02.

Cadiz, Ohio.

The Faith That Overcomes The World. By Van Rensselaer Gibson.
New York: The Macmillan Co. 1923. \$1.00.

This book is an example of present day synthetic thinking. Its author is a man who has delved deeply enough into physics and chemistry, geology and astronomy, to grasp the new view of matter. He has seen the significance of the electron for a modern interpretation of religion. Following the results of research into the nature of matter, and resolving it into pure energy, he apparently follows the clue to the conclusion that spirit is a refinement of energy, there being great difficulty in saying where one ends and the other begins.

Literature

His statement about faith becomes intelligible with this brief explanation—thus, "faith is a consciousness which brings us into correspondence with the Infinite Life, releasing the power of that Life; it opens man, the individualized center of the Divine activity, to the inflow of the Divine Spirit for operations in the world sphere, for overcoming the world and building eternity in time".

There is an interesting set of ideas in the author's consciousness. He lives in a Bishop Berkeleyan world. "The plain truth", he says, "is that all the highest thought of the ages, scientific and spiritual, points to the fact that we are veritable centers of activity in the Omniscient Mind". This statement gives us the ground plan of the book. God is conscious mind and we are centers of activity in the divine mind. So, to the modern explanation of the Trinity as possibly three centers of consciousness in the world mind-stuff, to paraphrase Einstein, this author has added the idea of making each individual a similar center of consciousness, only more limited in range. It is a fascinating generalization on the data given us by the physicists and the psychologists. It links Gautama, Plato, Berkeley, and Sir Oliver Lodge in a kinship of thinkers.

The application of these principles to man's needs forms the substance of the book.

GEORGE M. DUFF, '14.

Riverdale-on-the-Hudson, N. Y.

An Introduction to the Psychology of Religion. By Robert H. Thouless, Lecturer in Psychology at the University of Manchester. New York: The Macmillan Company. 1923. \$2.50.

Books on the psychology of religion are multiplying at such a rate that the author of this volume feels it necessary to apologize for still another; but his apology is unnecessary as his contribution to the subject is distinctly worth while. He goes over the familiar ground of defining religion and examining the grounds of our belief in God, treats of the unconscious and instincts, worship and prayer, conversion and adolescence, mysticism, and concludes with a searching chapter in which he examines Leuba's questionnaire addressed to scientific men in a satisfactory way. As an instance of how the author brings the psychology of religion into line with human action in other fields, take the following passage: "A good deal of nonsense is talked by the people who seem to think that it is a reproach peculiar to the teaching of religion that it is very largely a non-rational process—suggestion under the conditions of heightened suggestibility. That is true of most teaching. Even in rational demonstration, it seems probable that the conviction with which a proposition is received owes a great deal to suggestion over and above the influence of the perceived rigidity of proof. Perhaps the conditions of teaching furthest removed from those of the pulpit are to be found in the university classroom, where one wishes to train the students to think for themselves, and the lecturer endeavors not to present conclusions but to state alternatives and give due weight to facts on both sides. But even here it will be found that, so far as he is communicating his opinions to his class, he is using suggestion. He is not generally engaged in proving his opinions, but in affirming them in a confident tone. If he thinks that the class will have difficulty in accepting what he says, he does not multiply proofs; he af-

The Bulletin of the Western Theological Seminary

firms it again in a more confident tone." All the way through the author brings his reasoning and results into line and harmony with general psychological and religious thinking and experience and thus the psychology of religion becomes a true branch of general science. The book is well thought out and clearly expressed and the student of this field will find it a helpful contribution.

JAMES H. SNOWDEN.

Heroes of the Church. By Park Hays Miller. Philadelphia: The Presbyterian Board of Publication. 1922. \$0.50.

This book is a collection of twelve biographical sketches originally appearing as a part of the Intermediate Departmental Lessons in April, May, and June 1922, with the purpose of filling the gap in history between the Apostolic church and the church of today. They proved of such interest that a request for them in permanent form led to the issuing of this little book of 71 pages. History in any form centers in men. The secret of the popularity of such works as Lord's Beacon Lights of History lies just there. So here our author gives us twelve beacon lights of the heroic story of the church's history. The very mention of their names sends a thrill through the heart. They are Polycarp, Augustine, Bernard of Clairvaux, John Wyclif, John Huss, Martin Luther, Ulrich Zwingli, John Calvin, John Knox, John Wesley, Francis Makemie, and William A. Shedd, whose life, last but not least, was given up in 1918 on the altar of service in his efforts to save his beloved people from the terrible Turk. In giving these sketches the author has made a wise selection of material in each instance, fastening the attention upon the events in their lives that will catch the imagination of the young people for whom intended. The author has a gift in preparing reading matter for young people, as is seen not only in this volume, but by another prepared for the same purpose with the title "Our Reasonable Faith". We trust that we shall have others from his pen.

R. P. LIPPINCOTT, '02.

Cadiz, Ohio.

The World's Great Religious Poetry. Edited by Caroline Mills Hill, Ph.D. New York: The Macmillan Company. 1923. 836 pages. \$5.00.

"The most obvious facts about this collection of poetry are that it is not all great and that it makes strange combinations and sequences. It ranges from the Psalms of David and the Hymn of Cleanthes to the latest free verse. The great hymns that are translated from the Latin and the most radical of the twentieth century verse are alike only in that they show human feeling about the concept that is the foundation of all religion. Many poems that are far from being great belong here because they are significant...The Bible is an anthology of Hebrew literature—the Great Anthology. If no future poets ever rise to so great a height of constructive imagination as those of the classic Hebrew period it will always remain the Bible of the race. A cursory view of other religious poetry shows

Literature

little that is not based upon the Biblical poetry, but the spiritual assets of mankind have never been gathered together that we may see what they are. This book is a step in that direction. . . . The cumulative effect of reading so many religious poems, of seeing so many glimpses of the invisible through so many eyes and during so many centuries is both elevating and sobering. To know only hymns is to be carried away against one's will, but to read the world poetry of religion is to be convinced by a cloud of witnesses. There must be a spiritual world. The telescope and the microscope and the X-ray have opened new worlds to us. What is there that will open the spiritual world? The language of poetry is universal and may lead to the outer gate."

The above is from the "Editor's Preface." We need add but little to it. There is a brief introduction by Professor Herbert L. Willett, bearing the title, "The Religious Spirit in the World's Poetry". There is a Table of Contents, in which the poems are listed—with authors' names and titles—in the order in which they occur in the book. There are twelve divisions, with headings as follows: Inspiration; The Search after God; The Existence and Idea of God; Faith; God in Nature; God in the Life of Man; Prayers; Worship; Comfort in Sorrow; Conduct of Life; Death and Immortality; The Nature of the Future Life. There are three alphabetical indexes at the close: one of titles, one of authors, and one of first lines.

Dr. Hill has performed a real service in the preparation of this book.

Alumniana

CALLS

Rev. Ben F. Harrop, '88, Lyndon, Ohio, to Galloway Church, Presbytery of Columbus.

Rev. J. E. Garvin, '90, Pittsburgh, Pa., to Neville Island Church.

Rev. H. D. Ewing, '97, Scio, O, to Port Allegany, O.

Rev. W. E. Marshall, '03, East Springfield, N. Y., to East Butler, Pa.

Rev. E. C. Good, '09, Punxsutawney, Pa., to Leechburg, Pa.

CHANGED ADDRESSES

Rev. R. R. Marquis, '83, Wickliffe, Ohio, to 1421 Beall Avenue, Wooster, Ohio.

Rev. J. L. Ewing, '93, Philadelphia, Pa., to 132 Bryant St., Rahway, N. J.

Rev. V. P. Backora, '05, Lackawanna, N. Y., to 1004 High St., Racine, Wis.

Rev. R. L. Gaut, '08, Boswell, Pa., to Box 198, Trafford, Pa.

Rev. D. C. Morton, '16, Jackson Center, Pa., to Holidays Cove, W. Va.

Rev. Harrison Davidson, '18, R. D., Steubenville, Ohio, to Mechanicstown, Ohio.

GENERAL ITEMS

1868

The Rev. W. F. Brown, D.D., gave \$2,000 to the Central Church of Canonsburg on June 10th, the occasion being the second anniversary of the dedication of the church's present building. This church was founded in 1830 by Dr. Brown's grandfather, then president of Jefferson College, and was ministered to in later years by his uncle, his father, and himself. Dr. Brown is still physically and mentally active, though past eighty years of age and blind.

1879

The Rev. A. F. Alexander has resigned his pastorate of Mt. Prospect Church, Presbytery of Washington, and moved to Dormont, Pa., a suburb of Pittsburgh.

The College Hill Church, Beaver Falls, Pa., received thirty-seven new members the past spring. Both church and Sunday School are growing rapidly. The Rev. Maurice E. Wilson, D.D., is pastor.

1881

Arlington Avenue Church of Brooklyn, N. Y., the Rev. John H. Kerr, D.D., pastor, is building a new parish house.

Alumniana

1886

The church of McKee's Rocks, Pa., the Rev. O. N. Verner, D.D., pastor, received thirty new members at the April communion service. Eighteen were received in January.

1887

The Rev. Dewitt M. Benham, Ph.D., of Central Church, Baltimore, celebrated the twenty-fifth anniversary of his pastorate on May 1st. At a reception held in his honor he was presented with a silver clock.

1888

The Rev. J. S. Cotton was installed as pastor of the church at West Middlesex, Pa., on June 26th.

The Rev. John C. Sharpe, D.D., celebrated his twenty-fifth anniversary as head master of Blair Academy, New Jersey, on May 26th. The presence of many alumni and friends made the occasion a memorable one. The school, which has more than three hundred students, is engaged in raising a \$1,200,000 fund.

1893

The First Church of Newark, Ohio, had forty-one accessions at its Easter communion service. The Rev. Calvin G. Hazlett is pastor.

On the occasion of the celebration of their twenty-fifth wedding anniversary, which occurred recently, Rev. and Mrs. W. P. Hollister, of Canfield, Ohio, were presented with a new Ford sedan.

1894

The Presbyterian Church at Derry, Pa., of which the Rev. E. A. Culley is pastor, received fifty new members at its Easter communion service.

The Hoboken Church, Presbytery of Pittsburgh, received seventeen new members at the spring communion service. This church, of which the Rev. W. E. Howard is pastor, recently dedicated a new building.

The Sunday School of the First Presbyterian Church, Scottsdale, Pa., the Rev. James E. Hutchison, D.D., pastor, has an orchestra of forty-three pieces. It leads the singing in the Sunday School and also, in connection with the church choir, gives sacred concerts from time to time. Large audiences always attend.

The Presbyterian congregation at Homer City, Pa., dedicated a beautiful new house of worship on April 8th. The Rev. R. J. Roberts is pastor.

1895

The Memorial Church of Dayton, Ohio, the Rev. Daniel Brownlee, D.D., pastor, received 63 new members at Easter time, the largest number of accessions at one time in the history of the church. During the year the church raised over \$15,000, of which \$6,000 was for benevolences.

The Rev. U. W. MacMillan, D.D., owing to continued illness, resigned the pastorate of the Presbyterian Church of Glenshaw, Pa, to take effect May 1, 1923.

The Bulletin of the Western Theological Seminary

The Rayland Church, Ohio, received seventeen new members at the Easter service. The number of communicants present was the largest in years. The Rev. R. Curtis Stewart is pastor.

1896

The First Church of Monongahela City, Pa., the Rev. Wm. F. McKee, D.D., pastor, received fifty-seven new members last year. The enrollment is now 754, with 688 in the Sunday School. This church was founded in 1785. Dr. McKee has been pastor since 1906.

1897

The Rev. Hugh T. Kerr, D.D., is announced as the chapel preacher at Chautauqua for the week of July 8th.

1898

The Rev. Robert F. Fitch, D.D., of Hangchow, China, and Mrs. Fitch, are now in the United States on furlough. Dr. Fitch plans to devote much of his time to lecturing in behalf of Hangchow College. At present the college has dormitory space for only two hundred boys, but it is planned to increase dormitory and other facilities so that within five years five hundred students may be admitted. Chinese officials of high rank are deeply appreciative of the work of the college and give it generous support. At a dinner given to Dr. and Mrs. Fitch on the eve of their departure for America, civil and military officers and leading business men united in presenting a written address expressing thanks for Dr. Fitch's work as chairman of the International Famine Relief Committee of Chekiang Province, also the hope that his plans for the expansion of the college might be fully realized.

The Rev. W. J. Hutchison, D.D., received twenty-six persons into the membership of the church at Kittanning, Pa., at the Easter service. It was the largest attended communion service in the history of the congregation.

The Vance Memorial Church of Wheeling recently increased the salary of their pastor, the Rev. J. M. Potter, D.D., \$600. Dr. Potter has been twenty years in this pastorate.

1899

At its annual commencement in June, Washington and Jefferson College conferred the degree of Doctor of Divinity upon the Rev. Edward A. Hodil. Dr. Hodil is pastor of the Third Presbyterian Church of Uniontown, Pa.

1902

The Rev. Francis W. Crowe has resigned the pastorate of the Blackadore Avenue Church of Pittsburgh and removed to the Presbytery of Redstone. He will be assistant superintendent of missions in that presbytery, his address being Palmer, Pa.

The Presbyterian Church of Cadiz, Ohio, completed an extensive renovation of its building this spring. A series of re-dedication services were held the week of April 9-15. Among those taking part were Professors Farmer and Vance of the faculty, and

Alumniana

Mr. David Allen of the student body, of Western Seminary. Mr. Allen comes from this church into the Christian ministry. The Rev. R. P. Lippincott has been twelve years in the pastorate of the Cadiz church. The congregation is 106 years old. It now has a membership of 650.

The Providence Presbyterian Church of Pittsburgh, the Rev. George R. Phillips pastor, has recently received twenty-eight new members. The membership is now nearly four hundred. At the annual congregational meeting this spring the treasurer reported all obligations met and a surplus of \$750 in the treasury.

The Wilson Church, Presbytery of Pittsburgh, of which the Rev. E. R. Tait is pastor, is raising money for a new building to cost \$75,000. The church now has a membership of 453, while the Sunday School enrollment is 585. The present building is inadequate in size.

1903

The church at Ambridge, Pa., has installed a new organ, at a cost of about \$7,000. During the past year this church raised, for all purposes, more than \$17,000. Its membership has reached 642. The Rev. A. P. Bittinger has been pastor for the past eight years.

Bethel Church, Presbytery of Pittsburgh, of which the Rev. Murray C. Reiter is pastor, will celebrate its 145th anniversary in September.

The church at Jeannette, Pa., received seventy-five new members at Easter time. The finances of this church are in excellent condition. A \$10,000 mortgage has recently been burned, and the budget of \$13,230, for the present year, is fully subscribed. The Rev. F. Benton Shoemaker is pastor.

1904

The Presbyterians of Elderton, Pa., are erecting a new building, replacing the one in which the congregation has worshipped since 1863. The Methodist church building is being used while the new structure is under way. The Rev. H. E. Kaufmann is pastor of this church.

1905

Rev. V. P. Backora, of Lackawanna, N. Y., has accepted a call to the Second Presbyterian Church of Racine, Wis., a Home Board Demonstration Station.

The Rev. D. P. MacQuarrie, D.D., has resigned the pastorate of Highland Church of Perrysville, Presbytery of Pittsburgh, thus closing a pastorate of fourteen years. At a farewell reception, on April 30th, there were many expressions of appreciation and good will for the retiring pastor, and a purse of \$300 was presented to him. Dr. MacQuarrie has been admitted to practice at the Allegheny County bar and has opened a law office in Pittsburgh.

1906

Concord Church, Presbytery of Pittsburgh, received 116 new members on Easter Sunday. The total of accessions for the year was 220. The Rev. C. E. Ludwig is pastor.

The Bulletin of the Western Theological Seminary

1907

The annual report of the official boards of Mt. Auburn Presbyterian Church, Cincinnati, of which the Rev. John W. Christie is pastor, shows gratifying progress. Fifty-six members were received during the year. In five years the expenditures of this church for benevolences have increased from \$1,776 to \$8,269. Congregational expenses, in the same period, have increased from \$7,548 to \$17,273. New organs—main, choir, and solo—have been installed recently. They were memorial gifts from members of the congregation.

The degree of Doctor of Divinity was conferred upon the Rev. Michael M. McDivitt by Washington and Jefferson College at the annual commencement in June. Dr. McDivitt is pastor of the Knoxville Presbyterian Church of Pittsburgh. His salary has recently been increased from \$4,000 to \$6,000.

The Second Church of Butler, Pa., the Rev. George C. Miller, D.D., pastor, had accessions to the number of 110 during the past year. The total membership of the church is 1,100, the Sunday School enrollment being 833.

The church at Harbor Creek, Pa., a suburb of Erie, received forty-one new members at Easter. This congregation has an unusual opportunity in that theirs is the only church in the field. The Rev. Homer K. Miller is pastor.

The East End Presbyterian Church, Bradford, Pa., the Rev. Paul G. Miller pastor, has completed and has now in use a new church basement of ten rooms. There have been other material improvements, and the opening of a Friday evening junior congregation is a new feature of the work of this church. Twenty-three new members were received at the spring communion.

The Presbyterian Church of Brookville, Pa., the Rev. Francis Ives Woollett pastor, had 67 accessions at Easter. During the present pastorate of two years a total of 230 new members have been received. This has been accomplished through personal evangelism, without outside help. This church supports a Vacation Bible School, a summer camp for boys and girls, a scout organization, a Brotherhood, a moving picture equipment, etc. The pastor has recently been given a substantial increase in salary.

1908

The Rev. H. Vernon Baker, formerly pastor of Herron Avenue Church, Pittsburgh, begins his work as chaplain and recreational director at Mayview Hospital on July 15th.

1910

The Rev. Stanley V. Bergen has closed a very successful pastorate at Angola, N. Y., having accepted a call to the First Congregational Church, Niagara Falls, N. Y. The clerk of the Angola church, writing to a local newspaper, pays high tribute to Mr. Bergen's work. The church doubled its membership in three years, while all its organizations were maintained in a high state of efficiency. The church to which Mr. Bergen goes is one of the strongest Congregational churches in western New York. His new address is 821 Cleveland Avenue, Niagara Falls, N. Y.

The Rev. T. C. Pears, Jr., assistant pastor of the Third Presbyterian Church, Pittsburgh, has been called to the Waverly

Alumniana

Church. He will take up his new duties in September.

The First Presbyterian Church of Iowa City, Iowa, the Rev. Robert R. Reed pastor, plans a rearrangement of the interior of the church building which will provide one hundred additional seats. The work will be done during August.

1911

The First Church of Apollo, Pa., the Rev. Charles C. Cribbs pastor, had ninety-six accessions during the past year. The total congregational expense for the year was \$7,465, while the contributions to benevolences amounted to \$5,771. The congregation has added \$600 to the pastor's salary.

The Rev. W. G. Felmeth has been called from New Kensington to Milton, Pa.

The First Church of Indianapolis, the Rev. Matthew F. Smith, D.D., pastor, has recently spent \$10,000 for the renovation of its building. It now has one of the most serviceable and beautiful church structures in the Middle West. During the past year 157 new members were received. This church contributes about equally to its own support and to benevolences. The total budget for the present year calls for an expenditure of \$45,000, to be equally divided between the two funds. Presbyterians from all over the country were the guests of this church during the sessions of the General Assembly in May.

1912

The Rev. Percy E. Burt has been called from Wellsburg, W. Va., to the First Church of Sharon, Pa.

The Rev. Harry E. Woods, who resigned the pastorate of the Wampum church last fall on account of ill health, has recovered sufficiently to return to the active pastorate. He has accepted a call to the church at Sharpsville, Pa.

1913

On the evening of Children's Day, June 10th, a pageant entitled "Boys and Girls of Hebrew History" was given by the Junior and Intermediate Departments of the Sunday School of Parnassus Presbyterian Church, Pa. An audience of about seven hundred people was present. This church, of which the Rev. Howard J. Baumgartel is pastor, is conducting its first Daily Vacation Bible School this summer, with an enrollment of sixty-two. At the Easter communion thirty-one new members were received.

The Rev. Paul A. Eakin has been seriously ill at his home in Petchaburi, Siam. For a time it was thought that he would have to return home, but later reports indicate that he is convalescing, and that a return to the United States, in advance of his regular furlough time, will not be necessary. In addition to his evangelistic and teaching work Mr. Eakin has various executive responsibilities in connection with the Siam mission. It is thought that his illness was brought on by overwork.

The Rev. George Arthur Frantz has declined a call to the professorship of church history in San Anselmo Theological Seminary, California, preferring to remain in the pastorate. The con-

The Bulletin of the Western Theological Seminary

gregation at Van Wert, Ohio, of which Mr. Frantz is pastor, is erecting a new building which will rank among the most beautiful, as well as serviceable, church edifices of the country.

1914

The New Bethlehem Church, Pa., is erecting a new church building. Farewell services in the old auditorium were held on April 4th. The Rev. Maxwell Cornelius is pastor.

The Rev. W. R. Van Buskirk, Ph.D., will have charge of a vacation camp of boys from the First Church of Pittsburgh during July. The camp will be at Indian Creek, Fayette Co., Pa. Dr. Van Buskirk will preach in the First Church, of which he is assistant pastor, during August.

1916

The annual financial report of the First Presbyterian Church, Girard, Pa., the Rev. Ralph V. Gilbert pastor, shows an increase in New Era benevolences from \$469.38 in 1918-19 to \$1,050.07 in 1922-23. Contributions per capita, for benevolences, nearly doubled in that period.

The Rev. E. C. Good has been called from Punxsutawney to Leechburg, Pa.

The Rev. John O. Miller has recently been installed pastor of Hubbard Presbyterian Church, Ohio.

1917

The Rev. Alexander Gibson has resigned the pastorate of the Manchester Presbyterian Church, Pittsburgh, to accept the position of Chaplain for the Association of the Improvement of the Poor. At the spring communion service in the Manchester church fifty new members were received.

In the two years of the pastorate of the Rev. LeRoy Lawther at Central Church, McKeesport, Pa., a total of 390 new members have been received. A large and efficient Personal Workers Committee from the congregation have coöperated with the pastor in securing this remarkable number of accessions. Reports submitted at the close of the last church year indicate that progress is being made along all lines. Contributions to benevolences increased nearly a thousand dollars over the preceding year. The budget announced for the present year calls for an expenditure of \$5,000 more than that of last year. \$600 has been added to the pastor's salary. At the spring communion service more than eight hundred of the church membership were in attendance.

The Rev. Arnold H. Lowe, Professor of Bible in Missouri Valley College, conducted Holy Week services in Immanuel Presbyterian Church of Kansas City, Mo.

1918

East Liberty Presbyterian Church, Vanderbilt, Pa., the Rev. James Mayne pastor, has completed a new manse. The building cost about \$9,000 and is modern in every respect.

Alumniana

1919

The congregation of the Round Hill Church, Elizabeth, Pa., recently presented to their pastor, the Rev. W. W. McKinney, a Ford coupe.

1920

The Rev. John Tomasula, who has been engaged in mission work among Bohemians in the Presbytery of Pittsburgh, has returned to Czecho-Slovakia.

1922

The Rev. Clifford Barbour, who has been pursuing graduate studies in Edinburgh, has returned to his home in Pittsburgh.

The Rev. Ralph K. Merker has charge of a large Daily Vacation Bible School at the Manchester Presbyterian Church, Pittsburgh, of which he is assistant pastor.

At the March communion service of the Arlington Heights Church, Pittsburgh, of which the Rev. R. W. Porter is pastor, forty-six new members were received. This makes a total of 125 new members for the year. The congregation has recently increased the pastor's salary \$500, and a manse is being built.

The Rev. J. Wallace Willoughby, writing from Mosul, Mesopotamia, gives the information that he is studying Arabic, overseeing some schools, and taking observations on the trend of affairs in that strategic section of the Near East. The mission station is new, so that there is no great activity to report as yet.

1923

The Rev. J. Morgan Cox was installed pastor of Amity Church, Presbytery of Washington, on June 21st.

The Rev. Willard C. Mellin began his work as resident pastor of Bethesda Church, Rimersburg, Pa., on June 1st. He had served this church as stated supply for a year previous, during his senior year in the Seminary. At his first communion service, on June 10th, twenty-nine new members were received, twenty-four of them on confession of faith. The church has recently increased the pastor's salary \$600, and has made extensive improvements on the church and manse properties.

The Rev. Lloyd Roberts was installed pastor of Montour and Moon Run Churches, Presbytery of Pittsburgh, in June.

THE GRADUATING CLASS

ARTHUR DOW BEHREND—Wittenberg College. Pastor, Delmont, Pa.

JASPER MORGAN COX—Maryville College. Pastor, Dravosburg, Pa.

CALVIN HOFFMAN HAZLETT—Washington and Jefferson College. Under appointment of the Board of Foreign Missions to go to Ewing Christian College, Allahabad, U.P., India.

LESTER LANE McCAMMON—Bethany College. Will go to the foreign mission field, either to Persia or India. Is at present acting as assistant to the pastor of the First Presbyterian Church of Greensburg, Pa.

JAMES MARTIN—Maryville College. Pastor, Colver, Pa.

WILLARD COLBY MELLIN—University of California. Pastor, Rimersburg, Clarion County, Pa.

ROBERT LLOYD ROBERTS—Lafayette College. Pastor, Montour and Moon Run, Pa.

POST GRADUATES

THOMAS MURRAY BROWN—Thiel College and Pittsburgh Theological Seminary. Pastor, United Presbyterian Church, Swissvale, Pa.

LEWIS ARTHUR GALBRAITH—Park College and Western Seminary. Pastor, Emmanuel Presbyterian Church, Amsterdam, N. Y.

RALPH K. MERKER—Carnegie Institute of Technology and Western Seminary. Assistant Pastor, Manchester Presbyterian Church, Pittsburgh, Pa.

ROSCOE WALTER PORTER—Muskingum College and Western Seminary. Pastor, Arlington Heights Church, Pittsburgh, Pa.

GROVER ELMER SWOYER—Wittenberg College and Chicago Lutheran Seminary. Pastor, Grace Evangelical Lutheran Church, Pittsburgh, Pa.

Necrology

Auraham, Yonan Y. Born, Urumiah, Persia, July 18, 1868; Urumiah College, 1887; Seminary, 1891-94; licensed, May, 1893, and ordained, Sept. 4, 1894, Presbytery of Pittsburgh; evangelist, Urumiah, Persia, 1896-1901; business, Urumiah, Persia, 1901-15; died, in the spring of 1915, of typhoid fever during the Turkish occupation of the City of Urumiah.

Baker, Perrin. Born, Cross Creek, Pa., October 15, 1847; Princeton University, 1872; Seminary, 1872-75; licensed, April 29, 1874, Presbytery of Washington; ordained, May 11, 1875, Presbytery of Kittanning; pastor, Boiling Springs, Appleby Manor, and Crooked Creek, Pa., 1875-83; Belle Vernon, Pa., 1883-1923; died, Belle Vernon, Pa., March 9, 1923.

Bruce, Jesse Culley. Born, Florence, Pa., March 21, 1847; A.B., Washington and Jefferson College, 1872; Seminary, 1872-73 and 74-76; D.D., Washington and Jefferson College 1890; licensed, April 28, 1875, Presbytery of Washington; ordained, June 13, 1876, Presbytery of Pittsburgh; pastor, Oakdale, Pa., 1876-8; 1st, Peoria, Ill., 1878-86; Franklin, Pa., 1887-96; Westminster, Allegheny, Pa., 1896-99; financial Secretary, Western Theological Seminary 1900-01; stated supply, 1st, Jacksonville, Fla., 1902; Crafton, Pa., 1902-13; Secretary, Board of Church Erection, 1913-22; director, Western Theological Seminary; trustee, Washington and Jefferson College; died, New York, N. Y., Sept. 18, 1922.

Carr, William Brainerd. Born, Island Creek, Ohio, Oct. 14, 1841; Jefferson College, 1864; Seminary, 1870-73; licensed, April 24, 1872, Presbytery of Steubenville; ordained, May 25, 1876, Presbytery of Blairsville; pastor, Livermore, Pa., 1876-79; evangelist, 1880; superintendent of Missions, Blairsville Presbytery, 1894-1907; died, Latrobe, Pa., May 21, 1922.

Doerr, J. Alfred. Born, Slippery Rock, Pa., April 15, 1887; Slippery Rock State Normal School, 1907; A.B., Grove City College, 1913; Seminary, 1913-16; licensed, April 12, 1915; ordained, June, 5, 1916; pastor, Mill Village, Pa., 1916-18; Belle Valley, Pa., 1919-23; died, Belle Valley, Pa., March 17, 1923.

Furbay, Harvey Graeme. Born, Harrisville, Ohio, April 27, 1866; Franklin College, 1888; Seminary, 1888-91; Ph.D.; licensed, April, 1890, Presbytery of St. Clairsville; ordained, April, 1891, Presbytery of Clarion; pastor, Reynoldsville, Pa., 1891-93; pastor, Tyrone, Pa., 1893-96; Oxford, Philadelphia, Pa., 1897-98; pastor, First Union, New York City, 1910-11; residence, Helena, Mont., 1912-13; Yonkers, N. Y., 1914; New York City, 1915-18; evangelist, Yakima, Wash., 1919-20; Skillman, N. J., 1921-22; died, Skillman, N. J., June 4, 1922.

Gibson, Joseph Thompson. Born, Jefferson Co., Pa., Feb. 13, 1844; served four years in Civil War in the 78th Regt., Pa. Vol. Washington and Jefferson College. 1869; Seminary, 1869-72; D.D., Grove City College 1893; and Washington and Jefferson College 1894; licensed, May 1871, Presbytery of Kittanning; ordained, 1872, Presbytery of Baltimore; stated supply, 2nd, Nashville, Tenn., 1871; pastor, Govan, Md., 1872-80; Sharps-

Bulletin of the Western Theological Seminary

burg, Pa., 1880-89; Secretary and Treasurer, Board of Missions for Freedmen, 1889-94; editor, Presbyterian Messenger, 1894-98; editor, Presbyterian Banner, 1898, and 1917-22; secretary, Synodical Sustentation, Synod of Pennsylvania, 1884-89; recording clerk, Synod of Pennsylvania, 1888-89; director, Western Theological Seminary; director, Grove City College; trustee, Presbyterian Hospital; died, Pittsburgh, Pa., July 11, 1922.

Published: Biographical Catalogue of Western Theological Seminary, 1899; History of the 78th Regiment Pennsylvania Volunteers; Jesus Christ the Unique Revealer of God; regular contributor to New York Observer and The Interior.

Hunter, Robert Armstrong. Born, near Clinton, Pa., June 25, 1860; Washington and Jefferson College 1880; Seminary, 1880-83, and post-graduate, 1883-84; licensed, April, 1882, Presbytery of Washington; ordained, June 25, 1884, Presbytery of Clarion; pastor, Beechwoods, Pa., 1884-88; Irwin, Pa., 1888-90; Kennett Square, Pa., 1890-1905; Birmingham, Pa., 1905-07; Grace, Philadelphia, Pa., 1907-22; died, Grenlock, N. J., July 12, 1922.

Hyde, E. Fletcher. Born, Gilmanton, N. H., April 1, 1845; Hanover College; University of Michigan Law School, 1869; admitted to Bar at Jackson, Mich., 1869; Seminary, 1871-74; licensed, April 1873, and ordained, 1875, Presbytery of Pittsburgh; pastor, Fairview, Pa., 1874-78; Cross Roads, Pa., 1879-83; residence, Thomas, Pa., 83-1923; died, Thomas, Pa., Jan. 26, 1923.

Kuhn, William Caven. Born, Alpsville, Pa., July 25, 1839; Jefferson College, 1861; Civil War, 9 months; Seminary, 1861-65; licensed, April 1865, Presbytery Redstone; ordained, January 1868, Presbytery of Huntingdon; stated supply, Somerset, Pa., 1865-66; Walcott and Fulton, Iowa, 1866-67; pastor, Shade Gap, Pa., 1867-79; stated supply, Pine Grove, Bald Eagle, and Buffalo Run, Pa., 1880-82; Pine Grove and Shaver's Creek, Pa., 1882-85; Kylerstown, Pa., 1885-87; Irvona and Coalport, Pa., 1888-90; supply, Redstone Presbytery, 1890; honorably retired, 1904; residence, Bellwood, Pa.; died Bellwood, Pa., Dec. 18, 1922.

Mackey, William Anderson. Born, Guernsey Co., Ohio, Feb. 17, 1849; University of Wooster, 1873; Seminary, 1873-76; D.D., University of Wooster, 1890; licensed, April 28, 1875, Presbytery of Blairsville; ordained, June 6, 1876, Presbytery of Washington; pastor, Wellsburg, W. Va., 1876-82; stated supply, Mesa, Pueblo, Col., 1882-86; pastor, 1st, Tacoma, Washington, 1886-90; pastor, Fairhaven, Bellingham, Wash., 1890-96; pastor, Bellingham Bay, Bellingham, Washington, 1896-1905; stated supply, Bremerton, Wash., 1905-06; Franklin Ave., Seattle, Wash., 1906-09; stated supply, Kent, Seattle Wash., 1910; Wellpinit (Indian), Springdale, Wash., 1911-15; Westminster, Everett, Wash., 1915-16; evangelist, Seattle, Wash., 1917; Los Angeles, 1918-22; honorably retired, 1919; died, Los Angeles, Cal., Aug. 18, 1922.

Necrology

Paxton, John R. Born, Canonsburg, Pa., Sept. 18, 1843; served in Civil War, 140th. Pa. Regt., 1862; A.B., Washington and Jefferson College, 1866; Seminary 1866-69; Princeton Theological Seminary, 1869-70; Doctor of Divinity, Union College, Schenectady, N. Y. 1883; licensed, April 1868, Presbytery of Pittsburgh; ordained, June, 1871, Presbytery of Baltimore; pastor, Churchville, Md., 1871-74; Pine St., Harrisburg, Pa., 1874-78; New York Ave., Washington, D.C., 1878-82; West Church, New York City, 1882-93; died, New York City, April Church, New York City, 1882-93; New York Church, New York City, 1897-8; died, New York City, April 11, 1923.

Verner, Andrew William. Born, Allegheny Co., Pa., May 25, 1854; Franklin College, Ohio, 1878; Seminary, 1878-81; post-graduate, University of Wooster, 1892-93; A.B. 1878, A.M., 1879, D. D., 1907, Franklin College, Ohio; licensed, April, 1880, Presbytery of Pittsburgh; ordained, June 24, 1881, Presbytery of Erie; pastor, Utica and stated supply, Waterloo, Pa., 1881-86; stated supply, Mt. Pleasant, Pa., 1881-4; pastor, Hopewell, New Bedford, Pa., 1886-91; stated supply, Coitsville, Ohio, 1886-89; pastor, Apple Creek, Ohio, 1891-06; pastor, North Platte, Neb., 1896-01; pastor, Melrose Ave., Allegheny, Pa., 1901-08; president, Scotia Seminary, Concord, N. C., 1909-22; died, Concord, N. C., Oct. 10, 1922.

Vulcheff, Mindo George. Born, Yambol, Eastern Roumelia (Thrace), May 18, 1864; College of New Jersey; Seminary, 1883-86; Ph.D.; licensed, April 28, 1885, Presbytery of Pittsburgh; licentiate, Allegheny, Pa., 1885-87; stated supply, Pine Grove, N. Y., 1901; professor, Albany, N. Y., 1902; evangelist, 1903-05; editor, New York City, 1908-14; Ellis Island, 1915-20; died, New York City, Aug. 9, 1921.

Kelly, Joseph Clark. Born, Juniata Co., Pa., March 31, 1838, Jefferson College, 1859; Seminary, 1861-62; Princeton Theological Seminary, 1862-64; licensed, June 17, 1863, Presbytery of Huntingdon; ordained, Feb. 14, 1865, Presbytery of Winnebago; pastor, Cambria, Wis., 1864-67; Neenah, Wis., 1867-70; Spruce Creek, Pa., 1870-1891; Williamsburg, Pa., 1891-1907; supply, Presbytery of Huntingdon, 1907-20; died, Sunbury, Pa., May 5, 1922.

Lowry, Walter S. Born, McKees Rocks, Pa., Dec. 5, 1848; Wilburforce University; Seminary, 1876-78; licensed, Jan. 1, 1868, and ordained, Aug. 28, 1875, African Methodist Episcopal Church Conference; stated supply, Bellefonte, Pa., 1869; Union Village, Ohio, 1871-74; Altoona, Pa., 1874-75; Carthage, Ohio, 1875; Steubenville, 1876; Newark, 1877, Sewickley, Pa., 1878-80; Uniontown, 1880-83; Canonsburg, 1883; died, Pittsburgh, Pa., Feb. 8, 1922.

Patterson, James Given. Born, near Brownsville, Pa., Mar. 31, 1842; Washington College, 1865; Seminary, 1865-68; licensed, April 1867, Presbytery of Redstone; ordained, Sept. 23, 1868,

Bulletin of the Western Theological Seminary

Presbytery of Southern Minnesota; home missionary, Waseca and Claremont, Minn., 1868-70; pastor, Waverly, Iowa, 1870-72; Ft. Madison, 1872-76; London, Ohio, 1877-81; Urbana, 1881-84; editor *Presbyterian Observer*, Baltimore, Md., 1884-86; pastor, Park, Erie, Pa., 1886-90; pastor, East Harlem, New York City, 1892-8; stated supply different churches in New York Presbytery, 1899-1916; Ardmore Presbytery, 1917-21; honorably retired, 1918; died Ardmore, Oklahoma, April 24, 1921.

Robertson, Alexander Waters. Born, Blair Co., Pa., Aug. 28, 1850; Seminary, 1880-83; licensed, Sept. 1876, and ordained, Sept. 1877, Pittsburgh Conference Methodist Protestant Church; stated supply, Second M. P., Allegheny, Pa., 1876-80; Woods Run M. E., Allegheny, Pa., 1881-82; 18th St. M. P., Pittsburgh, Pa., 1883-86; assistant to editor of *Methodist Recorder*, 1888; Monongahela charge, 1888-92; Manchester circuit, 1893-94; occasional supply, M. E. Conference; delegate to General Conference, 1887, 1891, 1893; died, New Cumberland, W. Va., April 11, 1923.

Stites, Winfield Scott. Born, Cape May, N. J., Aug. 9, 1847; College of New Jersey, 1869; Seminary, 1870-72; Princeton Theological Seminary, 1873-74; licensed, July 17, 1872, Presbytery of West Jersey; ordained, Oct. 2, 1873, Presbytery of Lackawanna; pastor, Wyoming, Pa., 1873-77; 2nd, Pittsburgh, Pa., 1877-79; stated supply, Helena, Mont., 1880-81; stated supply and pastor, Wyoming, Pa., 1881-87; stated supply, Luzerne, Pa., 1887-88; stated supply, Long Branch, N. J., 1888-90; pastor-elect, Shickshinny, Pa., 1890-95; pastor, Wyoming, Pa., 1895-9; travelled, Europe, 1900-04; pastor, Stella, Maltby, Pa., 1905-16; died, Wilkes-Barre, Pa., March 8, 1923.

Thayer, Henry Ernest. Born, Freedom, Ohio, Feb. 1, 1850; A.B., Oberlin College, 1878; Seminary, 1880-81; Oberlin Theological Seminary, 1883; D.D., Washburn College, 1905; LL.D., Fairmount College, 1920; licensed, May, 1883, Congregational Council, Cleveland, Ohio; ordained, June 26, 1883, Congregational Council; stated supply, Spartansburg, Pa., 1881; Olivet Mission, Cleveland, Ohio, 1882; Nelson, 1883; Ogden, Utah, 1883; pastor, Denver, Col., 1885-87; Longmont, Col., 1887-96; Wichita, Kansas, 1896-1902; Supt. Home Missionary Society of Kansas, 1902-07; president, Fairmount College, 1907-1918; pastor, McPherson, Kansas, 1918-21; Athol, Kansas, 1921; died Athol, Kansas, Nov. 20, 1921.

Watt, John Caruthers. Born, Xenia, Ohio, Oct. 27, 1851; University of Wooster, 1874; Seminary, 1874-75; Union Theological Seminary, 1875-76; Knox College, Toronto, 1877-78; D.D., University of Wooster, 1892; licensed, May, 1878, Presbytery of Dayton; ordained, May, 1879, Presbytery of Zanesville; pastor, Utica, Ohio, 1878-81; pastor, Findlay, Ohio, 1881-05; pastor, 5th, Cincinnati, Ohio, 1885-89; pastor, 1st, Columbus, Ohio, 1889-04; evangelist and stated supply, Bahia Honda, Cuba, 1905-8; pastor, Pascagoula and Ocean Springs, Miss., 1908-13; Moss Point, Miss., 1913-20; died, Biloxi, Miss., June 2, 1922.

Necrology

Wilson, George Porter. Born, Masontown, Pa., Sept. 9, 1853; Washington and Jefferson College, 1877; Western Theological Seminary, 1877-8; Princeton Theological Seminary, 1878-80; D.D., Washington and Jefferson college, 1889; licensed, April 1879, Presbytery of Washington; ordained, Oct 14, 1880, Presbytery of Ebenezer; pastor, Lexington, Ky., 1880-84 Lafayette Park, St. Louis, Mo., 1884-89; First, Kansas City, Mo., 1890-1; Arch St., Philadelphia, 1891-7; Hagerstown, Md., 1897-9; Assembly's Church (later Northminster), Washington, D. C., 1899-1911; Little Redstone, Fayette City, Pa., 1911-18; Pisgah and other country churches in the Presbyterian Church, South, while residing in Lexington, Ky., 1919-22; moderator, Synod of Missouri, 1889; Presbytery of Ebenezer, 1881; Presbytery of Philadelphia, 1896; Presbytery of Washington City, 1899; member, General Assemblies of 1888, 1896, 1901; Corporator of Presbyterian Ministers' Fund 1895-1922; died, Lexington, Ky., Oct. 14, 1922.

Index

Vol. XV.

Oct. 1922—July 1923

Articles

	Page
Celebrating the Four-Hundredth Anniversary of the First Hymnal	175
Charles N. Boyd	
Jesus as Seen by Recent Interpreters	237
Frank Eakin	
Man and the Cosmos	180
W. R. Van Buskirk	
Modern Bible Study in Its Relation to Preaching	19
Frank Eakin	
Recent Literature on the Book of Job	5
David E. Culley	
Week-Day Religious Education in New Brighton, Pennsylvania 169 .	
O. Scott McFarland	

Reviews

Apology and Polemic in the New Testament—By Andrew D. Heffern	45
Frank Eakin	
Apostle Paul and the Modern World, The—By Francis Greenwood Peabody	277
Frank Eakin	
Apostolic Optimism—By J. H. Jowett	204
U. S. Greves	
Armenia, Past and Present—By Ralph V. Gilbert	216
Stanley A. Hunter	
Art of Preaching, The—By Charles R. Brown	205
H. H. Forsyth	
Biblical History of the Hebrews to the Christian Era, The—By F. J. Foakes-Jackson	41
Frank H. Ridgley	
Book of Remembrance, A.—By Frank Dilnot	72
Boyhood Consciousness of Christ, The—By P. J. Temple	44
Selby F. Vance	
Children's Gospel Story-Sermons—By Hugh T. Kerr	70
Stanley A. Hunter	

Index

Christian Crusade for a Warless World, The—By Sidney L. Gulick	207
B. A. Murray	
Christian Preacher, The—By Alfred Ernest Garvie	284
William R. Farmer	
Christian Science and the Catholic Faith—By A. Bellwald . . .	69
S. J. Fisher	
Christian Ways of Salvation—By George W. Richards	287
C. A. McCrea	
Church in America, The—By William Adams Brown	208
George Taylor, Jr.	
Corinthians, Paul's Epistles to the—By James S. Riggs	196
Selby F. Vance	
Country Faith, The—By Frederick F. Shannon	214
J. Norman Hunter	
Dictionary of Religion and Ethics, A—By Shailer Mathews and Gerald Birney Smith	39
Frank Eakin	
Divine Initiative—By H. R. Mackintosh	200
W. H. Spence	
Earth Evolution and Its Facial Expression—By William H. Hobbs	72
Faith That Enquires, A—By Sir Henry Jones	209
George Taylor, Jr.	
Faith That Overcomes the World, The—By Van Rens- selaer Gibson	296
George M. Duff	
Freedom and Christian Conduct—By John A. W. Haas	292
E. M. Weyer	
God in the Old Testament—By Robert Alexander Aytoun	273
D. E. Culley	
Happiness and Goodwill—By J. W. Macmillan	213
T. C. Pears, Jr.	
Harmony of the Gospels, A.—By A. T. Robertson	46
Selby F. Vance	
Heart of the Old Testament, The—By John R. Sampey	194
D. E. Culley	
Heaven and Hell in Comparative Religion—By Kaufmann Kohler	291
A. H. Lowe	
He Opened to Us the Scriptures—By Benjamin W. Bacon	281
Frank Eakin	

The Bulletin of the Western Theological Seminary

Heroes of the Church—By Park Hays Miller.....	298
R. P. Lippincott	
History of Utopian Thought—By Joyce Oramel Hertzler.....	237
Frank Eakin	
Home God Meant, The—By George N. Luccock	65
Hugh T. Kerr	
How to Conduct Family Worship—Harold McA. Robinson.....	287
Idea of God, The—By Clarence A. Beckwith	202
James H. Snowden	
Influence of the Church on Modern Problems, The—By various writers	295
R. P. Lippincott	
In the Footsteps of the Master—By J. H. B. Masterman	202
B. A. Murray	
Introduction to the Psychology of Religion, An—By Robert H. Thouless	297
James H. Snowden	
Jesus as Judged by His Enemies—By James H. Snowden.....	48
G. A. Frantz	
Jesus Christ and the World To-day—By Grace Hutchins and Anna Rochester	45
Selby F. Vance	
Jesus in the Experience of Men—By T. R. Glover	47
George Taylor, Jr.	
Jesus of Nazareth—By George A. Barton.....	237
Frank Eakin .	
Jesus of Our Fathers, The—By John W. Good.....	237
Frank Eakin	
Jesus' Principles of Living—By Charles Foster Kent.....	279
William R. Farmer	
Lambeth Appeal, The—	206
David S. Schaff	
Landmarks in the History of Early Christianity—By Kir- sopp Lake	197
Frank Eakin	
Life and Teaching of Jesus Christ, The—By Arthur C. Headlam	237
Frank Eakin	
Life of Christ—By Giovanni Papini	237
Frank Eakin	
Luke, The Gospel of—By Charles R. Erdman.....	276
A. H. Lowe	

Index

Matter and Spirit—By James Bissett Pratt	201
James H. Snowden	
Matthew, The Gospel of—By Charles R. Erdman.....	276
A. H. Lowe	
Meaning of Life, The—By A. Edwin Keigwin	203
T. C. Pears, Jr.	
Modernism in Religion—By J. MacBride Sterrett	62
George Taylor, Jr.	
Modern Reader's Bible for Schools The. The Old Testament	
By R. G. Moulton	193
D. E. Culley	
Moral Life and Religion, The—By James Ten Broke.....	213
M. L. MacPhail	
New Testament, The, A New Translation—By James Moffatt....	275
Frank Eakin	
New Testament—To-day, The—By Ernest Findlay Scott.....	274
Frank Eakin	
Old Testament Law for Bible Students—By Roger Sher-	
man Galer	272
D. E. Culley	
Old Testament Life and Literature—By I. G. Matthews	193
D. E. Culley	
Our Reasonable Faith—By Park Hays Miller.....	290
W. R. Craig	
Parenthood and Child Nurture—By Edna Dean Baker	215
W. H. Orr	
Philosophy of Religion, The—Alexander T. Ormond	55
James H. Snowden	
Psychic Health of Jesus, The—By Walter E. Bundy	51
Paul G. Miller	
Psychology and the Christian Life—By T. W. Pym	56
A. R. Bartholomew	
Problem of Christian Unity, The—By various authors	66
W. W. McKinney	
Progress of Church Federation, The—By Charles S. Mac-	
farland	68
Ralph V. Gilbert	
Promise of His Coming, The—By Chester C. McCown	64
U. S. Greves	
Reality of Jesus, The—By J. H. Chambers Macaulay.....	280
James Mayne	

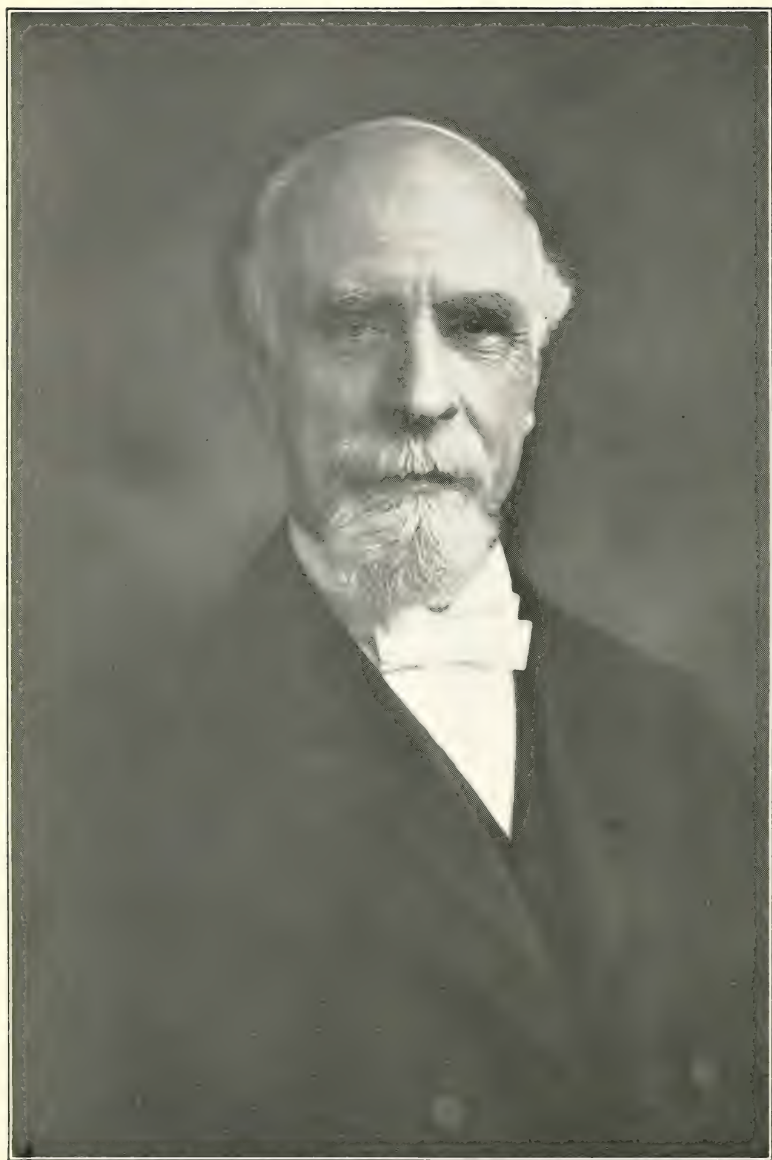
The Bulletin of the Western Theological Seminary

Religion of the Primitives, The—By Alexander LeRoy.....	293
A. H. Lowe	
Religion of Science, The—By William H. Wood	212
Hugh T. Kerr	
Return of Christendom, The—By various writers	196
H. H. Forsyth	
Sacraments of the Church, The—By Park Hays Miller	284
Salvation—By Park Hays Miller	284
Short History of Our Religion, A—By D. C. Somervell.....	283
D. E. Culley	
Simple Gospel, The—By H. S. Brewster	49
B. R. MacHatton	
Spiritual Pilgrimage of Jesus, The—By James Alexander Robertson	278
George M. Duff	
Story of the Holy Communion, The.....	284
Student's Philosophy of Religion, A.—By Willian Kelly Wright	57
A. P. Kelso, Jr.	
Sunday School Lessons for 1923—By James H. Snowden	70
George M. Duff	
Syllabus for Old Testament Study—By John R. Sampey	195
D. E. Culley	
Theory of Ethics, The—By Arthur K. Rogers	200
M. L. McPhail	
Toward the Understanding of Jesus—By Vladimir G. Simkhovitch	237
Frank Eakin	
World's Great Religious Poetry, The—Edited by Caroline Mills Hill	298

Miscellaneous

Miscellaneous

Alumniana	78, 218, 300
Catalogue	86
Cecilia, The	190
Centennial Celebration	84
Elliott Lectures	84
Faculty Notes	82, 226
Financial Report	270
Graduating Class	308
Librarian's Report	265
Necrology	73, 309
Ninety-third Commencement	233
President's Report	254
St. Francis D'Assisi (Poem)	191



ROBERT CHRISTIE

Born, St. Ninians, Scotland, September 20, 1837

A.B., Miami University, 1866

Danville Theological Seminary, 1868-70

Princeton Theological Seminary, 1871

D.D., Hanover College and Miami University, 1882

LL.D., Washington and Jefferson College, 1902

Ordained, Presbytery of Louisville, May 8, 1872

Pastor:

Shelbyville, Ky., 1874-9

Second Church, Lexington, Ky., 1874-9

College Street Church, Louisville, Ky., 1879-85

House of Hope Church, St. Paul, Minn., 1885-92

Vice-Moderator, General Assembly Presbyterian Church, U. S. A., 1892.

Professor, Western Theological Seminary:

Didactic and Polemic Theology, 1892-1912

Apologetics, 1912-23

Inaugural Address, Relation of the Chair of Systematic Theology to Our Standards and to the Scriptures, May 4, 1893.

Died, Pittsburgh, Pa., January 8, 1923.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA,
1923

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Robert Christie, Some Account of His Early Life	5
In Memoriam	35
Rev. William L. McEwan, D. D.	
Memorial Service:	
Address	40
Rev. James H. Snowden, D. D., LL. D.	
Address	44
Rev. George Taylor, Jr., Ph. D.	
Dr. Christie as I Knew Him	48
Rev. David Riddle Breed, D. D., LL. D.	
In Memoriam	49
House of Hope Presbyterian Church, St. Paul, Minn.	
Memorial Prayer	50
Rev. Henry C. Swearingen, D. D.	
Letters:	
Rev. Benjamin Jay Bush, D. D.	53
Rev. Henry Chapman Swearingen, D. D.	53
Rev. Francis L. Patton, D. D., LL. D.	54
Rev. James A. Kelso, Ph. D., D. D., LL. D.	55
Rev. Thomas C. Pears, Jr.	56

Communications for the Editor and all business matters should be addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME XVI.

OCTOBER, 1923.

No. 1

ROBERT CHRISTIE

Some Account of His Early Life*

I was born on the 20th. of September, 1837, in the village of St. Ninians, Scotland, lying about a mile from the town of Stirling. My parents belonged to the farmer class, my father directly, and my mother one generation removed. He belonged to the Christies of the Carse of Secropt, she to the Dobbies of Berrymuir, in the vicinity of Loch Coulter.

I was next to the youngest of a family of six. My earliest recollection is my mother's outburst of grief on hearing of the death of my father. He had come to America, to Franklin County, Ohio, where an uncle had preceded him, and been seized with typhoid fever six weeks after arriving there. He had expected to make a home in that vicinity and then send for his family to join him. It was the sorrow caused by the sad news, rather than the event itself, which made an impression on me, for I had not the slightest recollection of my father, or of his leaving home, which must have been an event in the family. My mother resolved to move with the children to Bannockburn where her mother and

*The alumni of the Seminary are indebted to Mrs. Christie who has kindly permitted us to publish these personal notes touching the early life of Dr. Robert Christie. Dr. Christie originally wrote them for his family and not for wider circulation, a fact which will explain the intimate flavor of these autobiographical notes.

The Bulletin of the Western Theological Seminary

two brothers were living. One of the latter was engaged in manufacturing tartans, and could give employment to the older children, and later, to my mother also, for it needed the united efforts of all to make up for the loss of the head of the family. As it was, only unceasing industry and rigid economy could secure that independence without which self-respect is impossible.

At that day there were no free pews, free libraries, or free schools. Everything had to be paid for. As no one ever appreciated the benefits of those sources of influence more than my mother, she did all she could to secure them for us. But the best she could do in the matter of education was small. So with but a meagre outfit in the three "R's", I had to be content, and turn to adding a little to the family income. I was put to filling spools for the weavers and, as it kept me indoors when I wanted to be in the streets and fields and lanes, I look back on it as the most irksome employment I was ever engaged in. One feature alone gave it a gleam of pleasure,—it kept me in the presence of my mother. She often made the time pass rapidly by repeating to me verses of Burns, and other poets. To that time I attribute the forming of whatever taste I have for Scottish poetry, and in my memory nearly all the favorite pieces of Burns are associated with the tones of my mother's voice.

Following a time of scarcity came complete failure of the potato crop. The margin between sufficiency and want was small enough when this crop was abundant. Imagine the pinch when it failed entirely. Oatmeal, too, the chief food of the people, was both scarce and high in price. Indian cornmeal was urged upon us as a substitute. But ignorance of how to prepare it, and lack of proper utensils and stoves for its cooking, stood in the way of its adoption. I can testify that, in spite of an appetite that turned from few things edible, I drew the line at what was made by Scottish housewives from Indian cornmeal. No such famine-like condition has ever visited Scotland since, or probably could.

Robert Christie—Early Life

The chief industry of our village was weaving. It had been introduced by two families of Wilsons, then in their third generation of management. (The Wilson families continued in control of this industry for some sixty years after the time referred to.) Wool was brought in in the fleece, and put through all the processes until it appeared in the finished forms of tartans, tweeds, saxonies, rugs, shawls, ingrain and Brussels carpets. Although hundreds of young and old were employed in the mills and factories, for some reason there was no place open to me. I had to find occupation, as did an older brother, in a coal mine about a mile from Bannockburn. For many reasons this was a great trial to my mother. We rose at four, took our lunch, walked the distance in all weathers, and descended the shaft at five o'clock. The depth of the pit was ninety-five fathoms and the seam of coal between three and four feet. The "workings" were very much like the streets of a city. Rails were laid on all these "streets and alleys", on which ran small cars ("tubs", they were called) holding a half ton or so, on which the coal was brought to the foot of the shaft. Each "tub" was pushed by two boys, like myself, to and from the "facings". The height of the roof was such that we could only move with our bodies bent, and a little lamp on the front of our caps was all our light.

This occupation brought me in contact with a type of people that was new to me. Though but a mile separated them from the weavers of Bannockburn, they were on an entirely different plane of intelligence. Many of our weaving community read a good deal of the best literature, and it was rare to find one who did not see a good weekly newspaper, *Chamber's Journal*, *The London Journal*, *The Popular Educator*, and others. These could be talked over by three or four at work, and groups at meal time eagerly discussed questions of the day. Not only was there none of this among the miners, but they were grossly ignorant and supersti-

tious. No doubt this is to be accounted for by their occupation, pursued in the faint light which only served to emphasize the surrounding gloom. There were no trade unions then, but these men had an effective way of keeping off those they counted "undesirable". Among such were Irish men and boys. These were allowed to begin on their work, but shortly after would find themselves in a large mine chamber with twenty or so miners, who suddenly blew out the light of their victim or victims, and, holding their own against the wall where they would give no light, would pelt the unfortunates with mud or something harder until they plead for mercy and promised to "trouble" the mines no more. The miners were, as a rule, intemperate, and those they admired were the ones able to meet all comers in a stand-up fist fight. But it was not the associates that commended this distasteful occupation to me, but the short hours and entire Saturday holiday.

BANNOCKBURN

As employment in the coal mines was never looked upon as anything but temporary, my brother and I went to work, as soon as an opportunity offered, in the Brussels carpet factory. Every weaver had a "draw boy" whose business it was to work that part of the loom which made the figure on the face of the carpet. It was not difficult work but required close attention in order that the "draw boy" work in perfect co-operation with the weaver. I was fortunate in being put to work with a man above the average in intelligence and character. He very early informed me that he would expect proper speech and behavior on my part, and an offense would bring the same punishment from him as from my mother. I have always been thankful for this. He encouraged me to read and to rehearse to him anything of interest which I got in that way.

My new associations opened my eyes to the chief interests and amusements of the village. Our hours of

Robert Christie—Early Life

work were not at that day considered long ones. We began at six in the morning and worked until nine, which was the breakfast hour. Work was resumed at ten and continued until dinner time at two, when we had an hour, and then worked until six, or in busy times, until seven o'clock. In the long days of the Scottish summer this left me ample time for play. I enjoyed rambling in the country with companions of my own age, games of quoits, and ball, and marbles, and particularly swimming. I returned to the village after nearly forty years' absence and met one of my old companions. He said: "Robert, do you still soom (swim)? I've said a thoosan' times you're the best soommer I ever saw strip".

It was about this time that my eldest brother, William, enlisted in the 74th Highlanders (the Seaforth Highlanders), then stationed in Ireland. This was a great trial to my mother, since she had counted on his taking a large share in helping the family. Why he took such a step, knowing what it meant to her, we never knew. He was an omnivorous reader, and it may have been that the want of outlook in his position, or a desire to see the world of which he had read so much, caused him to join the army. He came home once on furlough, which was a gratification to my mother, and then his regiment was ordered to South Africa where it took part in the Kaffir War that broke out under the governorship of Sir Henry Smith. (It was his wife, Lady Smith, who gave the name to that town in South Africa which was the scene of so heroic a defense during the Boer War.) The 74th lost its colonel and several other officers, as well as many of the rank and file, but my brother came through unscathed, and died some years later serving with his regiment in India.

Though only now about fourteen, I left the weaving and was put in charge of the engine at an uncle's mill, but when he failed I returned as a weaver, first of tartans and then of carpets, in the factory of Mr. James Wilson, where I had for a time as "draw boy" my cousin, Andrew

The Bulletin of the Western Theological Seminary

Dobbie. A rather unusual physical development enabled me from the first to do a man's work, and, as my brother was a rug weaver under the same employers, we could relieve my mother of all anxiety in the support of the family. She never changed in her intention to come to America as she and my father had planned, and for this purpose was laying by what money she could. She continued my father's membership in the "Co-operative Society", which included three departments, grocery, dry goods, and baking (also perhaps shoemaking). The Society membership was made up of working people, who constituted the committees of management. There was no selling below the regular local price, but profits were divided among the members at the end of the year. There were other benefits, in that it offered the advantages of a savings bank, and in its shares were the pennies laid for "a rainy day". Experience gained through its committee fitted more than one to begin business elsewhere for himself, and an understanding of conditions on which prices and profits are based, and their effect on wages, probably accounted for the fact that the village never had a strike, with the losses and ill-feeling that always follow. No community was ever blessed with such unbroken harmony between employers and employed. If population in this country were only a little more stable, much could be done, as in Great Britain, by Distributive Co-operation (or the Rochdale System) in healing labor troubles. It is interesting to know that that Bannockburn Co-operative Society, greatly enlarged, exists to-day with a hold on public confidence which has strengthened with the years.

I was early awakened to the fact that I was living in the midst of landmarks of Scottish history. Lying at hand was the field of Bannockburn, the very mention of which used to thrill me with patriotic emotion. I had occasional opportunity to hear the recital of that victory, delivered by some local orator, over the stone which held the Scottish flagstaff during the battle. Only a Scottish heart can understand the inspiring effect when the crowd,

Robert Christie—Early Life

whose feet stood on the soil their forefathers defended, broke into "Scots, wha hae wi' Wallace bled!" There within view of our village rose the Abbey Crag, behind which Sir William Wallace concealed a portion of his army until the moment came for it to fall, with crushing effect, on the army of Cressingham, at Stirling Bridge. The field of Falkirk was only a few miles away, where Bonnie Prince Charlie led his followers in a losing cause. Many a pilgrimage I made to spots famous in history or romance, to Toswood Castle associated with the name of Bruce, to the place on Carron Water where he and Wallace are said to have met for the first time, to the room in Stirling Castle where a Douglas fell by the dagger of his king, to the remains of Cambus Kenneth Abbey which held the dust of a Scottish monarch. From a high point, I could look on five battlefields

"Once familiar with blood
As the morning with dew",

and in full view were Ben Venue, Ben Lomond, and Ben Ledi, immortalized in the song and story of Scotland. Such scenery was entrancing to a mind filled with *Rob Roy* and *The Lady of the Lake*, and a hundred tales and ballads. Impressive in naked beauty and grandeur, it was of priceless value.

Political ardor in our village ran high. Not a weaver of them had a vote, but for all that they hotly discussed the questions before Parliament, and of two factories that stood end to end, one was nicknamed "the House of Commons" and the other "the House of Lords". Every evening a picked coterie gathered at the store of a half cousin of mine known as "the Quaker", the only one in the district. Some were unkind enough to say that he was such, not from conviction, but because he was "dour" and could agree with no one about him. But twice at least he proved his adherence to principle. His store was entered one night and robbed, but he refused to notify the authorities, or take any steps against the

The Bulletin of the Western Theological Seminary

thieves. In politics the extension of the franchise was the burning question of the day; it was finally extended so that each member of that coterie became a voter. It was then that a nobleman who had strongly opposed the measure called upon "the Quaker" to ask for his vote and influence. The latter stood in the noble presence with his broad brim on his head and said, "Man, Man, has it come to this? The thing you tried to keep from me you have come to beg of me! Na, Na, my vote 'ill no be gi'en to the likes of you". I am glad to claim kindred with such a specimen of independence.

Temperance was another question that was greatly agitating Scotland at that time, and it had warm advocates in our village. Few things were more needed then or now. Intemperance has long been the greatest enemy of that people. I was deeply impressed by the change in the home of an early chum of mine, when his father, who had been given to drink, "signed the pledge", and, in spite of many prophecies to the contrary, kept it to the end of a respected life. The effect of his step was instantaneous, in the increase of comforts of food and clothing, and in the change of countenance and spirit of a gentle wife and mother. That lesson was valuable in showing me what a drunkard made his home, and what recovery from the debasing habit was possible, and later enabled me to speak with confidence to men I wished to influence toward sobriety.

To say that our village was Scottish was to say also that it was Presbyterian. In addition to the solitary Quaker, we had one Episcopalian family, one Roman Catholic, one Swedenborgian, and a Baptist or two. Although these stood out from all the rest there was never the slightest interference with them, and that, I have always thought, spoke well for the tolerance of the majority. However, I remember well the stir caused by the proclamation of the Dogma of the Immaculate Conception, and also that caused by the discussions of Popery by Father Gabattya, who had been a prominent priest near the Pope. Many years after I heard the latter in my

Robert Christie—Early Life

own pulpit, and although he was then past seventy years of age, his eloquence gave me a glimpse of what the early orators of his race must have been.

Though the people of Bannockburn were so largely Presbyterians, these were themselves divided into Established Church, Free Church, and Voluntaries, differences appearing slight to outsiders, but involving principles that cost blood, and tears, and much self-denial. My mother had been a member of the Established Church, and in it all of the children had been baptized; but when the "Disruption" took place, she joined herself with those who "came out" from that body and were known as the Free Church. All I remember of the event is going with her to the graveyard of St. Ninians, where the Seceders worshipped until they could build themselves a church of their own. This they did in good time, putting it within a bow shot of the old church from which they came. At that time over four hundred ministers, leaving their churches, and manses, and income from the state, cast themselves upon the voluntary support of their people who "came out" with them. The raising of this money, and building of new churches, manses, and colleges, called for great sacrifices from a people by no means rich. The movement produced a religious ferment unequalled since the Reformation. It was a revival of Evangelical religion that came like a breath of Spring upon a Church in the torpor of Moderatism. The leaders were Welch, Chalmers, Canning, Guthrie, Law, Hugh Miller, and others. Their names are enshrined in the heart of Scotland, for it is now agreed that such movement was needed to preserve the spiritual life of the Church of Christ in that land. Great activity in church work and missions was one of its results. Particularly was the Sabbath School work developed and brought up to something like our modern conception of it, whereas it had formerly taught children merely to commit to memory portions of Scripture, Rouse's version of the Psalms, and the Shorter Catechism, without explanation,—excellent as far as it went, but inadequate.

The Bulletin of the Western Theological Seminary

It was about this period that a long national peace was broken by the Crimean war. In common with the youths of my time I had thought we were to know nothing in our own day of such conflicts as fascinated us in the pages of history. But some of us were destined to read of wars enough and in many lands during our lives. What a thrill we boys felt as we watched the Highland regiments going out, which were later to form that immortal "thin red line" at Balaklava. The realities of war were borne in upon us as we saw the wounded coming back, and heard of friends who had found graves on the battlefields. Then, for the first time the daily paper appeared among us. The sheet was small but was given up entirely to war news, and I was selected to read it aloud, every day, and every word, from an elevated seat, to the assembled weavers, at their breakfast hour.

LEAVING SCOTLAND

And now when I was nearly eighteen years of age my mother felt that the time had come to go to America. Besides our immediate family, my grandmother and the family of an uncle, Andrew Dobbie, some fifteen in all, proposed to take that momentous step, for such it was. A large part of the village population turned out to see us off at the station, headed by the "Flute Band" of which I was one of the organizers and members. Such a demonstration was an unforgettable evidence of the esteem in which the two families were held by their neighbors. Of course the general feeling was that we were not like to see each other again, yet with two exceptions all revisited the village again within fifteen years.

We left Glasgow on the Liverpool steamer, and reached that city on the following day. All to me was now strange and interesting. We had taken passage for New York on a clipper ship, the *Cultivator*, of the Black Ball Line. This class of sailing ship was then attracting much attention, and some made the eastward run in fifteen days, but ours had no such record. We found her

Robert Christie—Early Life

much crowded by having to take on the passengers from the *John Bright* of the same line, wrecked a few days before on the Irish coast. The distinctive memory of our "going aboard", is the picture of my grandmother being carried up a rope ladder over the vessel's side, on the shoulders of a sailor. It was on the third day of September, 1855, that we were towed out of the river and set our sails. Our fellow passengers were largely from Ireland, with a sprinkling of Welsh, English, and Scotch. Our food, in the form of salt pork and "hard tack", was given out on stated days, to be prepared by the passengers themselves, and though it was very different from the fare we had been accustomed to, youth and health and ravenous appetites made up for what was lacking in daintiness of preparation, or quality.

Of course, I, with other young chaps, was always at the call of the sailors, and we soon learned the snatches of songs they sang when shifting sail. The last word of a verse was the signal for the ten or a dozen of us holding a rope, to pull with might and main until a dozen pulls brought it into place. Another exercise was pumping bilge water, in the evening, and that called forth a class of songs of a different kind. In good weather the young people would gather on the deck and dance to the music of a fiddle or concertina. I never before had had so long a period free from the requirements of a daily task, so the days passed to me as a long holiday, one of the happiest months of my life. The weather was good, save for the aftermath of a "blow" when the ship was left wallowing in the trough of a wave without a breath of wind to carry her forward.

The one exciting feature of the voyage was a fight between a sailor and the third mate. The Captain saw what was happening and rushing down from the bridge, felled the sailor with-a belaying pin. The man had to be carried below and it looked to some of us as if he would never walk the deck again. The sailors, with whom the third officer was unpopular, took the part of

The Bulletin of the Western Theological Seminary

their comrade and it seemed as if a mutiny threatened. Next morning the men were assembled on deck and told to hand over the knives each carried for use about their work. An inch was taken off the point of each blade. We watched this with some anxiety. The offending sailor was then brought up, his head and face bandaged, and was hauled up by a rope around his waist, and made to sit on the keel of a small boat above the galley. All day he sat there in the drizzling rain without food or water. When night came, the women passengers petitioned the Captain to consider the punishment sufficient. He asked the man if he were ready to apologize to the mate and got an emphatic "No". I had been a witness to the start of the trouble and can testify that the sailor was entirely in the right and the third officer in the wrong, but after bidding the man remain where he was until he reconsidered, the Captain addressed the passengers on the need of absolute obedience on ship board, since he was responsible for their safety as well as that of the vessel, and that the courts of New York were open to them if they had any grievance against him. I saw then, however, how such authority could be abused by a brutal officer before Seaman's Laws were passed by Great Britain and America.

After a voyage of just one month we anchored in the Bay of New York. There was little sleep on board, that night. A group of us danced until the "wee sma' hours", and though I had been very fond of that amusement in Scotland, my dancing days ended, that night, on the *Cultivator*. And it is strange, that of the many acquaintances made on that sailing ship, not one have I ever met again in all these years. We landed at the Battery. It was Sabbath and a beautiful day in early October. I remember, as yesterday, the pictures it all made to my unaccustomed eyes. We scanned the crowd of New Yorkers which had gathered to watch us land. Not a ruddy face was to be seen, and in the long linen "dusters" of the day, they looked very lank and pale.

Robert Christie—Early Life

“Losh, Rob”, said my uncle, turning to me, “is it a general rising (resurrection) among them!”

AMERICA

At the Battery we were received in what had been the leading theatre, where Jenny Lind had sung, so recently secured for the accommodation of immigrants that the plush seats were just as they had been left by the last audience of theatre goers. The Railroad and Steamboat companies had their offices in the building, and provisions could be secured, if necessary, so that those coming into the country could be protected from the unscrupulous who had preyed upon immigrants, to the scandal of the city. We youngsters saw little of New York, because we had been so filled, on board ship, with tales of robbery and assault, that we did not dare to venture far from the Battery. I do remember the busses and “great crowds” on Broadway. One of our ship-mates ventured to church, and returned to announce with horror that the Presbyterians had an organ in their church. Some of us took note, however, he had found something more than a church with an organ, and that New York was not a “dry” town that day.

Leaving New York we went by rail to Albany where we saw the “new” State House, then in course of erection, which I understand is not finished to this day. From there on we were in agricultural country, and were interested beyond words in the fields of Indian corn, and the great yellow pumpkins scattered through them. These were such things as we had never seen before, and after them the fruit orchards excited our wonder. Once or twice our train stopped by the wayside where orchards were growing, and to our astonishment the passengers got out and helped themselves to the fruit lying about under the trees. I need hardly say that astonishment did not keep us lads from following the example they set, though in our native land it would have been a case

The Bulletin of the Western Theological Seminary

for the policeman. We could not but be impressed with the idea that we were in a land of great abundance.

The journey was no doubt long and tiresome to the older members of our party, for there were no sleeping cars, and had there been, they would have been deemed an extravagance. But to some of us, novelty and youth and health made it all a delight. By way of Buffalo and Cleveland we came to Columbus, where an uncle, James Andrew, met us with wagons for the fifteen mile drive to Lithopolis, a village of two or three hundred, in Fairfield County. It boasted two stores, in one of which my uncle was a partner, two taverns, and such trades as were needed by a farming community. It stood on a high ground, and was free from mosquitos and the resulting ague. The people of the county and village were, with few exceptions, Pennsylvania Dutch. Our arrival was an event in the quiet place. They were kind and friendly, and if their speech and manners seemed strange to us, I have sometimes thought since that the young people courted our company because of our dialect and certain oddities in our dress.

In spite of the kindness of our reception it was soon apparent that we, who were accustomed to industrial work, had made a mistake in coming to a farming community. I had made up my mind in leaving Scotland behind, to leave weaving also, but my brother Andrew, and my uncle, were discontented. We cut and husked corn, chopped wood, and did what other work we could on an uncle's farm, and then my brother insisted on going east to find work more to his taste. We set out for Thompsonville, Connecticut, where Brussels and Ingrain carpet factories were flourishing. It was mid-winter, so that we crossed the Hudson at Albany on the ice, in a "bus". When we reached our destination, I got employment, but my brother had to go on to Amsterdam, Conn. I found my fellow workmen less intelligent than those I had known in Scotland, and of course they tried to find the weak spot in my temper, or knowledge

Robert Christie—Early Life

of my business, but they soon ceased when the ringleader had to call on me for help with his machinery. However, I had no notion of continuing at that work, so as soon as my brother was well settled and I had made enough money for the journey, I started back to Ohio. On reaching Lithopolis, I had an opportunity to learn the tinner's trade, for many reasons a good one in that community, but best of all to me since it was one where little was done in the winter, and I would have time to gratify a long cherished desire for further education. My employers were devout Methodists whose Christian character and exemplary life had a most beneficial effect on me. I enjoyed my work and soon mastered its various parts. At the end of a year and a half, I was quite able to "run the shop". My employers recognized this, and so far departed from our contract as to raise my wages, and shorten, by nearly a year, the time of my apprenticeship.

There was a school of quite high grade in the town to which the neighboring farmers sent their sons and daughters. I was twenty years of age and six feet tall when I entered school and took my place in classes of boys and girls just entering their teens. But they knew that if I was deficient in schooling I was far beyond them in general information. I made friends with all the young people and found life very pleasant. The school's principal, Mr. Dunn, was but little older than myself and treated me as a kind of "chum". He was interested in Philosophy in which I had *dabbled* somewhat, and we discussed Sir William Hamilton, John Stuart Mill, and Cousin, to my great advantage. Friends loaned me books which I was unable to buy and chief among such friends was the Rev. John C. Irwin, who gave me the freedom of his library. He was the "stated" supply of the Presbyterian church where I was a communicant and boarded with my uncle. He was a man of ability, a graduate of Jefferson College and of the Western Theological Seminary. From him I heard much of his Seminary Professors, Drs. Plummer, Jacobus, and Elliott, and would have

The Bulletin of the Western Theological Seminary

been astonished to know that one day I would fill the latter's chair at that institution.

As the years I spent at Lithopolis were those just before the Civil War, politics were exciting. The Whig party had broken up and been succeeded by the "Know-Nothing", the Free-Soilers, and those finally taking form as the Republican Party. The people about me were largely Pro-slavery Democrats, but my upbringing had made me an Abolitionist, and the reading of the *New York Tribune* then edited by Horace Greeley, confirmed me in my views. A few other youths like myself also held anti-slavery and Republican principles. There was great excitement over the nomination of Fremont as it portended the limitation of slavery. The South realized that such limitation meant that control of the National legislation would pass from her hands to that of the North, and she began to threaten secession. Lincoln's nomination for the Presidency further alarmed the people of the Southern States, and they took the position that, as Slavery was necessary to their very existence, his election would force them to exercise that long claimed right. There were a number of young "fire eaters" in the Senate who fanned sectional bitterness to the utmost. They aimed at provoking their opponents to the duel, but gave that up when Potter of Wisconsin accepted the challenge, and having the choice of weapons, chose bowie knives. These were declined, as "barbarous weapons", while the country laughed. The real climax, of course, was the caning of Charles Sumner of Massachusetts by Brooks of Carolina. No right-minded man but cried "Shame", at the attack, for the assailant was young, while the Senator from Massachusetts was elderly and unarmed.

During the Lincoln campaign, I had the privilege of hearing several men of national reputation, such as Salmon P. Chase, and Cassius M. Clay of Kentucky. The latter was a most talked-of man, because, himself a slave-holder, from a slave state, he had taken the stump

Robert Christie—Early Life

for Abolition. His printing office had been destroyed by his opponents, and he himself had more than once defended his principles on "the field of honor", so that in the eyes of those in the North opposed to Slavery, he appeared the ideal champion of human liberty. I went to Columbus that day to hear him, and thought him one of the finest looking men I had ever seen and this, because of the idea I had formed of him, was as important to me as his great speech. Some twenty years after, when one of his great-nieces had become my wife I had the pleasure of telling him so.

When Lincoln was elected by a clear majority the South made preparations to put their threats into execution. As one looks back it is quite evident that each side underestimated the quality of the other. The South believed the North to be destitute of the military spirit, and the North, conscious of their superior numbers, made light of any uprising against the Union. Any reader of history should have known that where eight millions of people assert a right, against opposition, the struggle would be gigantic and prolonged. In due time Sumter fell and the call for 75,000 volunteers was issued. The country was entirely unprepared; the arsenals had not equipment for 5,000; young women were called upon to help prepare clothing; Sunday became as any other day. I may say in this connection that it was the exigencies of the Civil War that relaxed the customary strictness of Sabbath Observance; Sunday papers appeared for the first time, travelling on Sunday became common, and young men returned from army service rarely brought Sunday habits back with them.

Among the pressing needs of the army were mess pans and camp kettles of good sheet iron and I was sent for by a firm of Columbus tinsmiths to help them in a large contract. I went at once. The pay was good for those times and the work was piece work. For six months I made \$21.00 a week, most of which, as board was cheap, I was able to save. My two fellow workers

The Bulletin of the Western Theological Seminary

were far behind me but they were not urged on by the same motive as I,—education. At the end of the contract, the foreman said to me, “I’ve been a tinner for forty years, Robert, but I never saw a man that did as much as you have in the last eight months”. At the same time, I was keeping up some studies, and doing some solid reading besides, wasting no time, and indulging in no expensive amusements. I lost no opportunity of hearing men of prominence who might be in Columbus, and listened to John J. Crittenden, Stephen A. Douglas, Ralph Waldo Emerson, and Buchanan Read. The latter made a tremendous impression on the crowd by the recitation of his patriotic poem “The Defender”, beginning:

“Hark to the sound, there’s a foe on our borders,
Fast rushing on to the gulf of his doom,
Freemen are out and marshalled in order,
Leaving the plow and anvil and loom.”

From Camp Chase near Columbus we saw many recruits in training and great numbers of prisoners of war. The staggering defeat of the Union army at the first battle of Bull Run, had an effect on the people impossible to describe. It stirred in the North that spirit which carried through the most tremendous Civil War that the world had ever seen. Many of my Lithopolis friends had entered the army, and I was tempted to do the same, but my brother already filled a soldier’s grave, and my mother looked to me as her support in her declining years. She had returned to Scotland with my grandmother who had been unable to adjust herself to American life.

There was a great deal of opposition to the war in different parts of the country. I saw Dr. Olds, a State Senator, from Fairfield County, ride to Columbus at the head of a long cavalcade of farmers and business men, as a protest against it, and many secret societies were formed to thwart the Government in its attempt to put

Robert Christie—Early Life

down the rebellion. Many ministers took a decided stand in favor of the Union. The first and only applause I ever heard for a sermon was at that time, in the Congregational Church. I had transferred my membership to the Westminster Church where Rev. Josiah Smith was the pastor and a most instructive preacher.

I was a frequent listener at the sittings of one of the stormiest sessions ever held at our General Assembly. Some of the most prominent leaders of both sides were present. Dr. Robert J. Breckenridge was the leader of the Union sympathizers, and Dr. Stuart Robinson of the Southern side. Later on, I was a pupil under the former, and, while pastor in Louisville, Ky., a neighbor and friend of the latter. Partizanship and excitement ran high.

NORMAL SCHOOL

In casting about for a school to enter I was attracted to the Normal School at Lebanon, Ohio, because they advertised classes which began, in all branches, at the middle of the ordinary school year. This was my dull season, and so suited me exactly. My schoolmates numbered some hundred and fifty young men and women, most of them preparing to teach school, but all there for a serious purpose, and all living in an economical way. I boarded with a pleasant family, and, having set my mind on entering college, took up my studies earnestly. The Principal, Mr. Alfred Holbrook, was a teacher of great repute and experience; and the Professor of Mathematics, Hinkle, had written several books on Algebra. My great criticism of the instruction was the hurried manner in which subjects were covered. The apt and well-trained student benefited, but the slow of thought suffered. I made such progress as I had a right to expect, but it would have been better for my future studies had I had a more thorough grounding.

I began here to get a little knowledge of English composition though there was no regular teacher in that

The Bulletin of the Western Theological Seminary

department. I had long been in the habit of committing to memory what pleased me, in both prose and poetry. If I acquired anything that could be called "style" in composition, it was doubtless due to forms of expression in such passages. I learned after a while that I tried to imitate a style that was too formal and stately (if I may say so), for easy writing. Indeed I feel that I have never acquired the ease that I find in the writing of some of my friends. But I was trained, at that school, to pay close attention to the meaning and pronunciation of words, and of that I have always been glad. The matter of a Scotch accent made me also cultivate deliberation in public speaking, and this too was later helpful in my pulpit work. Still another part of our training, invaluable later in forming sermon outlines, was the writing, on a large blackboard, of the outline framework of whatever subject was to be taken up, enabling one to fix in mind the relationship of parts.

Just at this time the town of Lebanon was threatened by Gen. John Morgan and his raiders. It was known as an anti-slavery community. Indeed, it was generally understood that the "Underground Railroad" for getting fugitive slaves to Canada, ran pretty close to it. So that little consideration was expected from the raiders, and valuables were hastily buried or concealed. Morgan's men came no closer than fifteen miles, however. I was an intense Union sympathizer and had formed the most unfavorable opinion of the men who were trying to break it up, but later I came to know several officers of that command, Gen. Morgan's brother, and brother-in-law, among them, and found them attractive and cultivated gentlemen.

I identified myself with the Presbyterian church, and found, in its pastor, the Rev. W. W. Colmeny, a warm friend through life. There was no definite religious instruction in the school, but through the observance of a day of fasting and prayer for the issues of the War, one of the young ladies was moved to propose a regular

Robert Christie—Early Life

service of some kind. I asked, "Who is to lead it?" She promptly answered, "I will, the first one, and you the second, and after that I dare say that it will go of itself". It turned out to be a prayer-meeting held early Sabbath morning, and steadily grew in interest until a representative number of the whole school was in attendance. It was the means of bringing not a few out on the side of Christ, and became a permanent institution, holding at Commencement time a great testimony meeting of those who had formerly been members.

One day a member of my Bible Class in the town told me that the Rev. John W. Hull, President of Miami University, at Oxford, Ohio, was at his father's house, and would like to meet me, among others whom he was seeking to interest in entering college. When Dr. Hull found that lack of funds was my sole reason for not entering that fall, he asked what I could do to help myself, and finding my trade, said that there was a Scotchman named Ferguson, who carried on that business in Oxford, and might give me employment. In the course of a week, he wrote that "Matson and Ferguson would employ me from Friday noon to Saturday night at the wages of the time". That decided my college question!

Looking back on my course at Lebanon, I have no doubt that, while I had not expected to graduate and so gave little attention to "Normal Methods", my studies there did a part in fitting me for the teaching I was afterwards to do in my Alma Mater, and in the Theological Seminary. I remember the class with which I graduated as excellent material, especially the feminine portion. I later led my college class in mathematics but there was a young lady, now Mrs. Lot Wright, whom I think of as the best student in that branch that I ever stood beside,—away ahead of me. Few of us were ever thrown together again, but from what I came to know of that group I am convinced that most of them fulfilled their part in life with the utmost fidelity.

MIAMI UNIVERSITY

The dream of years, that for which I had toiled and stinted myself, was now about to be realized, provided means and health did not fail me. I spent the interval between Normal School and College with my uncle Andrew Dobbie's family, in Columbus. Nothing could exceed the kindness of my aunt, and all my cousins. How much that meant, and how much harder the struggle would have been without that unfailing kindness, I have only realized as the years have passed.

It was with no ordinary feelings that I looked forward to my new life. "College" was to me the center of highest privilege. The term "University" was the index of the hopeful mind of a young community. Miami was simply a small "freshwater" college, with a Faculty of six members and three buildings set in a beautiful campus. Including the Preparatory Department, a rather large addition, there were only about two hundred and forty students. Before the War, the Institution had drawn a large patronage from the South, and the withdrawal of those, and the young men serving with the Army, made a difference in the numbers. On the train I found the car well-filled with returning students, exchanging friendly greeting. Compared with my classmates at Lebanon, they struck me as youthful, and some rather raw-looking. The contrast in age between my classmates and me was greater than at the Normal School. I secured a room in the dormitory and for the magnificent sum of thirty dollars the furniture of its former occupant became mine.

Taking up my studies, I found my preparation in languages very deficient. Teaching Greek and Latin later did something to make up the deficiency, but I regretted always that I did not have the discipline which comes from a thorough mastery of the Classics. But from the first I led my class in Mathematics, Ethics, and Philosophy, and that secured for me a respect I would not otherwise have had.

Robert Christie—Early Life

There was the usual disparity of teaching power in the Faculty. The President, Dr. John W. Hull, had been a successful minister before he came to Miami. He was a good teacher, but perhaps indulged a little too freely the Southern gift for anecdote. I remember one famous occasion when he was discussing the old-fashioned rule of "suit the action to the word", and told how a student at Princeton had illustrated the line of Addison's hymn, "The moon takes up the wondrous tale" by lifting up the tail of his coat, but unfortunately the President, in doing likewise, revealed a bad tear in the seat of his trousers. He remained quite unconscious that the resulting laughter was anything but applause. Another day he told us of hearing Tom Marshall of Kentucky lecture in the Methodist Church at Oxford. He was somewhat under the influence of liquor. Leaning over the pulpit, in the course of his remarks, he said, "We Presbyterians made a great mistake when we made a martyr of Servetus". This raised a laugh at the expense of those of that name in his audience. Tom straightened himself up and said, "I imagine from the audible smile that passed over this audience, that the speaker is thought presumptuous in claiming identification with that large and respectable body, but if you have any doubt of his right, he will take off his coat and show you the marks of the Shorter Catechism on his back".

Our most stimulating teacher was Robert Bishop, Professor of Latin. He followed the Socratic method, and woe to the student who lost his temper under his searching questions. After such a bout, with a member of my class, the young man protested that he was trying to humiliate him. Next day he said to us, "Yesterday, Mr. thought I was trying to make a fool of him, and I thought he was trying to baffle me. Now it would be wrong for a professor to take such advantage of his position, but there are young men in college who have been domestic Solomons at home, and must be made to understand that they do not know everything. I re-

The Bulletin of the Western Theological Seminary

gret the unfortunate incident of yesterday." It was most gracefully done and made a deep impression on me. I feel more indebted to Professor Bishop for his influence on my own studying and teaching than to any other one man.

My particular admiration, however, was for the Professor of Mathematics, Professor MacFarlane, a master of his subject and an excellent teacher. He had a wide range of information, but kept close to the matter under discussion, and was helpful to any student whom he thought to be faithful in his work. Mathematical Astronomy under him was the branch of Natural Science which I enjoyed most. Professor McFarlane had the odd habit, when the weather was good, of reading a book while going to, or coming from, his residence. Prof. Stoddard in Natural Philosophy and Prof. J. J. McKee in Greek were other instructors whom I remember.

There were two literary societies to either of which nearly all the student body belonged, and which held weekly debates and "papers", and an annual exhibition. To be selected for a part in the latter was a coveted honor, and as selection was by vote of members, hotly contested elections were in order. I had not time to take part in these, but I've no doubt they, as well as the regular society programmes, were not bad training for after life. As athletics had little part then in college life, writing and proficiency in debate secured a man honors among his fellows, as a place on a ball team does their successors to-day. I leave each to judge which form of effort is more closely in line with the ends for which college exists. To my great surprise, at the end of my college year I was elected a member of the "Alpha", Greek letter considered the most exclusive in the college. I had neither the time nor the money for such relationships, and declined, but it was something to know that in scholarship and other respects, I had commended myself to my fellow-students. I have never been drawn to secret societies either in college or out, and have felt

that for a minister it is best to retain the same relationship to one part of his congregation as another.

There were three Female Seminaries in Oxford; one, the Institute, was United Presbyterian; the College, Old School Presbyterian; and the Western Seminary, New School. The last named was the largest, and was patterned after Mt. Holyoke. At the end of Junior year, I was invited to teach a class in Greek and one in Latin there, for which I was to have a room at the President's house, and board at the Institution. I closed immediately with the offer for I had been boarding myself, and finding that the buying and preparing of meals took some of my time. Canned goods were, of course, unknown, and I need not say that my living was simple. If it took some of my time, at least it took less of my funds than even the cheapest boarding-house. I never bought a pound of butter or any other luxury. At noon on Friday I went to the tinshop and worked until Saturday night, then went home and cooked my supper, chopped wood for the next day, and prepared Monday's work. I never prepared lessons on Sunday. Mr. Ferguson, my employer, always invited me to dine with him on Saturday, a kindness for which I have always been grateful. Besides freeing me from this outside work, my teaching in the Western Seminary gave me two great advantages: one, the added intellectual training, the other, the friendly contact it gave me, with the refined and educated ladies who made up its faculty.

Two or three months after the term opened I was taken down with a fever, probably brought on by overwork, and an unwise diet of the year before. My classmates took turns looking after me, and the family of the President, the Rev. Mr. Buchanan, did a kindly part by me. That illness left two marks, a scantiness of hair, and my first toothache, on New Year's Eve, 1863.

The day President Lincoln was shot was one of the most exciting I ever passed through. Grief and apprehension was stamped on every countenance. Dr. Hull,

The Bulletin of the Western Theological Seminary

our President, a native of Tennessee, had been accused of being out of sympathy with the Union, but that day freed my own mind of any suspicion. The college bell began to toll as I was passing the door of his office. He came out and asked me the cause of it. When I told him that Mr. Lincoln had been assassinated, tears flowed from his eyes, and he said, "What is to become of my country?" It was pathetic to see the intensity of his grief. One of the students was nearly mobbed for a remark he made about the assassination, and was ordered to leave town that night. He was glad to comply. One day Dr. Hull had occasion to refer to slavery as "an aching tooth in the body politic" and a student said, "It was extracted by a pretty rough dentist". "Yes", answered the Doctor, "it was like Bill Smith, in Tennessee, who had a toothache. So he bored a hole through a pistol bullet and fastened one end of wire to his tooth and the other through the hole in the bullet. Then he put the bullet in the pistol and fired. It took the tooth, but nearly took the jaw with it. So", said the Doctor, "the aching tooth of Slavery was shot out of the head of the body politic".

About this time I revisited Lebanon, and while there had a most interesting experience in meeting the Hon. Thomas Corwin, then a figure of national prominence. He had been Congressman, Senator, and Secretary of the Treasury, and was now just returned from Mexico, where he had been Minister. He was considered the greatest stump speaker this country ever produced, and is remembered still in Washington for his witty remarks. Mr. Corwin had practically committed political suicide when he made a speech in opposition to the Mexican War, in which was this sentence, "Were I a Mexican, as I am an American, I would, with bloody hands, welcome the invaders to hospitable graves". I was informed by a close friend of Mr. Corwin's that Mr. Webster and Mr. Clay were to have spoken on that same side of the question, but before the debate, had sent word to Mr. Corwin that they had decided not to do so. He, however un-

popular the stand, felt in conscience bound to lift up his voice against what he believed to be an unjust war. You can imagine my pleasure when I was invited by the Governor's son-in-law, a Mr. Sage, to spend the evening in the company of a man I so admired. I found him to be a little above the medium height, somewhat corpulent, with a massive face and forehead. His face was the most mobile I have ever seen, and it was fascinating to watch its changes of expression as he talked.

As might be supposed the talk was largely monologue, and the crumbs that I can give can convey no idea of the charm which he imparted to all he said. He told of an old minister friend of his saying to him, "Mr. Corwin, don't you think that the hand of God is plainly revealed in recent events"? He said promptly, "On the contrary I think the hand of *the other party* plainly manifest". Again, speaking of a college education, which he had never enjoyed, he turned to Mr. Sage, and said, "I understand, George, that the thing, now, is to develop the weaker powers of the mind, rather than those naturally strong. But that seems to me wrong. You begin with superiority in some direction but end with mediocrity in all." Referring to Jefferson Davis he described him as polished and agreeable in his manners, and told us that his maiden speech as a Congressman was in defense of Slavery, wherein he used arguments in its favor drawn from the Bible,—the cursing of Ham, the return of Hagar and Onesimus, etc.,—common at the time. "When I met him soon after", said Corwin, "I said, 'Davis, do you believe that Ham was a nigger, Shem a red man, and Japheth a white man like members of Congress?' He said, 'That is the way I understand it'. 'Well,' I replied, 'if that be so, you give me a poor opinion of Mrs. Noah. She'd soon lose caste on Turtle Creek'".

In answer to still another speech in favor of the Fugitive Slave Law, by a member of Congress who quoted freely from the Bible, Mr. Corwin asked the Clerk of the

The Bulletin of the Western Theological Seminary

House to read a certain chapter from Exodus describing the flight of the Children of Israel from Egypt, and began, "You will see from this account that the Lord's niggers were like any other niggers, laid their hands on what they could carry and started for the Ohio River. Pharaoh called out the United States marshals and started after them. The Lord's niggers got through the floods dry, but you'll notice the U. S. marshals got a little wet." Then in a serious tone he added, "Don't think that I was casting ridicule on the Bible. I was trying to shame the men who were using illustrations from it to support a course on which they could have no bearing".

His conversation covered a wide range and was marked by wisdom and humor. But among the last things reported of him before his death was a warning to men seeking public favor, to refrain from humor in public speaking. One having a reputation for wit would never be taken seriously. His words were, "Be solemn as owls".

I was now nearing the end of my Senior year. The head of the Preparatory Department of Miami, Professor Swing, was called to a prominent Chicago pulpit, and I decided to become a candidate for that position. I received some encouragement, but there were other candidates and I was not promised the position. Commencement came, and I was much absorbed in the speech I was to make as one of the six "Honors" men, (being entitled to such in both Ethics and Mathematics). I chose for my theme, "Character is Power". The exercises were held out of doors and the weather was perfect. I was in great trepidation, but as soon as I got on my feet I recovered my composure, and spoke without missing a phrase. The applause, the flowers, the congratulations were exciting and bewildering. Two hours later I was elected to succeed Professor Swing, and a member of the Board said, "You have your speech to thank for it". No honor that has come to me since has given me half the pleasure of that first success. I felt amply repaid in that

Robert Christie—Early Life

one day for the labor and self-denial my college diploma had cost me.

Before I left the Campus that day an old Methodist minister came up and spoke to me and asked me what I expected to do. I told him that I was not sure, but was planning to teach, for the present. He said, "I hope that you will seriously consider the Christian ministry as a life work". Coming as they did from one to whom I had never spoken before, the words made a deep impression on me.

At this turning point in his life, the writer broke off his reminiscences and laid them away for a number of years. About a month before his death he drew out the note-book and gave it to his daughter to read, saying that it was little worth, but if his children found it interesting he would continue it for their information and his own amusement. She can now add but the framework on which he would have built.

After teaching for several years at Miami he began his theological course at Danville, Ky., and then, two years later, went to Princeton Theological Seminary where he graduated. He was at once called to three churches in Kentucky but selected the smallest and least important of these, and spent two happy years in Shelbyville. He made that choice because he felt that he needed more time for study and adjustment than a large church gave a young minister. From there he went to the influential Second Presbyterian Church in Lexington, Ky. He always spoke of his six or seven years there with pleasure; Kentucky had hardly yet lost its pre-Civil War atmosphere, and Lexington was the heart of the Blue Grass. That was fifty years ago, but there are still a few members of that congregation who can quote from his sermons or conversations. From Lexington he went to the College Street Church in Louisville, now merged with the Fourth Avenue Church. While there, in 1881, he married Miss Pauline Clay Watson, of Frankfort, Ky.

The Bulletin of the Western Theological Seminary

In 1885 he was called to the House of Hope Presbyterian Church in St. Paul, Minn. He loved Kentucky and its people until the day of his death and he left it with regret. But there were seven wonderfully happy years ahead of him in his new pastorate. His work was prospered there, and a bond of affection that never slackened with distance or years bound him to his people. In 1893 he was called to the Chair of Systematic Theology in the Western Theological Seminary, and remained in connection with that Institution until his death in 1923.

It can all be very briefly written, those fifty years, but how much there is between each line. Those who have read the foregoing pages cannot fail to understand how earnestly and eagerly that young man entered into his work, pastoral, preaching, or teaching, welcoming the relationships it brought him, wide in his interests and sympathies, steadfast in the pursuit of that which he believed worthy. The value of that work and personality is written elsewhere, but chiefly in the lives and memories of those who knew him, and in addition one can say of him, truly, as he himself wrote of an English man of letters, "he never insulted his Creator by finding life dull or uninteresting".

In Memoriam

BY THE REV. WILLIAM L. MCEWAN, D.D.

Psalm 91:16: "With long life will I satisfy him, and show him my salvation."

These are two promises given by God to the man who makes the Almighty his refuge. There are other rare and precious promises in this Sunny Psalm of the believer's security. They must be fulfilled before, and in order that, the promise of long life and the vision of glory can be realized. Abiding under the wings of the Most High, protected by His shield and buckler, borne up by the hands of angels lest he dash his foot against a stone, the servant of God attains the long life with which he is satisfied, and the salvation of God shall he yet see.

The infirmities of old age, the loneliness that comes when his comrades have fallen by the way, the limitations that hamper a once active leader, the frailty that makes the grasshopper a burden—all combine to bring the old believer to the place where he has had enough of life, and he consciously and willingly waits for God to take him home. The vision that is promised of God's salvation beyond the grave is something more than a passing glimpse; it has been translated: "to revel in God's glory—to feast the eyes upon the beauty and splendor of the heavenly life". His eyes shall behold what no physical eye has seen; His ear shall hear harmonies that no bodily ear has heard; his heart shall know what no heart on earth has perceived of the things which God hath prepared for them that love Him.

In an outstanding way these promises of God have been fulfilled before our eyes in the life of our friend, by reason of whose death we are gathered here.

A sermon preached at Dr. Christie's funeral service in the North Presbyterian Church, Pittsburgh, Jan. 9, 1923, at 3 P. M. Interment was in Frankfort, Ky., the following afternoon.

The Bulletin of the Western Theological Seminary

Robert Christie was born in the village of St. Ninians, near Stirling in Scotland, September 20th, 1837. He was therefore in his eighty-sixth year. He came to America on a sailing ship in 1855, requiring six weeks for the voyage. Taking advantage of opportunities that were open to ambitious boys in this great country, he graduated at Holbrook's Academy in Lebanon, Ohio, and from Miami University at Oxford, Ohio. He earned with his own hands the money necessary to secure his education. In the school of industry and economy, he learned self-reliance and the satisfaction of overcoming difficulties in the attainment of his worthy desires. On the day he was graduated from Miami University, he was elected to succeed Prof. David Swing in the Chair of Mathematics, a rare testimony to his character and his scholarship. He taught there for three years, and earned the funds to enable him to continue his studies for the Gospel Ministry, to which he had felt the call. He was a student in the Danville Theological Seminary for two years, and took his third year at Princeton Theological Seminary, from which institution he graduated in 1871. He was ordained to the Gospel Ministry in 1872, and accepted a call to Shelbyville, Ky. He remained there for two years, and then became the pastor of the Second Church of Lexington, where he had a successful pastorate for five years. He was pastor of the College Street Church of Louisville for six years, and from 1885 to 1892 was pastor of the House of Hope Church of St. Paul. In all his pastorates he was honored and beloved, and wielded a powerful influence for righteousness. Of commanding stature, with a resonant voice and an attractive Scotch accent, and with unusual ability to interpret the Word of God in compact and powerful sermons, he became one of the foremost preachers of his day.

In 1892, largely through the influence of Rev. Dr. Kumler, he accepted the Chair of Theology in the West-

Dr. McEwan's Address

ern Theological Seminary. Here he has lived and labored for thirty years.

He received the degree of Doctor of Divinity from Hanover College and from Miami University, and the degree of Doctor of Laws from Washington and Jefferson College. When the last General Assembly was in session, and it was known that Dr. Christie was ill, the Assembly telegraphed the sympathy and prayers of that body to him.

Dr. Christie showed in his character the effects of his heredity, his environment, and the grace of God. The grace of God sweetens and enobles and sanctifies the temperament and the talents of a man, but it does not obliterate them. Dr. Christie, though he was educated in America, was essentially and always a Scotchman. He attended to his own affairs, and he allowed and required others to do the same. He was firm and immovable in his convictions. He was loyal without change to his friends. He was sincere and truth-loving. There was not in him any duplicity or toleration of that which is false. He was not a controversialist; he knew what he believed, but he was never unmindful of the rights of other men; and, however positive his statements, they were softened by the courtesy of his spirit and the gentleness of his manners. He made many journeys back to his native Scotland, and the scenes of his boyhood were often revisited. As a preacher and speaker on historic occasions, he was in great demand whenever he was in his native land. His people loved him and felt a pride in his scholarship and his position. His reputation was, in a true sense, international. He was a Scotchman controlled by the grace of God, and perhaps there is no finer type of Christian manhood.

When Dr. Christie began his ministry in Kentucky, the wounds and divisions made by the Civil War in that border state were not even slightly healed. The church as well as the State had been torn asunder. It was no easy task to exercise the tact and the patience and the

The Bulletin of the Western Theological Seminary

wisdom to preach the Gospel acceptably, where the people were so divided, and where there were no neutrals either among the men or the women. In his pastorates he had opportunity to come into acquaintance with the strong men of the South. Wherever he lived he had the faculty of acquiring the respect and the friendship of the most intellectual and influential men of the community. It has been so in this city of Pittsburgh, and perhaps no minister of the Gospel had a wider acquaintance or the respect of more strong men than he. With a retentive memory, and with his contact through the years with so many men of eminence, his reminiscences and his accurate accounts of incidents were unusually interesting. He was gifted in his ability to tell delightful stories. In all my acquaintance, I think I would give him the first place as a charming conversationalist. His brother ministers loved him with an increasing measure to the end.

Dr. Christie was a humble, sincere, devoted Christian gentleman. He magnified the Grace of God in Jesus Christ. No one could be thrown with him, even though a stranger and ignorant of his calling, without recognizing that he was a man of God. He was high-minded, big, broad, sound, and genuinely good. As a Professor of Theology, he used as a text-book the volumes of Dr. Charles Hodge's "Systematic Theology", the teacher whom he admired and revered from his student days. He mastered the system of theology as taught by Dr. Hodge, by deep and patient study, and he did not depart from its positions. It is to be doubted whether there was any teacher in the country who had put more time and study on the text book which he used in his classes, or who had mastered it more thoroughly.

No student for the ministry, nor any listener to his sermons ever heard from the mouth of Dr. Christie in the classroom or in Church anything that would shake his belief in the integrity of the Bible as the Word of God, or lessen his faith in the deity of the Lord Jesus

Dr. McEwan's Address

Christ, or lower his reverence for the sacredness of anything by which God had made himself known to the children of men.

The test of a man's spirit is the approach of death. For more than four score years Dr. Christie enjoyed robust health. His vigor of mind and body was unusual. Within the last three weeks he had prepared, written with his own hand, and read a paper requiring considerable historical research, before a ministerial club of which he was a member. Within a little more than forty-eight hours before his death, he was in the city attending to some special matters of his own affairs. Sitting in his own big chair on Friday evening, while his wife was reading a letter to him, he leaned his head back and became unconscious. He did not rally; he did not seem to suffer. A few minutes after the midnight hour on the Sabbath day, he quietly breathed his last breath. During the last year a disturbed heart action had been manifest, and several alarming attacks of weakness had been experienced. About six months ago, after one of these attacks, from which neither he nor his physician expected him to rally, he told me that he realized that he had been almost through the gate of death—up to the very threshold with only one more step to go—and that there was no fear in his heart, because, according to the promise, as he walked in the valley of the shadow, his Savior was with him. If he were to return now and tell of his experience, the testimony would be no different nor more strong of the care of God *to* the end and *at* the end of life. At that time of weakness, as I leaned down to hear, he repeated the first four lines of a poem written in memoriam of Dr. A. N. Fairbairn, the great Scotch preacher and scholar. Evidently they had caught his fancy at some time, and he had memorized them. In his weakness and weariness he thought of himself as waiting in the harbor. During the last few months this attitude of waiting was constant. The poem from which he quoted the first four lines is this:

The Bulletin of the Western Theological Seminary

“With land in sight at close of day,
Nigh to the haven long-desired,
By grace of God His servant lay
A little while, for he was tired.

“Through many seas the soul had passed,
Till, as a ship, its canvas furled,
At evening rides with anchors cast,
He rested near th’ eternal world.

“Or a pilgrim, old and worn,
Will stay a while when evening falls,
That in the freshness of the morn
He may behold the city walls.

“So he had rest; but wakened now,
He sees the city towers arise,
With morning breezes on his brow
And light of God within his eyes.

“O City, dreamed in early youth!
O City, loved till day was late!
No braver pilgrim of the Truth
Has entered through Thy shining gate.”

The two addresses which follow were delivered at a memorial service held in the Seminary Chapel, Feb. 26, 1923,—the first by Dr. James H. Snowden, who succeeded Dr. Christie in the Chair of Systematic Theology, the second by Dr. George Taylor, Jr., a member of the Board of Directors and a former student in Dr. Christie’s classes in the Seminary.

Dr. Snowden’s Address

My acquaintance with Dr. Christie began soon after he came to the Seminary when he preached to the students of Washington and Jefferson College. I then saw and met him for the first time and that day was the be-

Dr. Snowden's Address

ginning of a friendship which grew in intimacy and delightful fellowship until his death. When he began his sermon I soon was aware that a preacher of uncommon originality and freshness and force had come among us and the sermon etched itself so vividly on my mind that I yet distinctly remember its text and subject and substance. It must have been a discourse of singular interest and power that by one hearer at least is thus held in memory after more than thirty years.

I had no acquaintance with Dr. Christie's classroom work, but I know the universal esteem in which it was held. When I was elected to the chair of systematic theology he wrote me a generous letter extending his welcome to me as his successor, and this letter touched my heart deeply and showed the broad and noble spirit of the man. I give some general impressions of the characteristics of his mind and personality.

First, Dr. Christie was a man of originality. He did his own thinking and worked things out in his own way. While he knew what others had thought, and shared in the common beliefs of men, and while he knew and held to the creeds of his church, yet he accepted only what accorded with his own view of the facts and with his own reason and conscience, and he then expressed his judgments in his own way. He was no parrot repeating what had been put into him, but he was an independent thinker uttering his own views in his own words. He dared to differ. Theologians are supposed more than most men to be cast in molds already shaped out for them, but Dr. Christie shaped his own molds of thought and held his convictions sufficiently plastic to reshape them in accordance with larger truth.

Dr. Christie was truly conservative in his views and type of mind, and yet he was also broadly liberal and progressive. While knowing that the fundamentals in religion and in Christian doctrine have already been laid down and that conservatism has more to its credit than progress can now ever acquire, yet he did not regard

The Bulletin of the Western Theological Seminary

present truth as a limit barring further thought and progress, but as a road leading forward into larger truth and richer life. He had a receptive mind and a sympathetic temperament towards all knowledge in every field and knew that we must ever build the new truth into the old in a unitary system. He had the courage of his convictions, but he also had the deeper courage of abandoning his convictions when they did not fit facts or needed modification in the light of growing truth. There was in him no spirit of intolerance, much less of bigotry or uncharity. He never dreamed that his own mind or faith was a norm for other men. He knew how to differ from others, but he also knew how to let others differ from him. He did his own thinking and then left wide room for other men to do their own thinking also.

Dr. Christie was a man of universal interests and catholic sympathies, and this was evident in his omnivorous reading and ready conversation on all subjects. It is one of the temptations and dangers of any profession that it tends to narrow its followers to their own special field, but Dr. Christie had no such fences around his mind. He stood in his tower and watched the whole world go round, or he sat in the amphitheater of the world and swept all its tiers and kept his eye on the arena. It was wonderful how much he read and how he kept abreast of literature of all kinds. This constantly enriched his mind and stocked it with treasures which came out in his preaching and public speech and private conversation. He embroidered his sermons with apt quotations from all kinds of literature, and illustrations sparkled in them like flashing gems. His large and varied fund of information made him especially informing and entertaining in conversation. He could enter intelligently into the discussion of any subject and add to it the interest and spice of his own interesting mind and of his quick and bright repartee and wit. This perennial interest in all subjects was one of the things that helped to keep him young in spirit, for he was remark-

Dr. Snowden's Address

ably youthful down to his last day with the fresh eagerness of a child in life. The world never lost its wonder and beautiful strangeness and life never grew stale with him, and he ever illustrated in himself that "the best is yet to be".

Another characteristic of Dr. Christie was his sense of humor. Humor is the saving salt and spice of life that gives it relish and keeps it from growing stale and turning sour and bitter. It also gives one a sense of the relative values and proper proportions of things. To the man without a sense of humor all things are equally important and serious and solemn, and he will fight for a petty point as quickly as for a great principle. But the man of humor knows when to smile or laugh at a matter as of small significance, and this relieves the strain and sets things in their right light. Dr. Christie's humor was not of the broad and hilarious and uproarious kind, but of the keen and subtle Scotch type. It penetrated to the inner humorous nature of things and then played on the surface in iridescent colors. It was always kindly and never hurt any one's feelings. He dearly loved to exercise his sense of humor at my expense. Once I delivered an address at our Seminary conference on the temptations of the ministry, which enumerated an exhaustive catalogue of such temptations and was unconscionably long. He stepped up to me at its close and with a twinkle in his eye remarked, "Well, you seem to know them all", with the evident implication that I knew them too well from personal experience. Afterwards when alluding before the student body to the same address he referred to it as "that brief summary". This gift of humor gave relish to Dr. Christie's personality and to all his words and ways and added much to his popularity and to the delight he was to his friends.

The preëminent characteristic of Dr. Christie was that he was a great Christian. He knew the theoretical gospel and all the intricacies of theological doctrine, but he was himself the living gospel. He practiced what he

The Bulletin of the Western Theological Seminary

professed; creed and character and conduct with him flowed in one channel and melted into one music. With all his learning the simplicity of his faith in God and in Christ was beautiful to see. He lived in this sinful and sorrowing world far beyond the appointed years and yet kept himself unspotted. His boat was in the sea of the world, but the sea was not in his boat. His spirit slipped through the world unsullied by its murky and poisonous atmosphere. The singular purity of the man's soul impressed all who knew him, and his beautiful Christlike spirit was a constant benediction. The radiance of his soul was his own reward and the rich treasure and joy of his friends. This fitted him for his final reward and for the fellowship of just men made perfect into whose company he has now passed.

Dr. Taylor's Address

Mr. Chairman, Members of the Boards, the Faculty, and the Student Body of the Western Theological Seminary, Members of the Pittsburgh Presbytery, and friends:—It is eminently fitting that we should meet here in this solemn hour to bear our testimony of affection and respect to Professor Robert Christie and to the abiding influence of his noble life. I knew him only after the years of intimate fellowship with the Master had mellowed his life until it unconsciously radiated that divine love. And, this morning, as a member of the Board of Directors and as a former student in his classes, it is my commission and privilege to speak in behalf of these two groups. To me his life is so sacred, and to his host of friends, I am sure, their love for him is so intimate, that I hesitate entering into the chancel of their memories where he lies in an affectionate embrace. So on this occasion I must record only the influence of his life upon my own.

Dr. Taylor's Address

I shall never forget the nobleness of his character. It communicated itself in his daily manner as he walked through the halls of the old recitation building, and as it expressed itself in the graciousness of his well chosen speech. So that his very presence cast a shadow of healing over those whom he passed in the way, and aroused in them something of the same genuine goodness which he shared with his Saviour. There was something about Dr. Christie which made me feel that the minister is different from any other individual in any other walk of life, that there is something in the minister's life—a touch of God, a spiritual ideal, a redeeming passion, a living secret power,—call it what you will, it is something which sets him apart from every other creature, something unique, a divine urge, a fragrance of life, something which makes others see in him the life which God revealed in His Only Begotten Son, and seeing it makes others love the Saviour whom he serves. And under the influence of that gracious soul I have never ceased to believe that my call into the Gospel ministry must create in my life that solemn, mystic, incommunicable something which I felt in Dr. Christie and which can come only from the touch of the divine Christ. Certainly those who knew him best must have shared the same influence which has become a benediction in my own experience.

Now it was this very quality in his life which made him a true teacher of religion. The more I study the life of Jesus Christ the more I am impressed with the remarkable fact that Jesus never gave utterance to any doctrine of truth or declared any principle of conduct which was not vitalized in his own experience. Literally the word became flesh and dwelt among us in the daily experiences of the Master. And those who have analyzed the influence of the teacher of religion in their own life and in the lives of others have come to realize that the truth which became flesh and blood, which had received the warmth of experience in the teacher was the common

The Bulletin of the Western Theological Seminary

denominator of that instruction, the only measure of influence which was bequeathed to the scholar and which alone could be felt as a permanent possession in the hearts of a growing progressing humanity. And, however we may agree or differ with the substance and the method of instruction used by Dr. Christie, all his students will admit that he had this one great essential of the true teacher, he believed what he taught. It had become a living quality in his experience and had created in him a beauty and a grace of character. And when I think of that splendid Christian gentleman, as he moved among us and spake with us, calm and confident in the reigning goodness of God and the abundant provision of the Saviour, firm and uncompromising in the certainty of the truth, and yet broad and generous in his view of Christ's redeeming grace, I never cease to love God or to desire the Saviour. I confess to you, that his life is a conscience to me, ever preserving my reverence for God and my peculiar and distinctive mission as a minister in the Kingdom of His Son, ever magnifying in my life an utter reliance upon the Almighty at all times and inspiring in me a faith, the foundations of which nothing can shake. At the opening of his classes, after a word with the Heavenly Father which always reached the throne of grace and our hearts, he would begin the lesson with these words, "Young gentlemen"; and with those words, uttered as he only could say them, the noblest impulses and holiest aspirations in us leaped forward and we felt that we were in the presence of his Maker. At times when some exception was taken to his interpretation of the doctrines of the church or some question was asked to arouse in him a spirit of antagonism, I would watch him closely for the well deserved reaction; but there was never any outward show of confusion or irritation. Out of that heart wherein those doctrines had become a living faith there would come a wisdom which was seasoned with the grace of the Christ, but which was always touched with the fire of conviction revealing a well

Dr. Taylor's Address

thought-through life and a well grounded faith. Thus, in spite of the fact that at times we did part company with him in his interpretation or preferred our own methods of exegesis and our own statement of the case, yet we always felt that there was something bigger in his life than the insistence on a certain angle at which to strike truth, something bigger than the wording of certain doctrines, something bigger than the theological statement of certain beliefs; we always felt that here was a great soul who had thought out, through the grace of a living active experience, the vital message of God to the world in the gift of His Only Begotten Son. And to my mind this was his real contribution to the seven hundred and forty-three students who were privileged to sit at his feet. He left each one of us a better man with the responsibility of living our religion made a matter of conscience in our lives. I say to you, this is the measure of the true teacher. The word became flesh and dwelt among us, and we, his students and friends, beheld in him the glory of the Only Begotten of the Father, full of grace and truth.

And that gracious memory of Dr. Christie has been burned into my heart until it has become a principle in my own life. It has become a power of resurrection in my own experience as, I am sure, it has in the experience of all those students who have felt called according to the divine purpose. Thus he is reverently enshrined in the hearts of all those who knew him best and is exalted in our memory as a saint of God. He was sown in humility, he was raised in power. He was sown in grace, he was raised a permanent blessing in our lives. And though the doctrines for which he stood and the symbols and molds into which his religious teachings were cast may pass away with the years, yet the power which fashioned his life and molded his character will continue to redeem and re-shape the lives of men until God calls us all home.

Dr. Christie As I Knew Him

DAVID R. BREED

When I resigned the pastorate of the House of Hope Presbyterian Church of St. Paul, Minnesota, in the fall of 1884, Dr. Christie was called to succeed me. My acquaintance began at his installation, a short time later, when I delivered the charge to the people. Its beginning was exceedingly happy. Several things transpired which enabled me at once to understand and admire him, and which contributed at the outset to my warm affection for him.

One of these I may mention, as it revealed certain characteristic traits of the man. At the reception which was given for Dr. Christie at the time, and which I attended and "received" in company with him, a certain lady came up to us, greeted me most cordially and was introduced to him. She was well known to her acquaintances as very brusque and outspoken in her manner, even, at times, to positive rudeness. As she took Dr. Christie's hand, she said, "I hope we shall like you *half as well* as we have liked Dr. Breed". Immediately, without hesitation or irritation, he replied, "Perhaps you may, if you will give me *half a chance*." The lady was won at once, and I was won also. She continued as I did, one of his steadfast friends.

After this, I saw Dr. Christie at intervals, learning to regard him more and more highly for his lovely character, his scholarly attainments, his ready wit, his fine judgment, and his remarkable preaching.

It is not often, in the history of a congregation, that two pastors—the one the successor of the other, are held in equal esteem, and treated with similar respect. But this was emphatically true in the case of Dr. Christie and myself. I am sure that neither he nor I could ever say that one seemed to receive more attention than the other or in any way to outrank the other. This was de-

Robert Christie—In Memoriam

lightful for all concerned. We were both present at the dedication of the New House of Hope. Dr. F. A. Noble, the first installed pastor, who succeeded Dr. E. D. Neill, its founder, and whom I succeeded, was there also. It was an occasion of unusual fellowship and mutual congratulation, and the church made it plain—without any apparent effort to do so, that all three had a place in the heart of every member.

When I came to Pittsburgh as pastor of the First Church I found Dr. Christie in the Seminary. He gave me a glad welcome and I rejoiced that we were now to be closely associated. This association became all the closer when I too came to the Seminary, and continued until his death. We never had a dispute or a difference. He was always the wise counsellor, the delightful companion, the faithful friend. It is not often that one enjoys the privilege which has been mine, in a connection extending over many years and in various forms—all filled with fraternal and familiar blessings. He was a man of great talents, of many virtues and of no faults, who served faithfully and without reproach his generation and his God.

In Memoriam

HOUSE OF HOPE CHURCH, ST. PAUL, MINN.

The House of Hope Church is bowed with heavy grief because of the departure of Dr. Robert Christie, a former pastor. Dr. Christie was truly beloved; no other word quite expresses the tender feeling toward him while he was with the church and which has spanned the long years since he has demitted the pastorate. His ministry in the House of Hope covers the period from 1885 to 1892. He resigned to become Professor of Systematic Theology in the Western Theological Seminary at

Pittsburgh, and continued in active or emeritus relation with that institution until his death. A noble man, dignified in bearing, tender-hearted, warm and steadfast in his friendship. His seriousness of purpose was balanced by a sense of humor, and a jovial temper. These qualities, together with his deep consecration to his Lord, fitted him in an eminent degree for the ministry, an office which he greatly magnified and in which he attained deserved distinction. Members of his family are in our hearts these trying days and our offering of gratitude for his great life mingles with their own.

“For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia!”

Memorial Prayer of Dr. Swearingen in St. Paul, Minn.

God of our fathers, who hast led them by the hand and strengthened them by thy presence, Whose love was their joy and Whose law was their choice, our hearts are in heaviness to-day because one of their number is with us no more.

We bless Thee, O God, for Dr. Christie, for his character, his ministry, his friendship. Not that we would exalt man. At his best, what is man that Thou art mindful of him?—Thou Who art above all, Whose ways are in heaven and Whose goings are among the stars? We would exalt Thy grace in man, the fruit of Thy love and peace in the heart of this dear leader.

Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men. One by one these precious and revered souls take wing and the glory of other days is a vanishing light until holy memory spreads its veil and through its meshes we see them transfigured.

Memorial Prayer

Give to us, we entreat Thee, such a vision of the royal figure of the pastor of this church a generation ago. Recall vividly to the minds of those grown fuller in years and in grace, who walked with him then, the cheery face, the stately carriage, the hand laid tenderly on the heads of children, and the voice that rippled with laughter, when joy was the mood, or trembled with sympathy in the house of mourning, and, in the place of prayer, bore in its rich cadences the message of God's eternal love. Speak to them again in this voice, we pray Thee, and for the moment bring back days that the calendar has written into the past. May there be men and women who remember his kindly words spoken to them in their youth, and the sober joy with which he received their confession of faith in their Lord and welcomed them into the communion of the church. And in this congregation may there not fail, while one lives who knew him, a generation that shall do honor to his memory by obeying the godly counsels which fell from his lips.

Aid us, we implore, who have entered into this inheritance of good and who are responsible, in measure, for reaping the harvest, who build on this man's foundations and climb the steep by putting our feet in the niches carved by his devotion and fidelity. Enable us to follow Christ as he strove to follow Him. May we cast the anchor of our hope in the sure haven where he cast his anchor and may we lay the lines of our purpose in the direction which he sought. "My Father, my father, the chariot of Israel and the horseman thereof!" Let a double portion of Thy Spirit come upon those who stand in his place.

We praise Thee that the life was spared so long and that it was crowned by a ministry of instruction which sent forth hundreds of young men into every part of our country and into the far places beyond, impressed by his faith and consecration.

And now we commend to Thy love and consolation his precious ones. Lay their heads upon Thy bosom.

The Bulletin of the Western Theological Seminary

May they know the peace which passeth all understanding, which the world cannot give, and which, bless Thee, it cannot take away. Especially do we pray Thy favor upon the son on whose shoulders has fallen the mantle of his father's office. May he prove worthy of it in every way. Having lifted from the parent's hand already the burning taper of an heavenly ambassadorship, may he bear it aloft triumphantly for the guidance of weary and wandering feet into the paths of redemption and righteousness.

Have all of us in Thy good keeping, our Father. Give to us the sense of victory which we ought to feel to-day, an earthly partnership in the coronation of him who on high beholds the face of his Redeemer forevermore. And in the circle of our intercessions we gather all Thy servants who have been pastors here. May their days be lengthened and their labors and comfort be multiplied. And this we ask in His name Who taught us to pray:

“Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth,
As it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For Thine is the kingdom,
And the power, and the glory, for ever. Amen.”

Letters of Sympathy

The following—from institutions and churches with which Dr. Christie had been associated—have been selected from the large number of messages of sympathy which were addressed to Mrs. Christie.

Rev. Benjamin Jay Bush, D.D.,
Pastor, Second Presbyterian Church, Lexington, Ky.

My people have been mindful of you in your sorrow and thought again of the ministry of Dr. Christie in Lexington. All are agreed that his was the crowning ministry in the Second Church, and no one has gone from this church into such large usefulness as did Dr. Christie. In all these labors and honors the Second Presbyterian people followed him as the children of his love. If I were to pen you the warm tributes that have come to me in my pastoral work these past days you would rejoice in the blessed memory his labor here kindled—a memory that will never die.

So as one seeking anew to be worthy of a church heritage, enriched by so rare a ministry as Dr. Christie's, I express to you our sympathy.

Rev. Henry Chapman Swearingen, D.D.,
Pastor, House of Hope Presbyterian Church, St. Paul,
Minn.

You and your dear ones are in our hearts these dark days and we wish you to know how the good people of the House of Hope are sorrowing with you over the departure of their beloved Dr. Christie, for he belonged to them, too, in a very special sense.

We are sorrowing, but we are rejoicing also. How grateful we are that he was spared to such a ripe old age and that he carried his years with such a kindly grace and dignity!

I need not tell you how near he was to this people. You had manifold evidences of it. His name was always

The Bulletin of the Western Theological Seminary

spoken in the House of Hope with something more than respect. In the tones were reverence and genuine affection. And now that he has gone to his blessed reward, the dear man will be transfigured in the eyes of those here who knew him and loved him, and heaven will have become still more winsome because he is there waiting.

One can but reflect on the rare inheritance which you and your children have in his noble character and his precious memory. His ministry was signally blest; he attained to positions of great responsibility and privilege and was worthy of every one of them. In addition to the influence of his pastorates, there was the long period of professional labors through which he has become a channel of blessing to hundreds of pastors and congregations. These honors he wore with a modesty befitting his sincerity and his deep devotion. The Church has been greatly enriched by his service, as its life has been sweetened and adorned by his example.

May our heavenly Father have you and the family in His gracious keeping, and may you know the abundant comforts and the blessed peace which He gives to those who trust Him.

Rev. Francis L. Patton, D.D., LL.D.,
Ex-President, Princeton Theological Seminary.

The blow long threatened has fallen! The sorrow has come . . . Long beyond the allotted span of days Dr. Christie was allowed to live, and though under conditions of physical infirmity and sometimes of pain, he was graciously allowed to keep his faculties unimpaired until the last and suffer no abatement of his habitual cheerfulness.

He grew old without becoming morose or fretful. He loved company and no brooding sadness kept him from enjoying it. How much all this means! How rare such tranquillity! Lonely life seems to you no doubt,

Letters of Sympathy

but how like translation death must have seemed to him . . .

I am so glad I saw both of you last summer. How grand he was! What a marvel of memory! What resources of anecdote! How companionable he was; and how, in all he said and did, there spoke the courtly, courteous, Christian gentleman! I am thankful for that last meeting I had with him.

Rev. James A. Kelso, Ph.D., D.D., LL.D.,
President, Western Theological Seminary.

Personally I knew Dr. Christie both as a teacher and a colleague, and I cannot fully estimate how much I owe him both intellectually and spiritually. After I was elected professor he showed me such kind consideration; and later, when I had administrative duties to perform, I always found him a wise counsellor on whose advice I could depend. Mrs. Kelso and I looked forward to his visits, for he could talk so interestingly to the very last about the great political and theological questions of the day.

Dr. Christie always was, and will continue to be my ideal of a Christian gentleman, chivalrous towards the weak and unfortunate, true and sincere in his relations with his colleagues and fellow ministers. It will not be soon that I shall see his like again.

The Bulletin of the Western Theological Seminary

Rev. Thomas C. Pears, Jr.,
Secretary, Alumni Association, Western Theological
Seminary.

Although I have already written to you of my own personal sense of loss in the death of your beloved husband, I count it a privilege to have been selected by the Alumni Association of the Western Theological Seminary to convey to you the expression of their deep sympathy.

Everywhere I go I hear the most beautiful tributes paid to Dr. Christie's life and character and abilities. There seems to be a growing respect for him, not new to be sure, but emphasized since his departure, and in a very real sense I find it true that "he being dead yet speaketh".

There is little that I can add to what I have already said, but I am sure that you would have been touched by the loving manner in which the resolution of the Alumni Association was offered and carried.

Supplement to the Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVI.

October, 1923

No. 1

The Seminary Opening

Owing to the death of his mother, Dr. Kelso was unable to deliver the opening address on September 19th. His place was taken, at the request of the faculty, by the Rev. Albert J. Alexander, D.D., of Beaver, Pa., who took as his theme the contributions which the corporate worship directed and fostered by the church may make to the religious life of the individual. The address was eminently suited to the occasion, and was much appreciated by those who heard it. Dr. Alexander dealt with matters that are the real fundamentals of religion, and he handled them in a masterly and inspiring way. It is hoped that Dr. Kelso's address, on "The Significance of Palestine for Protestant Theology," may be heard at a later date.

A total of thirty-one new students have been received, of whom eighteen are enrolled in the Junior class. The colleges most largely represented, among the new men, are Washington & Jefferson and Wooster. Other institutions represented are Grove City, Waynesburg, Adrian, Elmhurst, Earlham, Baldwin Wallace, and Missouri Valley Colleges, the Y. M. C. A. College of Chicago, the University of Pittsburgh, Ohio State University, and Purdue University. One entering student, Mr. Mahovsky, has studied at the Universities of Halle and Vienna. He has recently come to America from Czechoslovakia.

Faculty Notes

President Kelso's mother, Mrs. Alexander P. Kelso, died at her home in Wooster, Tuesday morning, September 18th. The funeral was held Wednesday afternoon. She had been forty-five years a missionary in India, but had lived in the United States since the death of her husband seven years ago. Her three sons—President James A. Kelso, Professor John B. Kelso of the College of Wooster, and Professor Alexander P. Kelso of James Millikin University—are all alumni of Western Seminary. Mrs. Kelso was a woman of remarkable personality and unusual gifts.

The presence of Dr. Breed, at the opening exercises, was most welcome. He has recently returned from California and resumed his residence in Pittsburgh. While in the West he made his influence felt for the Seminary, as well as in behalf of other good work. He is enjoying excellent health.

Alumniana

1886

On Monday evening, July 30th, members of the First Presbyterian Church of Burgettstown, Pa., held a reception for their pastor and his wife, Rev. and Mrs. William M. Hays. One interesting feature of the evening was the presentation of a purse of \$234, indicating the appreciation of members and friends of the church.

1894

While Rev. R. Frank Getty, pastor of the First Presbyterian Church, Murrys ville, Pa., was on his vacation this past summer, the congregation had the church renovated and refrescoed and wired for electric lights.

1895

Rev. Charles J. McCracken, of Frazeysburg, Ohio, was called July 1st, to Wilcox, Pa.

1896

Rev. U. S. Bartz, Ph.D., D.D., has removed from Hicksville, Ohio, to Rural Valley, Pa. He was installed September 25th. Dr. J. Wallace Fraser, of Kittanning Presbytery presided, and Dr. W. J. Hutchison preached the sermon. Dr. Harry C. Prugh and Rev. Geo. W. McIntyre, gave the charges to the pastor and the people respectively.

Rev. Harvey Brokaw, D.D., of Kyoto, Japan, is spending his furlough in this country. His present address is Apartment 23, 506 West 122d. St., New York, N. Y.

Rev. William A. Brown has just completed a remarkable pastorate of over ten years in the Sutersville and Mt. Vernon charge of Redstone Presbytery. During that time, he attended 68 funerals, baptized 156 persons, and received 173 into membership of the church. The Mt. Vernon Church has grown into a self-supporting church and has been separated from the Sutersville Church by the Presbytery. Mr. Brown has taken up his new pastorate with the Ravenswood-Spencer field.

Rev. J. S. Cotton was installed pastor of the West Middlesex Church May 1. The following ministers took part in the service: Rev. William C. Ferver, Rev. S. A. Kirkbride, D.D., Rev. George H. Bucher, and Rev. Ken C Hays, D.D.

Rev. J. A. Stevenson, of the Church Federation, Los Angeles, has been called to First Church, San Jose, California.

1897

The Rev. James F. Elder, D.D., the pastor-evangelist of Denver Presbytery for several years, died suddenly on August 9th, near Buffalo Creek, Colorado.

On Sunday September 30, Rev. Hugh T. Kerr, D.D., began a second series of special sermons to students on the general theme "Things Fundamental." The fundamentals treated are: The Fact of God; The Fact of Christ; The Fact of Sin; The Fact of the Cross; The Fact of Prayer.

Alumniana

During the first week of July Dr. Kerr was the chapel preacher at Chautauqua.

Rev. W. Frank Reber, of Findlay, Ohio, has begun work as associate pastor of the East Liberty Church, Pittsburgh, Pa.

1898

Rev. Frank A. Cozad has resigned the Bull Creek Church, Tarentum, Pa., and on September first was dismissed to Butler Presbytery.

1899

Dr. H. H. McQuilkin of the First Presbyterian Church, Orange, N. J., was one of the speakers at the Stony Brook Conference during the summer.

1900

The First Presbyterian Church of Coudersport, Pa., held a very successful Daily Vacation Bible School this past summer, under the direction of Rev. Charles S. Beatty, the pastor.

The Rev. Harry W. Kilgore has rounded out fourteen years of service as pastor of the Long Run Church, in Redstone Presbytery. During that time the membership of the church has increased 80 per cent. At the July communion there were fifteen accessions.

1902

The congregation of Wilson, Pa., Rev. E. R. Tait, pastor, is planning the erection of a handsome new church edifice.

1903

Rev. O. S. Fowler, pastor of the Presbyterian Church at Bakerstown, Pa., held a Daily Vacation Bible School during the month of June.

At the Children's Day service in this church an offering of \$110 was received for Sabbath School Missions.

Bethel Presbyterian Church, Presbytery of Pittsburgh, Rev. Murray C. Reiter, pastor, celebrated its One Hundred and Forty-fifth anniversary with appropriate exercises September 5-9, 1923.

During the last week of August Mr. Reiter conducted a teachers' training course at the Young People's Conference of the Board at Birmingham, Pa.

1908

We are pleased to quote the following from the Bulletin of the College of the Ozarks, Clarksville, Ark.

"Another true friend of our college, is the Reverend Elbert Hefner, D. D., pastor of the local Presbyterian Church. Coming here four years ago, he has led the way for the erection of the splendid \$100,000 Presbyterian Church which will stand forever as a monument to his leadership and Clarksville's achievement. Dr. Hefner is an untiring worker for the College. The President and Trustees were indeed fortunate in securing him as teacher of Bible

The Bulletin of the Western Theological Seminary

in the College. With his sympathetic nature, his thorough understanding of young people, and his careful training in English Bible at Western Theological Seminary, he is leading our Bible classes in a way that will mean not only increased Bible knowledge but great character development of all our students."

1910

A class membership of 325 is reported in Prof. A. P. Kelso's course in Old Testament History in connection with a Community School of Religious Training held every Tuesday night in Decatur, Ill. Prof. Kelso is a member of the faculty of the James Millikin University.

The Waverly Presbyterian Church, Pittsburgh, has been recently re-decorated. The Rev. Thomas C. Pears, Jr., was installed as pastor on October 4th, with Moderator Murray C. Reiter presiding. Others who took part were Rev. Hugh Leith, D.D., Rev. W. L. McEwan, D.D., and Rev. J. M. Gaston, D.D.

Rev. George Taylor, Jr., Ph.D., delivered the principal address at the dedication of a new science building which has lately been added to the group in the College of the Ozarks, Clarksville, Ark. In testimony of their appreciation of his address on this occasion, the degree of Doctor of Divinity was conferred upon Dr. Taylor by the College.

1911

Rev. Charles C. Cribbs, of Apollo, Pa., has been called to the pastorate of the church at Ingram, Pa.

1912

Rev. P. E. Burt was installed pastor of the First Presbyterian Church, Sharon, Pa., July 11th, Dr. James H. Snowden preaching the sermon, and Rev. H. E. Woods, of Sharpsville, offering prayer. Others participating were Rev. S. A. Kirkbride, D.D., of New Wilmington; Rev. C. H. Robinson, of the First U. P. Church, Wheeling, and Rev. F. E. Reese, of New Castle.

1913

Rev. Charles W. Cochran, of Falls Creek, Pa., has accepted a call to Summerville, Pa., and began work in his new field September first.

Rev. Roy M. Kiskaddon, pastor of the Imperial Church, held a very successful Daily Vacation Bible School for six weeks during the summer.

1914

An impressive ceremony marked the laying of the cornerstone of the new Presbyterian Church at New Bethlehem, Pa., Sabbath afternoon, July 22d. The pastor, Rev. Maxwell Cornelius, conducted the service and was assisted by other local ministers. Mr. Cornelius spoke on "The Cornerstones of Life," emphasizing faith in God, education, patriotism, and Sabbath observance.

Alumniana

1915

Rev. Charles V. Reeder, of Wei-hsien, China, is spending his furlough in study at Princeton Theological Seminary. His address is 38 Alexander St., Princeton, N. J.

1917

Rev. J. L. Dodds, of Saharanpur, India, is spending his furlough year in study at Princeton Theological Seminary. His address is 38 Alexander St., Princeton, N. J.

The Rev. Alexander Gibson was installed as Chaplain of the Pittsburgh Association for the Improvement of the Poor, on October 21, 1923. Among those who took part in the service were Rev. Wm. L. McEwan, D.D., Rev. Murray C. Reiter, Rev. S. N. Hutchison, D.D., and Rev. P. W. Snyder, D. D. Mr. Gibson was selected for this position under the joint committee from the Association and from Pittsburgh Presbytery. He began his work on September first.

Central Church, McKeesport, Pa., of which Rev. LeRoy Lawther is pastor, has just passed through a very successful summer's work. They held their fourth and best Daily Vacation Bible School, with a daily attendance averaging 106, and with thirteen different nationalities represented. Under the direction of the Pastor's Aid Society, a very successful Mother and Daughter Banquet was held, there being 250 in attendance.

1918

Rev. O. C. Griffith has resigned the pastorate of the Sharon Church, Presbytery of Pittsburgh, and accepted a call to Owensboro, Ky., where he will take up his work after a short visit to his home in Lawrence, Kansas.

Rev. Alois Husak has resigned the pastorate of the First Bohemian Church, Pittsburgh, Pa.

Rev. John B. Weir, of Forman Christian College, Lahore, India, is spending his first furlough at home. He is studying in the University of Chicago, looking toward the Ph.D. degree and is living in the missionary apartments in Chicago. He is preparing to teach Political Science when he returns to India.

1922

Rev. Clifford E. Barbour was installed as pastor of the Herron Avenue Presbyterian Church, Pittsburgh, September 28, 1923. Rev. M. C. Reiter presided, and Dr. Kelso preached the sermon. The charge to the congregation was given by Dr. Snowden, and Dr. Hugh T. Kerr delivered the charge to the pastor.

Rev. Roscoe Walter Porter, pastor of the Arlington Heights Presbyterian Church, Pittsburgh, and Miss Elizabeth Bruce *Nelson* were married on August 21, 1923. The congregation is building a new manse to cost \$10,000.

Rev. J. Wallace Willoughby, who is located at Mosul, Mesopotamia, writes that he spent a very delightful vacation in the mountains of Persia.

The Bulletin of the Western Theological Seminary

1923

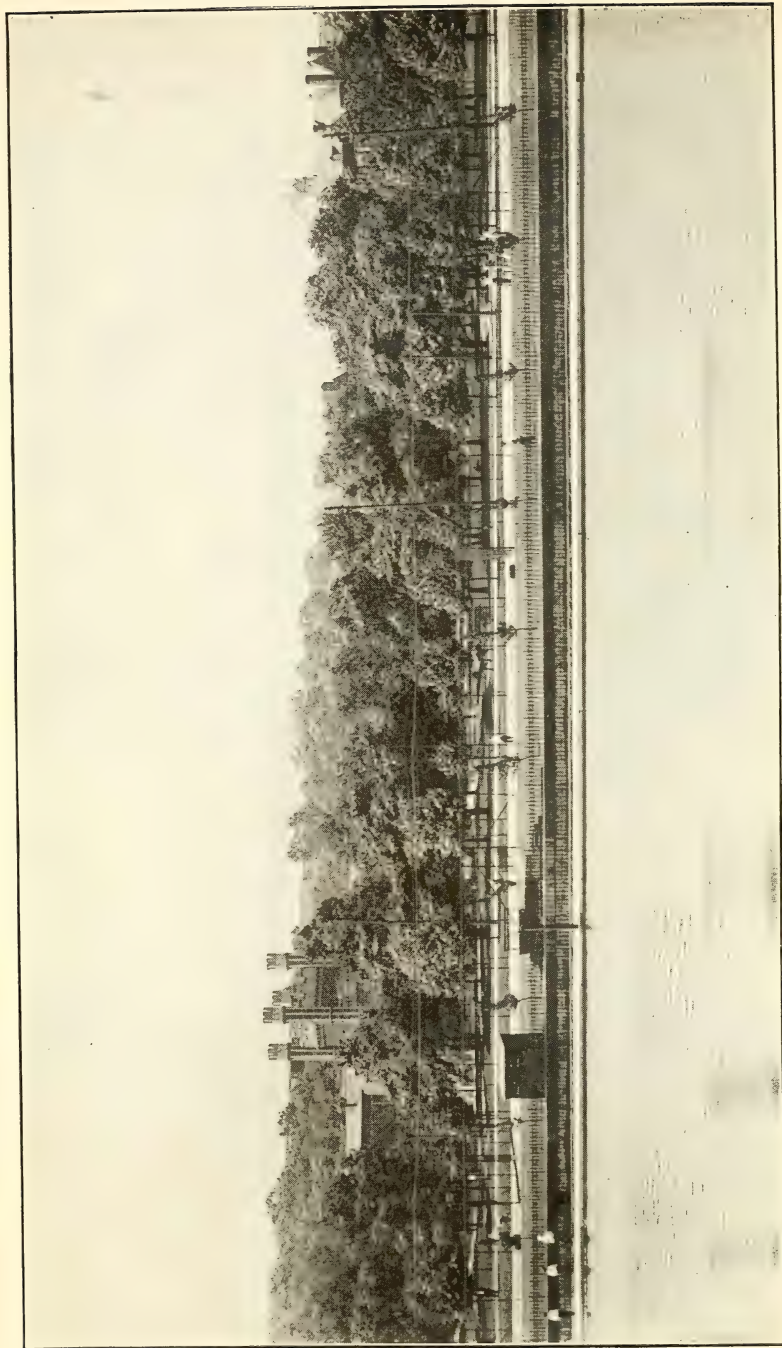
Amity Presbyterian Church, Dravosburg, Pa., of which Rev. J. M. Cox is pastor, has started the construction of a new Sunday School building to cost \$30,000. The new structure is located in the residential district some distance from the former site, and later a church edifice will be added.

Rev. Calvin H. Hazlett sailed from New York on August 25, on "The City of Harvard" direct to Bombay, from which place he proceeded to Allahabad, where he is a member of the faculty of Ewing Christian College.

Elliott and Severence Lectures

The lecturer on the Elliott Foundation this year will be Professor J. M. Shaw, D.D., of the Presbyterian College of Halifax, Canada. The course will be delivered some time in March, the subject and exact dates to be announced later.

Rev. Robert F. Fitch, D.D., of Hangchow, China, will be the lecturer on the Severence Foundation. On Monday evening, December 17th, he will give an illustrated lecture on "Puto, the Enchanted Isle," and on Wednesday morning, December 19th, his subject will be "Modern Methods in Missionary Work."



Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK

Tower of Memorial Hall

CATALOGUE

1923 - 1924

THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY

Published quarterly, in January, April, July, and October
by the

TRUSTEES OF THE
Western Theological Seminary
OF THE
PRESBYTERIAN CHURCH IN THE UNITED
STATES OF AMERICA

Entered as Second Class Matter December 9, 1909, at the Postoffice at Pittsburgh,
Pa. (North Diamond Station), Under the Act of Aug. 24, 1912

PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.

CALENDAR FOR 1924

WEDNESDAY, APRIL 30th.

Written examinations at 8:30 A. M.; continued Thursday, May 1st, Friday, May 2nd, and Saturday, May 3rd.

SUNDAY, MAY 4th.

Baccalaureate sermon.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 5th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 6th, and Wednesday, May 7th.

THURSDAY, MAY 8th.

Annual meeting of the Board of Directors in the President's Office at 10:00 A. M.

Meeting of Alumni Association and Annual Dinner 3:30 P. M.
Commencement exercises, Conferring of diplomas and address to the graduating class,

FRIDAY, MAY 9th.

Annual meeting of Board of Trustees at 3:00 P. M.
in the parlor of the First Presbyterian Church, Pittsburgh.

Session of 1924-5

TUESDAY, SEPTEMBER 16th.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 17th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 18th.

Semi-annual meeting of the Board of Directors at 2:00 P. M.

WEDNESDAY, NOVEMBER 19th.

Semi-annual meeting of the Board of Trustees at 3:00 P. M.

WEDNESDAY, NOVEMBER 26th. (noon)—FRIDAY, NOVEMBER 28th. (8:30 A. M.)

Thanksgiving recess.

SATURDAY, DECEMBER 20th. (noon)—TUESDAY, JANUARY 6th. (8:30 A. M.)

Christmas recess.

BOARD OF TRUSTEES

OFFICERS

President

R. D. CAMPBELL

Vice-President

R. W. HARBISON

Secretary

THE REV. SAMUEL J. FISHER, D. D.

Counsel

T. D. McCLOSKEY

Treasurer

COMMONWEALTH TRUST COMPANY

TRUSTEES

Class of 1924

Geo. D. Edwards

R. D. Campbell

John G. Lyon

The Rev. P. W. Snyder, D.D.

The Rev. S. J. Fisher, D. D.

Alex. C. Robinson

The Rev. Stuart Nye Hutchison, D. D.

Class of 1925

Joseph A. Herron

W. J. Morris

Ralph W. Harbison

Wilson A. Shaw

Geo. B. Logan

William M. Robinson

The Rev. William J. Holland, D. D., LL. D.

Class of 1926

The Hon. J. McF. Carpenter

Charles A. Dickson

The Rev. W. A. Jones, D. D.

John R. Gregg

Daniel M. Clemson

Sylvester S. Marvin

Robert Wardrop

STANDING COMMITTEES

Executive

Geo. B. Logan	W. J. Holland, D. D.	George D. Edwards
Robert Wardrop	Oliver McClintock	S. J. Fisher, D. D.

Auditors

R. D. Campbell	C. A. Dickson	Alex. C. Robinson
----------------	---------------	-------------------

Property

R. W. Harbison	Geo. B. Logan	Alex. C. Robinson
----------------	---------------	-------------------

Finance

President, Treasurer, Secretary, and Auditors

Library

A. C. Robinson	John G. Lyon	J. A. Kelso, Ph.D., D. D.
----------------	--------------	---------------------------

Advisory Member of all Committees

James A. Kelso, Ph. D., D. D., *ex officio*

Annual Meeting, Friday before second Tuesday in May, and semi-annual meeting, Wednesday following third Tuesday in November at 3:00 P. M., in the parlor of the First Presbyterian Church, Sixth Avenue.

BOARD OF DIRECTORS

OFFICERS

President

THE REV. HUGH T. KERR, D. D.

Vice-President

THE REV. WILLIAM HAMILTON SPENCE, D. D., Litt. D.

Secretary

THE REV. GEORGE TALYOR, JR., Ph. D., D. D.

DIRECTORS

Class of 1924

Examining Committee

The Rev. William R. Craig, D. D.

Charles N. Hanna

The Rev. David S. Kennedy, D. D.

George B. Logan

The Rev. Frederick W. Hinitt, D. D.

Alex. C. Robinson

The Rev. S. B. McCormick, D. D., LL. D.

The Rev. William L. McEwan, D. D.

The Rev. W. P. Stevenson, D. D.

The Rev. A. P. Higley, D. D.

Class of 1925

The Rev. Thomas B. Anderson, D. D.

W. D. Brandon

The Rev. John W. Christie, D. D.

Dr. John C. Acheson

The Rev. Joseph M. Duff, D. D.

*John F. Miller

The Rev. John A. Marquis, D. D.

The Rev. J. M. Potter, D. D.

The Rev. William H. Spence, D. D., Litt. D.

The Rev. Stuart Nye Hutchison, D. D.

*Died, Jan. 13, 1924.

The Bulletin of the Western Theological Seminary

Class of 1926

The Rev. Maitland Alexander, D. D.	T. D. McCloskey
The Rev. Wm. O. Campbell, D. D.	J. S. Crutchfield
The Rev. Geo. N. Luccock, D. D.	James Rae
The Rev. George C. Fisher, D. D.	
The Rev. J. Millen Robinson, D. D., LL. D.	
The Rev. John M. Mealy, D. D.	
The Rev. Samuel Semple, D. D.	

Class of 1927

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Wm. H. Hudnut, D. D.	Wilson A. Shaw
The Rev. Hugh T. Kerr, D. D.	Dr. A. W. Wilson, Jr.
The Rev. George Taylor, Jr., Ph. D., D. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. George M. Ryall, D. D.	
The Rev. William F. Weir, D. D.	

STANDING COMMITTEES

Executive

S. B. McCormick, D. D.	S. N. Hutchison, D. D.
Joseph M. Duff, D. D.	A. C. Robinson
T. D. McCloskey	
James A. Kelso, Ph. D., D. D., <i>ex officio</i>	

Curriculum

A. P. Higley, D. D.	William F. Weir, D. D.
Samuel Semple, D. D.	J. S. Crutchfield

Annual Meeting, Thursday before second Tuesday in May, and semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

FACULTY

THE REV. JAMES A. KELSO, PH. D., D. D., LL. D.

President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.

Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.

Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.

Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, PH. D.

Associate Professor of Hebrew

THE REV. FRANK EAKIN, PH. D.

Associate Professor in the New Testament Department and Librarian

PROF. GEORGE M. SLEETH, Litt. D.

Instructor in Speech Expression

MR. CHARLES N. BOYD

Instructor in Music

COMMITTEES OF THE FACULTY

Conference

DR. SCHAFF AND DR. VANCE

Elliott Lectureship

DR. SCHAFF AND DR. SNOWDEN

Bulletin

DR. CULLEY AND DR. EAKIN

Curriculum

DR. FARMER AND DR. VANCE

Library

DR. CULLEY AND DR. EAKIN

Advisory Member of All Committees

DR. KELSO, *ex officio*

Secretary to the President

MISS MARGARET M. READ

Assistant to the Librarian

MISS SARA M. HIGGINS

LECTURES

Opening Lecture

The Rev. Albert J. Alexander, D. D.

"The Ministry of Public Worship to Individual Life"

On the Severance Foundation

The Rev. Robert F. Fitch, D. D.

1. "Puto, the Enchanted Isle" (Illustrated)
2. "Modern Methods in Missionary Work"

Conference Lectures

"Missions in New Guinea", The Rev. Charles W. Abel, D. D.

"Religious Conditions in Southern California", The Rev. David R. Breed, D. D., LL. D.

"Ministerial Recollections", The Rev. Wm. O. Campbell, D. D.

"The Home Missionary Field", The Rev. Fred Eastman

"Industrial Revolution in China", The Rev. George A. Fitch.

"Religious Conditions in Europe", The Rev. James I. Good, D. D.

"Personal Evangelism", The Rev. LeRoy Lawther

"Personality in Religious Education", The Rev. John Timothy Stone, D. D.

"Political Situation in the Mohammedan World", (2 lectures), The Rev. C. R. Watson, D. D.

"Islam In Its Relation to Western Politics", The Rev. S. M. Zwemer, D. D.

"The Relation of Islam to Christianity", The Rev. S. M. Zwemer, D. D.

Dr. Christie Memorial Service

The Rev. J. H. Snowden, D. D., LL. D.

The Rev. George W. Taylor, Jr., Ph. D., D. D.

Day of Prayer for Colleges

"The Fatherhood of God", The Rev. S. N. Hutchison, D. D.

AWARDS: MAY, 1923

THE DEGREE OF BACHELOR OF SACRED THEOLOGY

was conferred upon

Arthur Dow Behrends
Jasper Morgan Cox
Calvin Hoffman Hazlett

Lester Lane McCammon
James Martin
Willard Colby Mellin

Robert Lloyd Roberts

THE DEGREE OF MASTER OF SACRED THEOLOGY

was conferred upon

Thomas Murray Brown
Lewis Arthur Galbraith

Roscoe Walter Porter
Ralph K. Merker

Grover Elmer Swoyer

THE SEMINARY FELLOWSHIP

was awarded to

Willard Colby Mellin

THE KEITH MEMORIAL HOMILETICAL PRIZE

was awarded to

Calvin Hoffman Hazlett

THE HEBREW PRIZE

was awarded to

David K. Allen

MERIT PRIZES

were awarded to

Jarvis Madison Cotton
Howard Truman Curtiss
James Russell Hilty
Ralph Walshaw Illingworth, Jr.
Harold Francis Post

Deane Craig Walter
J. Carroll Wright
David K. Allen
John Paul Jones
C. Marshall Muir

STUDENTS

Fellows

- Roy Frank MillerCochranton, Pa.
B. Sc., West Virginia University, 1915.
Western Theological Seminary, 1920.
- Willard Colby MellinRimersburg, Pa.
A. B., University of California, 1920.
S. T. B., Western Theological Seminary, 1923.

Fellows, 2

Graduate Students

- Albert Broadley-East6741 Deary St., E. E.
Hartley College, England, 1905.
Drew Theological Seminary, 1912.
- Alden J. Green2 N. Sprague Ave., Bellevue, Pa.
A. M., Adrian College, 1909.
- Charles E. Held2112 Rockledge St., N. S.
Susquehanna College
Susquehanna School of Theology, 1922
- John D. McBrideR. D. 1, Wilkinsburg, Pa.
A. B., Grove City College, 1902.
Western Theological Seminary, 1905.
- Rudolf Mahovsky, Humpolec, Czecho-Slovakia306
University of Vienna.
University of Halle.
- Paul L. Philipp208 E. McIntyre Ave., N.S.
Prediger Seminar, Frankfort on the Main, Germany.
- Robert Lloyd RobertsR. D. 1, Oakdale, Pa.
A. B., Lafayette College, 1920.
S. T. B., Western Theological Seminary, 1923.
- Theodore Rudolph Schmale506 Lockhart, St., N.S.
Eden Theological Seminary, 1906.
Western Theological Seminary, 1910.
- Albert Newton Stubblebine, Philadelphia, Pa.215
A. B., Ursinus College, 1896.
Ursinus School of Theology, 1899.
B. D., Princeton Theological Seminary, 1905.
- Earle W. Terry139 N. Jefferson St., Kittanning, Pa.
A. B., Adrian College, 1918.
B. D., Westminster Theological Seminary, 1922.

The Bulletin of the Western Theological Seminary

- R. D. Wingert Orrville, Ohio.
University of Wooster, 1907.
Western Theological Seminary, 1911.
Graduate Students, 11
-

Senior Class

- John Kurtz Bibby 834 Penn Ave., Wilksburg, Pa.
A. B., University of Pittsburgh, 1917.
- Eugene L. Biddle, Crafton, Pa. 304
B. Sc., Carnegie Institute of Technology, 1921.
- Jarvis Madison Cotton, Birmingham, Alabama 303
A. B., Maryville College, 1921.
- Howard Truman Curtiss, Malvern, Ohio 205
A. B., College of Wooster, 1921.
- C. Leroy DePrefontaine, Norristown, Pa. 317
A. B., Carnegie Institute of Technology, 1922.
- Ross M. Haverfield, New Philadelphia, Ohio 202
A. B., College of Wooster, 1921.
- Adelbert J. Helm, Royalton, Wis. 306
A. A., Elmhurst College, 1921.
Eden Theological Seminary.
- James Russell Hilty Library, Pa.
Pd. M., Indiana State Normal School, 1916.
- Ralph W. Illingworth, Jr. 1224 Fayette St., N.S.
A. B., Princeton University, 1921.
- Robert Caldwell Johnston 135 Duncan Ave., Washington, Pa.
A. B., Washington and Jefferson College, 1921.
- John Maurice Leister, Florence, Pa. 302
A. B., Lebanon Valley College, 1915.
University of Pittsburgh.
- William Stage Merwin 1224 Fayette St., N.S.
University of Pittsburgh.
- George Karl Monroe R. D. 2, Tarentum, Pa.
A. B., Grove City College, 1921.
- Harold Francis Post 4 Trueman St., N.S.
A. B., Washington and Jefferson College, 1918.

The Bulletin of the Western Theological Seminary

Michael Vaidyla, Kovno, Laisves Al. 15, Lithuania	315
College of Kovna, Lithuania, 1921.	
New College, Edinburgh.	
Deane Craig Walter, Export, Pa.	317
A. B., Grove City College, 1920.	
Clayton E. Williams	712 Beaver St., Sewickley, Pa.
University of Paris, France.	
University of Pittsburgh.	
J. Carroll Wright	Mars, Pa.
A. B., Denison University, 1921.	

Senior Class, 18

Middle Class

David K. Allen, Cadiz, Ohio	202
A. B., College of Wooster, 1922.	
Felix Sylvester Anderson	Oakdale, Pa.
A. B., Livingstone College, 1920.	
John Bryant Barker, 1525 Shady Ave., Pittsburgh, Pa.	303
A. B., Haverford College, 1922.	
Claude Sawtell Conley	408 Lincoln Ave.
Nyack Missionary Institute, 1922.	
Chalfant Greves, New Alexandria, Pa.	206
A. B., Lafayette College, 1922.	
Daniel Minnich Hamilton, R. 3, Glenford, Ohio	302
A. B., Muskingum College, 1922.	
Earl R. Hart	319 Mathews Ave., Mt. Oliver Sta.
LL. B., University of Washington, 1915.	
Joseph Holub, Kupiczew, Gm. Nowy Dwor, Poland	314
University of Dubuque.	
William C. Marquis	2033 Termon Ave. N.S.
Mount Union College.	
C. Marshall Muir, Chevy Chase, Md.	206
A. B., Washington and Jefferson College, 1922.	
Paul Lyle Pickens, Youngstown, Ohio	217
B. Sc., Washington and Jefferson College, 1922.	
Jacob C. Ruble, West Alexander, Pa.	204
A. B., Washington and Jefferson College, 1922.	
George Henry Rutherford, Steubenville, Ohio	316
A. B., College of Wooster, 1922.	

The Bulletin of the Western Theological Seminary

- Lewis Oliver Smith,511 Chester Ave., N. S.
A. B., Southwestern College, 1916.
- Charles Edward Ziegler, 828 Ridge Ave., N.S.216
A. B., College of City of New York, 1898.
A. M., Columbia University, 1909.
Christian and Missionary Alliance Institute, 1907.

Middle Class, 15

Junior Class

- Andrew Babinsky, Beaver Falls, Pa.315
Tanitokepzo, Temssvar, Hungary, 1907
- Dwight Everett Beecher, Syracuse, N. Y.318
A. B., Washington and Jefferson College, 1923.
- Forest Ira Blanchard928 N. Lincoln Ave., N. S.
A. B., 1918 and A. M., 1922, Ohio State University.
- Franz Omer Christopher, Cumberland, Ohio205
A. B., College of Wooster, 1923.
- John A. Clark Westmoreland City, Pa.
A. B., Oskaloosa College, 1923.
- John Lyman Eakin, Petchaburi, Siam318
A. B., Washington and Jefferson College, 1923.
- Newton Carl Elder, Darlington, Pa.305
College of Wooster.
- James Herbert Garner5624 Woodmont St.
University of Pittsburgh.
- Paul T. Gerrard, 28 Merritt Ave., Carrick218
University of Pittsburgh.
- James Henry Gillespie, Glen Spey, N. Y.218
Litt. B., Grove City College, 1923.
- Homer Glenn Glunt, R. D. 2, Apollo, Pa.204
A. B., Washington and Jefferson College, 1921.
- Herbert Beecher Hudnut, Youngstown, Ohio110
A. B., Princeton University, 1916.
- George Alexander Kennedy, Wooster, Ohio305
A. B., College of Wooster, 1922.
- Martin Rudolph Kuehn, Richmond, Ind.217
A. B., Earlham College, 1918.
- John Howard Proudfoot Logan4 Trueman St., N.S.
A. B., Washington and Jefferson College, 1923.

The Bulletin of the Western Theological Seminary

George Boulton Moreland, Jr. 129 W. Swissvale Ave., Edgewood, Pa. Princeton University	
Victor Charles Pfeiffer	305 Millbridge St. A. B., Baldwin Wallace College, 1920.
Fred Eliot Robb, Sarcoxie, Mo.	208 Ph. B., Missouri Valley College, 1923.
Charles Moody Smith	345 Kambach St., Mt. Washington Sta. A. B., Adrian College, 1922.
Philip L. Williams, Marion, Ind.	208 B. A. S., Young Men's Christian Association College, Chi- cago, 1922.

Junior Class, 20

Visitors

Rev. William Augustus Ashley	909 Franklin Ave., Wilkinsburg. Agricultural and Mechanical College of N. C., Raleigh, N. C.
Rev. Walter T. Neal	Sharpsburg, Pa. Morehouse College.
Rev. Walter Prislovsky	50 Ketchum St., N.S. Russian Orthodox Theological Seminary, New York, 1921.
Mrs. Theodore R. Schmale	506 Lockhart St. N. S. Valparaiso State Normal School.

Visitors 4

Summary of Students

Fellows	2
Graduates	11
Seniors	18
Middlers	15
Juniors	20
Visitors	4
Total	70

REPRESENTATION

Theological Seminaries

Drew Theological Seminary	1
Eden Theological Seminary	2
New College, Edinburgh, Scotland	1
Prediger Seminar	1
Princeton Theological Seminary	1
Russian Orthodox Theological Seminary (New York)	1
Susquehanna School of Theology	1
Ursinus School of Theology	1
Western Theological Seminary	6
Westminster Theological Seminary	1

The Bulletin of the Western Theological Seminary

Colleges and Universities

Adrian College	3
Agricultural and Mechanical College of N. C., Raleigh, N. C. . .	1
Baldwin-Wallace College	1
California, University of	1
Carnegie Institute of Technology	2
Christian and Missionary Alliance Institute	1
City of New York, College of	1
Columbia University	1
Denison University	1
Dubuque, University of	1
Earlham College	1
Elmhurst College	1
Grove City College	4
University of Halle	1
Hartley College (England)	1
Haverford College	1
Indiana State Normal School	1
Kovno (Lithuania), College of	1
Lafayette College	2
Lebanon Valley College	1
Livingstone College	1
Maryville College	1
Missouri Valley College	1
Morehouse College	1
Mount Union College	1
Muskingum College	1
Nyack Missionary Institute	1
Ohio State University	1
Oskaloosa College	1
Paris, University of	1
Pittsburgh, University of	6
Princeton University	3
Southwestern College	1
Susquehanna College	1
Tanitokepzo, Temssvar, Hungary	1
Ursinus College	1
Valparaiso Normal School	1
Vienna, University of	1
Washington, University of	1
Washington and Jefferson College	9
West Virginia University	1
Wooster, College of	8
Y.M.C.A. College (Chicago)	1

States and Countries

Alabama	1
Czecho-Slovakia	1
Indiana	2
Lithuania	1
Maryland	1
Missouri	1
New York	2
Ohio	10

The Bulletin of the Western Theological Seminary

Pennsylvania	48
Poland	1
Siam	1
Wisconsin	1

STUDENT ORGANIZATIONS

Senior Class

President: E. L. Biddle Secretary: J. Carroll Wright
Vice President: R. W. Illingworth Treasurer: J. Russell Hilty

Middle Class

President: J. B. Barker Vice President: G. H. Rutherford
Secretary-Treasurer: J. C. Ruble

Junior Class

President: G. A. Kennedy Secretary: J. L. Eakin
Vice President: D. E. Beecher Treasurer: H. G. Glunt

Y. M. C. A.

President: D. C. Walter Secretary: E. L. Biddle
Vice President: J. C. Wright Treasurer: J. B. Barker

Y. M. C. A. COMMITTEES

Devotional

G. H. Rutherford, Chairman	Daniel Hamilton
H. T. Curtiss	N. Carl Elder
C. L. DePrefontaine	Dr. Vance

Athletics

	H. F. Post, Chairman	
Jarvis M. Cotton		Fred E. Robb
Claude S. Conley		Dr. Farmer

Publicity

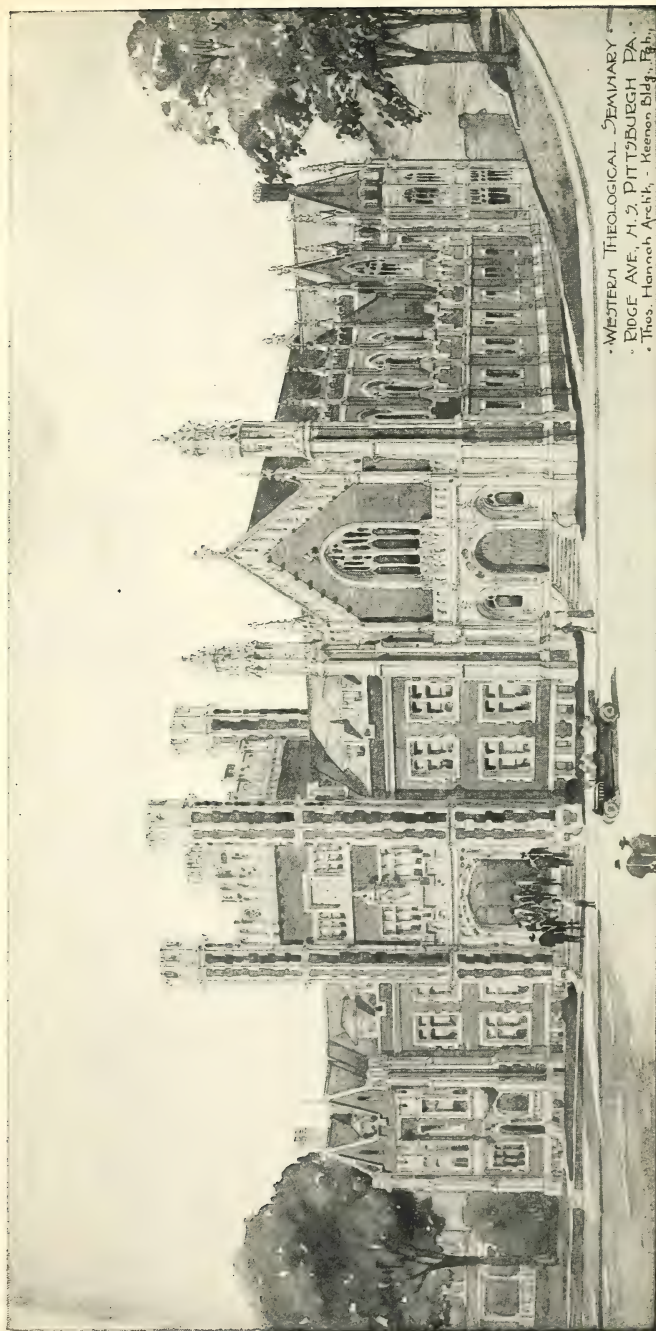
C. Marshall Muir, Chairman	Homer G. Glunt
E. L. Biddle	Dr. Culley

Social

Chalfant Greves, Chairman	Dwight E. Beecher
Ross M. Haverfield	John L. Eakin
David K. Allen	George A. Kennedy
	Dr. Eakin

Leader of Student Volunteer Group

Eugene L. Biddle



ADMINISTRATION BUILDING AND CHAPEL

Historical Sketch

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States". The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the ninety-six years of her existence, two thousand four hundred and fifty-four students have attended the classes of the Western Theological Seminary; and of this number, over eighteen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred forty-four in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

Location

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in

course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive sections of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. It is twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian churches and church life, the students have unlimited opportunities of gaining familiarity with every type of modern church organization and work. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

Buildings

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and also two wings of three stories each, fifty feet by twenty-five. It contained a chapel forty-five feet by twenty-five, with a gallery of like dimensions for the library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23d.



MEMORIAL HALL

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887 and was immediately revamped. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

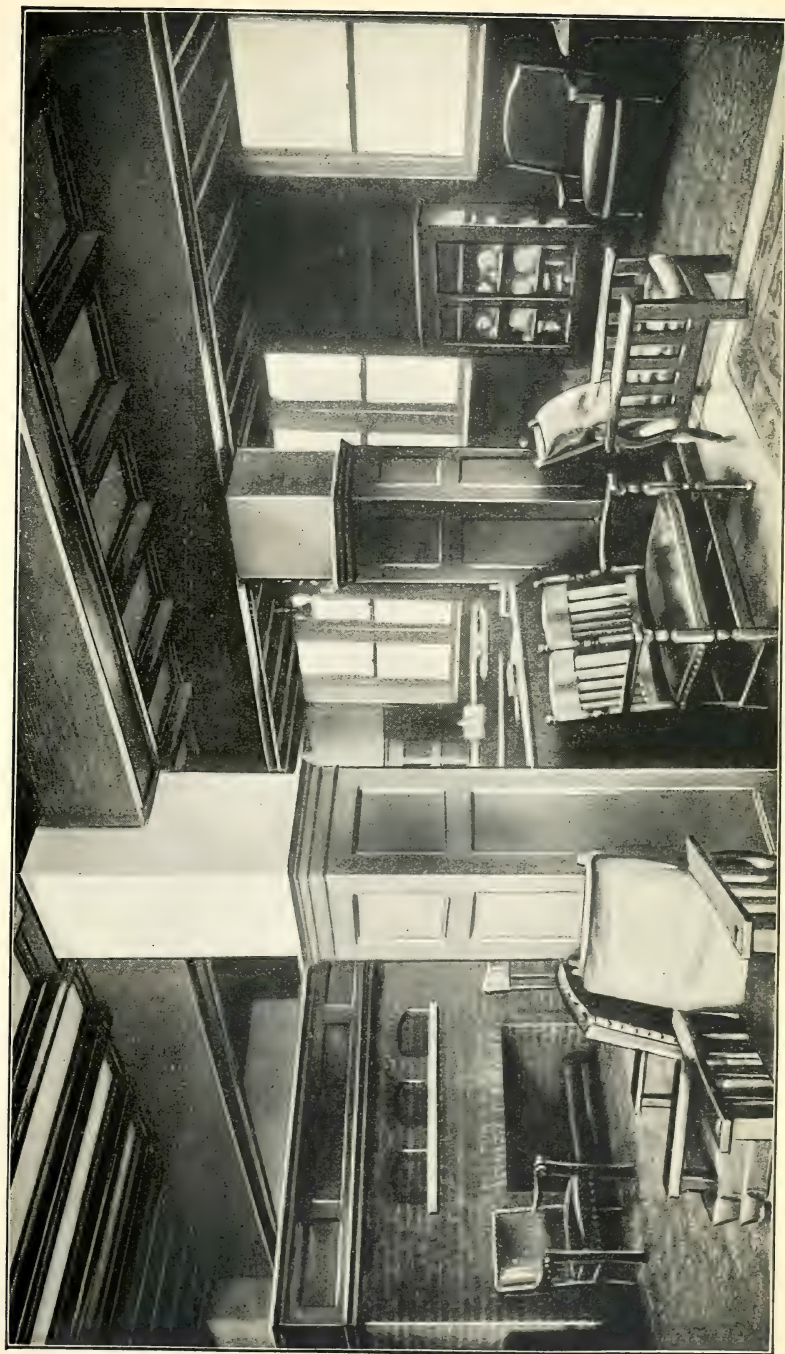
The first dormitory was made possible by the generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the reunion of the Old and New School branches of the Presbyterian Church.

The old library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$146,970; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in the shape of a Y, which is an unusual design for a college building, but brings direct sunlight to every room. Another notice-

able feature of this dormitory is that there is not a single inside room of any kind. The architecture is of the type known as Tudor Gothic; the materials are reënforced concrete and fireproofing, with the exterior of tapestry brick trimmed with gray terra cotta. The center is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for seventy students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

The erection of two wings of a new group of buildings, for convenience termed the administration group, was commenced in November, 1914. The corner stone was laid on May 6, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May 4, 1916. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and classrooms. The rear wing, in addition to containing two large classrooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes. The stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediæval Gothic style, with capacity for 10,000 volumes. The architecture of the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of



SOCIAL HALL

the Indiana limestone shade. The total cost of the two completed wings was \$154,777.00, of which \$130,000.00 was furnished by over five hundred subscribers in the campaign of October, 1913. The east wing of this group will contain rooms for museums, two classrooms, and a residence for the President of the Seminary. A generous donor has provided the funds for the erection of the chapel, which will constitute the west wing of the quadrangle. The architect is Mr. Thomas Hannah, of Pittsburgh.

There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

Social Hall

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earl R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicals and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

Dining Hall

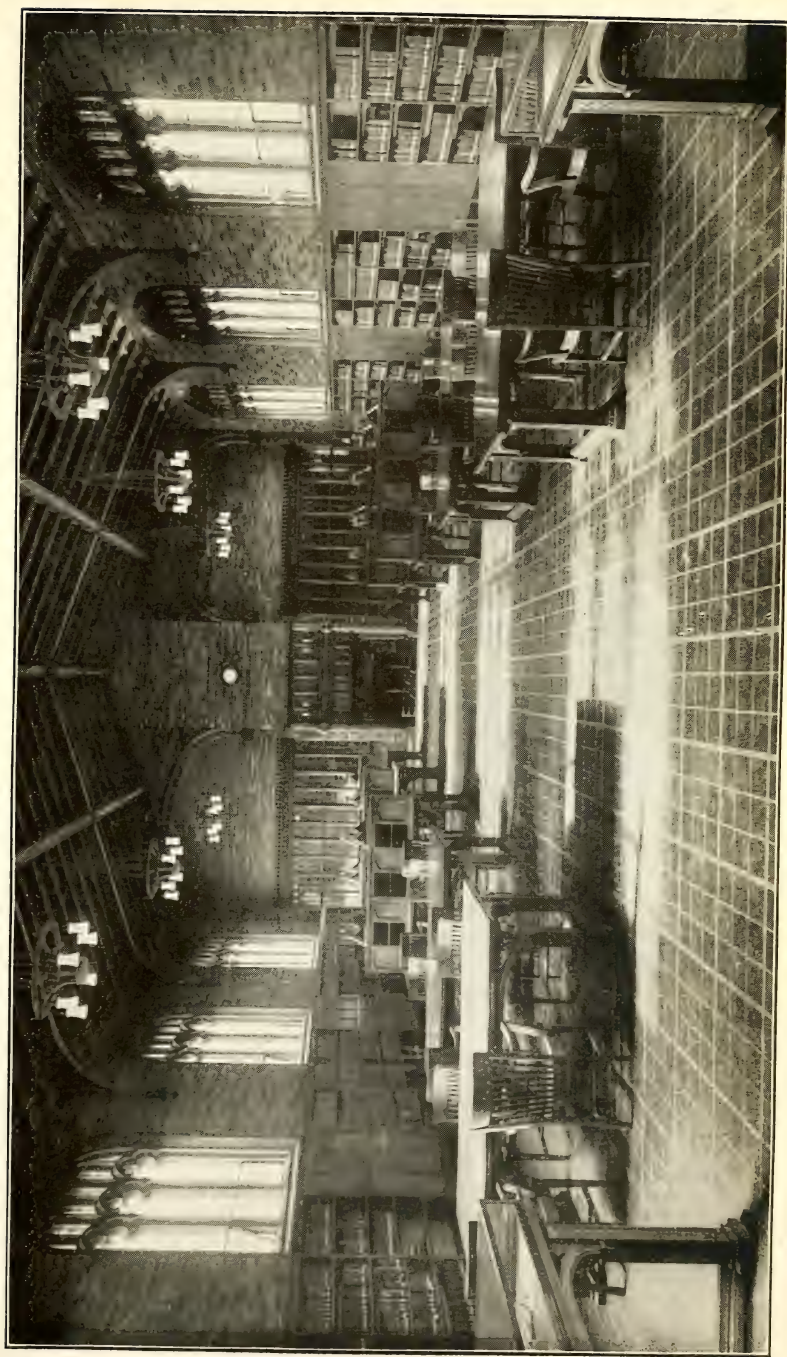
A commodious and handsomely equipped dining hall was included in the new Memorial Hall. It is lo-

cated in the top story of the left wing, with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the Dining Hall of an Oxford college. The actual operation of the commons began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembling of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

Library

The library of the Seminary is now housed in its new home in Swift Hall, the south wing of the group of new buildings dedicated at the Commencement season, 1916. This steel frame and fire-proof structure is English Collegiate Gothic in architectural design and provides the library with an external equipment which, for beauty and completeness, is scarcely surpassed by any theological institution on this continent. The handsome beam-ceilinged reading room is furnished in keeping with the architecture. It is equipped with individual reading lamps and accommodates many hundred circulating volumes, besides reference books and current periodicals. Adjoining this are rooms for library administration. There is also a large, quiet seminar room for all those who wish to conduct researches, where the volumes that the library contains treating particular subjects may be assembled and used at convenience. A stack room with a capacity for about 165,000 volumes has been provided and now has a steel stack equipment with space for about 55,000 volumes.

The library has recently come into possession of a unique hymnological collection of great value. It consists of 9 to 10 thousand volumes assembled by the late



REFERENCE LIBRARY—SWIFT HALL

Mr. James Warrington, of Philadelphia. During his lifetime Mr. Warrington made the study of Church Music his chief pastime and had gathered together all the material of any value published in Great Britain and America dealing with his favorite theme. The library is exceedingly fortunate in the acquisition of this noteworthy collection, which will not only serve to enhance the work of the music department of the Seminary but offers to scholars and investigators, interested in the field of British and American Church Music, facilities unequaled by any theological collection in the country. The collection, together with Mr. Warrington's original catalogue and bibliographical material, occupies a separate room in the new building. The latter has been arranged and placed in new filing cabinets, thus rendering it convenient and accessible. Already in recent years, before the purchase of Mr. Warrington's collection had been thought of for the library, the department of hymnology had been enlarged, and embraced much that relates to the history and study of Church Music.

Other departments of the library also have been built up and are now much more complete. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the missionary literature is rich in biography, travel, and education. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but

also by those which through history, essay, and sociological study illuminate and portray the times, people, and customs of the Gospel Age. The library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, the leading writers are given a place without regard to their creed. Increasing attention is being given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The number of volumes in the library at present is, approximately, 40,000. This reckoning is exclusive of the Warrington collection and neither does it include unbound pamphlet material. Over one hundred periodicals are currently received, not including annual reports, year books, government documents, and irregular continuations. A modern card catalogue, in course of completion, covers, at the present time, a great majority of the bound volumes in the library.

The library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 5; Saturdays from 9 to 12; Tuesday, Wednesday, and Thursday evenings from 7 to 9. Instruction in the use of the library is given to new students by the librarian at the beginning of each year.

The library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

The James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, has been founded by Mrs. Robert A. Watson, of Columbus, Ohio, in memory of her father, the late James L. Shields, of Blairsville, Pennsylvania.

The Bulletin of the Western Theological Seminary

The library is receiving the following periodicals:

All the World.	Journal of American Oriental Society.
America.	Journal of Biblical Literature.
American Catholic Quarterly Review.	Journal of Egyptian Archæology.
American Issue.	Journal of Hellenic Studies.
American Journal of Archæology.	Journal of Presbyterian Historical Society.
American Journal of Philology.	Journal of Religion.
American Journal of Semitic Languages and Literature.	Journal of Royal Asiatic Society.
American Journal of Sociology.	Journal of Theological Studies.
American Messenger.	Krest'anské Listy.
Ancient Egypt.	Literary Digest International Book Review
Archiv für Reformationsgeschichte.	London Quarterly Review.
Art and Archæology.	Lutheran Quarterly.
Asia.	Methodist Review.
Atlantic Monthly.	Missionary Herald.
Auburn Seminary Record.	Missionary Review of the World.
Biblical Review.	Modern Churchman.
Bibliotheca Sacra.	Month, The
British Weekly.	Moslem World.
Catholic Historical Review.	Nation, The
Chinese Recorder.	National Geographic Magazine.
Christian Century.	Neue Kirchliche Zeitschrift.
Christian Endeavor World.	New Near East
Christian Herald.	New Republic.
Christian Observer	Nineteenth Century and After.
Christian Statesman.	North American Review.
Christian Union Quarterly.	Outlook.
Christian Work.	Palestine Exploration Fund.
Churchman.	Pedagogical Seminary.
Congregationalist and Advance.	Philippine Presbyterian.
Contemporary Review.	Pittsburgh Christian Outlook.
Continent.	Prayer and Work for Israel.
Cumulative Book Index.	Presbyterian.
East and West.	Presbyterian Banner.
Educational Review.	Presbyterian Magazine
Expositor.	Princeton Theological Review.
Expository Times.	Quarterly Register of Reformed Churches.
Federal Council Bulletin.	Quarterly Review.
Glory of Israel.	Reader's Guide.
Harvard Theological Review.	Reformed Church Review.
Herald and Presbyter.	Religious Education.
Hibbert Journal.	Revue d' Assyriologie
Homiletic Review.	Revue de l'Histoire des Religions
Hygeia	Revue des Etudes Juives
International Index to Periodicals.	Russell Sage Foundation
International Journal of Ethics.	Library Bulletin.
International Review of Missions.	Sailors' Magazine.
Internationale Kirchliche Zeitschrift	Siam Outlook.
Interpreter	Slovensky Kalvin.
Jewish Quarterly Review.	Student World.
Journal Asiatique.	Survey, The

The Bulletin of the Western Theological Seminary

Syria

Theologisches Literatur-Blatt.

Theologische Literaturzeitung

Theologische Studien und Kritiken

United Presbyterian.

Unity.

World To-morrow.

Yale Review.

Zeitschrift für die Alttestament-

liche Wissenschaft.

Zeitschrift für Assyriologie.

Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Zeitschrift des Deutschen Palästina-Vereins.

Zeitschrift für Kirchengeschichte

Zeitschrift für die Neutestamentliche Wissenschaft.

Religious Exercises

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying the pulpits. Daily prayers at 11:20 A. M., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

Senior Preaching Service

(See Study Courses 46, 47, 56.)

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The Cecilia Choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the

spiritual life of the Seminary and also to furnish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

Students' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society, and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful coöperation with similar societies.

Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including services at the Presbyterian Hospital, at the Homes for Aged Women and Aged Couples, Wilkesburg, and at two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teacher Training Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social ac-

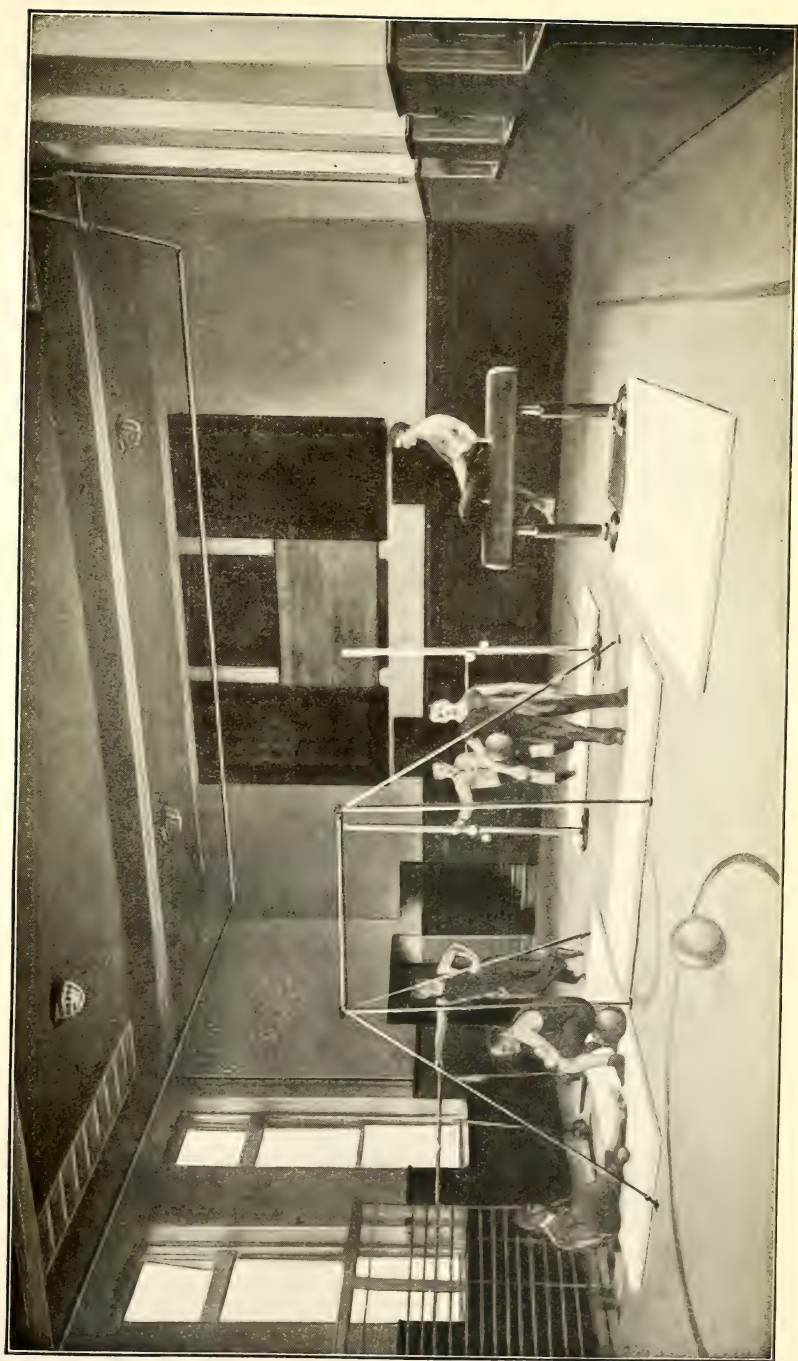
tivity at the Wood's Run Industrial Home, the Kingsley House, and the Heinz Settlement.

Bureau of Preaching Supply

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees.* The allotment of places is in alphabetical order. The members of the senior class and regularly enrolled graduate students have the preference over the middle class, and the middle class in turn over the junior.

Rules Governing the Distribution of Calls for Preaching

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request, the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus giving up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for the entire senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are assigned. The middle class will be treated in the



GYMNASIUM

same manner as the senior, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but, like the members of the senior and middle classes, each member will have an equal chance.

9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

Physical Training

In 1912 the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and handball courts. It is open to students five hours daily. The students also have access to the public tennis courts in West Park.

Expenses

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitory and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the dormitory are required to take their meals in the Seminary dining hall. The price for boarding is six dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent Fee	\$ 30
Boarding for 32 weeks	192
Books	40
Gymnasium Fee	2
Y. M. C. A. Fee	3
Sundries	15
Total	\$282

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

Scholarship Aid

1. All students needing financial assistance may receive aid from the scholarship fund of the Seminary.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February, and April.

3. A student whose grade falls below "C", or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) work on Presbytery parts; (2) preaching or evangelistic engagements, unless special permission has been received from the Faculty (Application must be made in writing for such permission); (3) private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

5. A student must take, as the minimum, twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and, in order to have the privilege of occupying a room in the dormitory, must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

Loan Funds

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

Recently a friend of the Seminary, by a gift of \$2500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

General Educational Advantages

Pittsburgh is an ideal seat for a theological seminary, because it is one of the leading manufacturing and commercial cities of the country. It is obvious that a minister ought to come in contact with the problems of community life in one of the great throbbing centers of activity, where every social problem is intensified, in order to be able to enter into sympathetic and intelligent relations with the people of the churches and communities which he may be called on to serve. To put it in a word, a term of residence in Pittsburgh brings a man into vital contact with life in its many complex modern forms.

In Pittsburgh we find some of the largest, most aggressive, and best equipped churches of our communion. Pittsburgh Presbytery is the largest presbytery of the Presbyterian Church, U. S. A., with 139 churches and 210 ministers on its rolls. In 1923 the total membership of these churches was 65,504. On the rolls of the Presbytery there are twelve churches with a membership of between 1000 and 2000, and there is one church with a membership of almost 2900. The local home missionary budget of Pittsburgh Presbytery for the fiscal year 1922-3 reached a total of approximately \$150,000. This large sum was raised in addition to the

contributions of the Board of Home Missions and the Synodical funds. As might be expected, every type of modern church activity and organization is represented in the churches of this Presbytery. A student has abundant opportunity to familiarize himself with the organization and methods of an efficient modern church, not merely through the study of a text book, but by personal observation or actual participation in the work.

Not only do many of these churches carry on an extensive and aggressive program of social service, but in addition the student has access to the many social settlements and other centers of welfare work with which Pittsburgh is well supplied. To prospective students who are especially interested in this type of modern philanthropic activity, a pamphlet giving detailed information on Pittsburgh as a social centre will be mailed on request.

In addition to being a manufacturing center, with the largest tonnage of any city in the world, Pittsburgh is the seat of a University with an enrollment of 7,786 (1922-3). Students of the Seminary have the privilege of attending the University and of receiving the Master's degree under certain conditions (see p. 57). Besides the University, there are the Carnegie Institute of Technology, the Pennsylvania College for Women, and the Pittsburgh Musical Institute. Mr. C. N. Boyd, our instructor in Church Music, is one of the directors of the Pittsburgh Musical Institute, and through him any student who is interested in music may have access to special lectures and classes. Some idea of Pittsburgh as a musical center may be gained from the fact that during each season from two to four or five concerts are given by the foremost artists and musical organizations of the country. To these should be added the free organ recitals which are given every Saturday by Dr. Charles Heinroth, one of the world's greatest organists, in Carnegie Music Hall. Pittsburgh also occupies a prominent place as an art center, with the nota-

ble permanent and frequent transient exhibits in the Carnegie Institute.

In such a survey the library facilities of the city are not to be passed by. In addition to the Seminary library, which is exclusively theological in its scope and rich in its collections, there are the two Carnegie Libraries. The North Side Library, the first founded by Mr. Carnegie in 1886, which is situated within five blocks of the Seminary buildings, affords the student ready access to general literature of every type. The main Library, in connection with the Carnegie Institute, with its larger collections, is also available to the students. The Museum of the Carnegie Institute is of large educational value, and students will be well repaid by a careful survey of its collections.

Admission

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and make some study of New Testament Greek. For elementary study in the latter subject Machen's "New Testament Greek for Be-

ginner's" and Nunn's "Short Syntax of New Testament Greek" are recommended.

College graduates with degrees other than that of Bachelor of Arts are required to take an extra elective study in their senior year. If an applicant for admission is not a college graduate, he is required either to pass examination in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(1) LATIN. Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I; Tacitus, Annals, I-VI.

(2) GREEK. Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) ENGLISH. Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) GENERAL HISTORY. A standard textbook, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ".

(5) PHILOSOPHY. Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, Weber's, Falkenberg's, or Cushman's standard works.

(6) NATURAL SCIENCE. Biology, Geology, Physics or Chemistry.

(7) SOCIAL SCIENCE. Political Economy and Sociology.

Students who wish to take these examinations must make special arrangements with the President.

Students from Other Theological Seminaries

Students coming from other theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

Graduate Students

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

Seminary Year

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas holidays and the second commences immediately after the opening of the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important days are indicated in the calendar (p. 3).

Examinations

Examinations, written or oral, are required in every department, and are held twice a year, or at the end of each semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but, failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

The Bachelor's Degree

Upon graduation students receive the degree of Bachelor of Sacred Theology. The degree will be granted to those students who are graduates of an accredited college or who sustain satisfactory examinations in the subjects mentioned on page 36 and who have completed a course of three years study pursued in this institution, or partly in this and partly in some other regular theological Seminary.

The candidate for the degree must pass satisfactory examinations in all departments of the Seminary curriculum and satisfy all requirements for attendance.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be entitled to the Bachelor's degree from this Seminary on condition: (1) that they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our classroom work, such as regular attendance and recitations; (3) that they pass the examinations with the classes of which they are members; (4) it is a further condition that such students attend exercises in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

Courses of Study

The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been developed to prepare men for five different types of ministerial work: (1) the regular pastorate; (2) the

foreign field; (3) home missionary service; (4) religious education; (5) teaching the Bible in colleges.

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary curriculum will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Fourteen hours of recitation and lecture work are required of Juniors the first semester and sixteen hours the second semester. In the middle year students who entered the Seminary with preparation in Greek will have fifteen hours work required throughout the year while those coming unprepared in Greek will be expected to take seventeen hours the first semester and sixteen hours the second semester. Fourteen hours are required of Seniors and twelve of Graduate Students. Elocution and Music, although required, are not counted in the number of hours stated above. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Prophecy. The election of studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing

N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

Hebrew Language and Old Testament Literature

DR. KELSO, DR. CULLEY

I. Linguistic Courses

The Hebrew language is studied from the philological standpoint in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which aim to make the student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Scriptures.

1. Introductory Hebrew Grammar. Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 1-20. Four hours weekly throughout the year. Juniors. Required. Prof. Culley.

2a. First Samuel I-XX or Judges. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. All classes. Elective. Prof. Culley.

2b. The Minor Prophets or Jeremiah. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Culley.

3. Deuteronomy I-XX or one Book of Kings. Hebrew Syntax. Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Prof. Culley.

7a. Biblical Aramaic. Grammar and study of Daniel 2:4b—7:28; Ezra 4:8—6:18; 7:12-26; Jeremiah 10:11. Reading of selected Aramaic Papyri from Elephantine. Two hours weekly first or second semester. Seniors and Graduates. Elective. Prof. Culley.

7b. Elementary Arabic. A beginner's course in Arabic grammar is offered to students interested in advanced Semitic studies or those looking towards mission work in lands where a knowledge of Arabic is essential. One or two hours weekly throughout the year depending upon the requirements of the student. Prof. Culley.

7c. Elementary Assyrian. After the mastery of the most common signs and the elements of the grammar, Sennacherib's Annals (Taylor Cylinder) will be read. This course is intended for those who propose to specialize in Semitics or are preparing themselves to teach the Bible in Colleges. Prince, Assyrian Primer; Delitzsch, *Assyrische Lesestücke*. Prerequisite courses: 1, 3, 7a, 7b. Hours to be arranged. Prof. Kelso.

II. Critical and Exegetical Courses

A. Hebrew

4. The Psalter. An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors. Elective. Prof. Culley.

5. Isaiah I-XII, and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy and critical questions. One hour weekly throughout the year (1924-5). Seniors. Elective. Prof. Kelso.

6. Proverbs and Job. The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year (1925-6). Seniors and Graduates. Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

In order to elect these courses, the student must have attained at least Grade B in courses 1 and 3.

B. English

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly, second semester (1923-4). Juniors and Middlers. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. Two hours weekly, second semester (1924-5). Juniors and Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One second semester Seniors and Graduates. Elective. Prof. Kelso.

10. The Psalter, Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Two hours weekly throughout the year. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. Two hours weekly, first semester. Middlers, Seniors, and Graduates. Elective. Prof. Culley.

25. Old Testament Theology (see p. 44).

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation is examined in detail. One hour weekly throughout the year (1923-4). Seniors and Graduates. Elective. Prof. Kelso.

69. The Book of Genesis. A critical exegetical study of the Book of Genesis in English based upon the text of the American Revised Version. Seminar. Two hours weekly, one semester (1924-5). Seniors and Graduates. Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

New Testament Literature and Exegesis

DR. VANCE, DR. EAKIN

I. Linguistic Courses

13. New Testament Greek: Elementary. The essentials of Greek Grammar are taught. The First Epistle of John and part of John's Gospel are read. Attention is also devoted to the committing of vocabulary. Four hours weekly, first semester, three hours, second semester. Middlers. Prof. Eakin.

14. New Testament Greek: Review and Syntax. As much time as proves necessary is spent in a review of elementary Greek Grammar. The remainder of the course is devoted to a study of the syntax of N. T. Greek, partly from a text book and partly inductively, through reading in one of the Gospels. Two hours weekly, second semester. Juniors. Prof. Eakin.

One or other of these courses (13 and 14) is required of all regular students. Except in unusual cases it will be necessary for a student entering the Seminary with less than one full year of Greek to take Course 13, since he will not be able to complete successfully the work of the other course.

14a. New Testament Greek: Rapid Reading. In this course the primary aim is to give the student facility in reading the New Testament in Greek. Some attention is devoted to critical and exegetical problems as they are met with. Preparation on the part of the student is optional. Two hours weekly, first semester. Elective. Prof. Eakin.

II. Introductory Courses

22. New Testament Introduction: General. An introduction to the study of the canon and the text of the New Testament, and of the English versions. Two hours weekly, first semester. Juniors. Required. Prof. Eakin.

23. New Testament Introduction: Special Problems. A study of critical problems connected with individual New Testament books and groups of books. Two hours weekly, first semester (1924-5) Elective. Prof. Eakin.

III. Historical Courses

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as a text book the Gospel narrative, as arranged in a Harmony. Two hours weekly, throughout the year. Juniors. Required. Prof. Vance.

17. First Century Christianity. The antecedents and environment of early Christianity are traced, first from the Jewish and then from the Gentile side. This is followed by a sketch of the origin of the Christian movement itself and its development to the close of the first century. Two hours weekly, first semester. Middlers. Required. Prof. Eakin.

IV. Interpretative Courses

A. Greek

20a. Romans. The Epistle is studied with a two-fold aim: first, of training the student in correct methods of exegesis; and second, of giving him a firm grasp of the theological content. Two hours weekly, throughout the year (1924-5). Prof. Vance.

20b. Hebrews. The aim of this course is the same as that of the preceding one. Two hours weekly, throughout the year (1923-4). Prof. Vance.

Course 20a or 20b is required of all students in either their Middle or Senior year. Prerequisite course: 13 or 14.

21. The Pastoral Epistles. Attention is first devoted to acquiring a thorough familiarity with the Greek text of these epistles, after which the effort is made to interpret them on the basis of this text. Two hours weekly, second semester (1923-4). Elective. Prof. Eakin.

24. James and I. Peter. One hour weekly, throughout the year. Elective. Prof. Vance.

24b. Ephesians. Two hours weekly, first semester. Elective. Prof. Vance.

24c. Colossians. Two hours weekly, second semester, Elective. Prof. Vance.

B. English

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, first, of forming a judgment on the question of its authorship and its value as history, and second, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly, throughout the year. Elective. Prof. Vance.

24a. I. & II. Corinthians. Two hours weekly, throughout the year. Elective. Prof. Vance.

27. Mark. A course designed to lay a critical foundation for the use of this Gospel in preaching. Two hours weekly, second semester (1923-4). Elective. Prof. Eakin.

28. Galatians. A critical course, with a homiletical purpose in view. Two hours weekly, first semester (1923-4). Elective. Prof. Eakin.

The Bulletin of the Western Theological Seminary

The text of the American Standard Version is the basis of study in these courses. Reference to the Greek text on the part of the student is recommended but is not required.

67. **Revelation.** Prof. Kelso. (see "Biblical Apocalyptic", page 42).

26. **Theology of the New Testament** (see below).

C. History of Interpretation

73. **History of the Interpretation of the New Testament.** A study of the understanding and use of the Christian Scriptures by representative interpreters from the first century to the twentieth. Two hours weekly, second semester (1924-5). Elective. Prof. Eakin.

Biblical Theology

25. **Theology of the Old Testament.** A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly. Offered in alternate years (1924-5). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

26. **Theology of the New Testament.** A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Required of Seniors, and open to Graduates. Prof. Vance.

English Bible

Great emphasis is laid upon the study of the English Bible through the entire Seminary course. In fact, more time is devoted to the study of the Bible in English than to any other single subject. For graduation, 44 term-hours of classroom work are required of each student. Of this total, 8 term hours are taken up with the exact scientific study of the Bible in the English version, or in other words, more than one-fifth of the student's time is concentrated on the Bible in English. In addition to this minimum requirement, elective courses occupying 4 term-hours, are offered to students. For details in regard to courses in the English Bible, see under Old Testament Literature, p. 40f. and New Testament Literature, p. 42f. See especially the following courses:

10. **The Psalter, Hebrew Wisdom and Wisdom Literature** (see p. 41).

11. **Old Testament Prophecy and Prophets** (see p. 41).

67. **Biblical Apocalyptic** (see p. 42).

69. **The Book of Genesis** (see p. 42).

16. **The Life of Christ** (see p. 43).

19b. **The Fourth Gospel** (see p. 43).

24a. **I. & II. Corinthians** (see p. 43).

27. Mark (see p. 44).

28. Galatians (see p. 44).

61b. The Social Teaching of the New Testament (see p. 49).

The English Bible is carefully and comprehensively studied in the department of Homiletics for homiletical purposes, the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching. (see course 45).

Church History

DR. SCHAFF

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediæval and modern periods, from 600 to 1900. In all courses, readings in the original and secondary authorities are required and maps are used.

30. The Ante-Nicene and Nicene Periods, 100 to 600 A. D.

This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediæval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; Social and Clerical Manners; Doctrinal Controversies; Monasticism:

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental System; the Universities; the Cathedrals.

(iii) Boniface VIII and the Decline of the Papacy; the Breaking up of the Mediæval System; the Reformatory Councils; German Mysticism; the Reformers before the Reformation; Renaissance. Papal Corruption.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures on the doctrinal and historical differences.

Three hours weekly (i and ii first semester, iii and iv second semester). Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

33. Modern Church History, 1648-1900. The Counter-Reformation; the Council of Trent; Jesuitism; the Thirty Years' War; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; the Modern Popes; the Vatican Council; tendencies to Church Union. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World; Roman Catholic Missions in Canada and the South; the Puritans,—Roger Williams; Plantations; the planting of religion in Virginia, New York, Maryland, Pennsylvania; the Great Awakening; Francis Makemie and Early Presbyterianism; Organized Presbyterianism; the New England Divinity; the German Churches; religion during the Revolution; Methodism; the Unitarians and Universalists; the American Republic and Christianity; the Presbyterian Churches in the nineteenth century; Coöperative and Unionistic movements; Christian literature and theological thought. Two hours weekly. second semester. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism. Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States. Seniors and Graduates. Elective. Prof. Schaff.

Systematic Theology and Apologetics

DR. SNOWDEN

37. Theology Proper and Apologetics. This course includes in theology proper the nature and sources of theology, the existence and attributes of God, the trinity, the deity of Christ, the Holy Spirit, the decrees of God. In apologetics it includes the problem of the personality of God, antitheistic theories of the universe, miracles, the problems connected with the inspiration of the Bible, and the virgin birth and the resurrection of Christ. Two hours weekly throughout the year. Juniors. Required. Prof. Snowden.

39. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption, and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

41a. Philosophy of Religion. A thorough discussion of the problems of theism and of Ritschlian and other modern theories. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

41b. The Psychology of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

70. Psychology of Childhood and Adolescence (see p. 50).

Practical Theology

DR. FARMER, PROF. SLEETH, MR. BOYD

**Including Homiletics, Pastoral Theology, Elocution, Church Music,
The Sacraments, and Church Government**

A. Homiletics

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible Class Work, Sociology, and Personal Evangelism.

43 Public Worship. A study of the principles underlying the proper conduct of public worship, with discussion of the various elements which enter into it, such as the reading of the Scripture, prayer, music, etc. One hour weekly, first semester. Juniors. Required. Prof. Farmer.

45. Introduction to Homiletics. A study of the Scriptures with reference to their homiletic value. One hour weekly, second semester. Juniors. Required. Prof. Farmer.

46. Homiletics. The principles governing the structure of the sermon considered as a special form of public discourse. The study of principles is accompanied by constant practice in the making of sermons which are used as a basis for classroom discussion. Two hours weekly, first semester, and one hour weekly second semester. Middlers. Required. Prof. Farmer.

47. Advanced Homiletics. Historical and critical study of the work of representative preachers in all periods of the church's history, with special emphasis on modern preaching as it is affected by the conditions of our time. Students are required to submit critical analyses of selected sermons and also sermons of their own, composed with reference to various particular needs and opportunities in modern life. One hour weekly throughout the year. Seniors. Required. Prof. Farmer.

57a. Pastoral Care. A study of the principles underlying the work of the minister as he serves the spiritual welfare of men through more intimate personal contact, with practical suggestions for dealing with typical conditions and situations. One hour weekly, first semester. Seniors. Required. Prof. Farmer.

57b. Pastoral Care. A study of the minister's relations to the community in which he lives, his problems and opportunities as a leader in community life through inter-church activities and other forms of united effort for civic and social betterment. One hour weekly, second semester. Seniors. Required. Prof. Farmer.

The Bulletin of the Western Theological Seminary

60. Administration. A comparative study of the various types of church polity, with special emphasis on the distinctive characteristics of the Presbyterian order, and the organization and procedure of its several structural units. The course covers also the whole field of administration in the individual church and the church at large. One hour weekly, second semester. Middlers. Required. Prof. Farmer.

B. Speech Expression

50. The Foundations of Expression. Imagination and sympathy. Phrasing, rhythm, and melody. Vocal technique: breathing, tone production, resonance, articulation. One hour weekly throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Platform Training in Delivery of Public Discourse. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

42. Hymnology. The place of Sacred Poetry in History. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper use of Hymns and Psalms in public worship. Text book: Breed's "History and Use of Hymns and Hymn Tunes". One hour weekly, first semester. Juniors. Required. Mr. Boyd.

53. Hymn Tunes. History, Use, Practice. Text book: Breed's "History and Use of Hymns and Hymn Tunes". Practical Church Music: Choirs, Organs, Sunday School Music, Special Musical Services, Congregational Music. One hour weekly, second semester. Juniors. Required. Mr. Boyd.

54. Practical Church Music. A year with the music of the "Hymnal", with a thorough examination and discussion of its tunes. One hour weekly throughout the year. Middlers. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly throughout the year. Seniors. Elective. Mr. Boyd.

56. Vocal Sight Reading and Choir Drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. One hour weekly throughout the year. Offered in alternate years. Open to students of all classes. Elective. Mr. Boyd.

D. The Cecilia Choir

The Cecilia is a chorus of twenty-two voices, chosen from men and women in various city choirs, organized in 1903 by Mr. Boyd



A VIEW OF THE PARK FROM THE QUADRANGLE

to illustrate the work of the Music Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead the singing and set standards for the choir part of the service. During the year special programs of Church Music are given from time to time both in the Seminary and in churches throughout the vicinity. The Cecilia has attained much more than a local reputation, especially for its performance of unaccompanied vocal music.

Christian Ethics and Sociology

DR. SNOWDEN, DR. FARMER

61a. Christian Ethics. The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teachings of the New Testament, rightly interpreted and applied, afford ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Græco-Roman world set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

Missions and Comparative Religion

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

63. Modern Missions. A study of fields and modern methods; each student is required either to read a missionary biography or to investigate a missionary problem. One hour weekly, one semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions

are delivered from time to time by able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam with regard to their bearing on Modern Missions. Two hours weekly. Offered in alternate years. (1923-4). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

68. Phonetics. A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. (1923-4). Elective. Open to all classes. Prof. Culley.

7b. Elementary Arabic (see p. 40).

Religious Education

DR. SNOWDEN, DR. FARMER, DR. VANCE

The purpose of these courses is to give the student a knowledge of the principles and methods of religious education. The field that is covered includes the psychological and pedagogical aspects of the subject as well as the organization, principles, and methods of the Sunday School. Those who desire to specialize still further in this department have access to the courses in Pedagogy and Psychology at the University of Pittsburgh.

70. Psychology of Childhood and Adolescence. Principles of psychology as applied to the mental and moral development of childhood and youth, with special reference to the problems of adolescence. One hour weekly throughout the year. Juniors. Required. Prof. Snowden.

71. Organization and Administration of Religious Education. This course is designed to comprehend not only the organization and operation of the Sunday School within the individual church, but all organized activities in the community which look toward religious and moral education. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

72. Principles and Methods. An application of the principles and methods of general pedagogy to Religious Education. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Vance.

41b. The Psychology of Religion (see p. 46).

CURRICULUM COURSES IN OUTLINE

Junior Class

1. Hebrew Grammar

Wednesday, Thursday, Friday, Saturday

Prof. Culley 4 hours*

*Unless otherwise indicated courses continue throughout the year.

The Bulletin of the Western Theological Seminary

- 8. History of the Hebrews**
 Wednesday, Thursday
 Prof. Kelso 2 hrs. 2nd. sem.
- 14. New Testament Greek**
 Tuesday, Thursday
 Prof. Eakin 2 hrs. 2nd. sem.
- 22. New Testament Introduction**
 Wednesday, Thursday
 Prof. Eakin 2 hrs. 1st. sem.
- 16. Life of Christ**
 Tuesday, Saturday
 Prof. Vance 2 hrs.
- 30. Church History**
 Friday, Saturday
 Prof. Schaff 2 hrs.
- 37. Theology Proper and Apologetics**
 Tuesday, Wednesday
 Prof. Snowden 2 hrs.
- 43. Public Worship**
 Friday
 Prof. Farmer 1 hr. 1st. sem.
- 45. Introduction to Homiletics**
 Friday
 Prof. Farmer 1 hr. 2nd. sem.
- 70. Psychology of Childhood and Adolescence**
 Thursday
 Prof. Snowden 1 hr.
- 42. Hymnology**
 Tuesday
 Mr. Boyd 1 hr. 1st. sem.
- 53. Hymn Tunes**
 Tuesday
 Mr. Boyd 1 hr. 2nd. sem.
- 50. Foundations of Expression**
 Friday
 Prof. Sleeth 1 hr.

Middle Class

- 3. Old Testament Exegesis**
 Tuesday, Wednesday
 Prof. Culley 2 hrs.
- 8. History of the Hebrews**
 Wednesday, Thursday
 Prof. Kelso 2 hrs. 2nd. sem.
- 13. New Testament Greek**
 Wednesday, Thursday, Friday, Saturday
 Prof. Eakin 4 hrs. 1st. 3 hrs. 2nd. sem.

The Bulletin of the Western Theological Seminary

20. New Testament Exegesis
Friday, Saturday
Prof. Vance 2 hrs.
17. First Century Christianity
Thursday, Saturday
Prof. Eakin 2 hrs. 1st. sem.
31. Church History
Tuesday, Thursday, Friday
Prof. Schaff 3 hrs.
39. Theology Proper
Tuesday, Thursday, Saturday
Prof. Snowden 3 hrs.
46. Homiletics
Tuesday, Wednesday
Prof. Farmer 2 hrs. 1st. 1 hr. 2nd. sem.
60. Administration
Wednesday
Prof. Farmer 1 hr. 2nd. sem.
71. Religious Education: Organization, etc.
Thursday
Prof. Farmer 1 hr.
54. Practical Church Music
Tuesday
Mr. Boyd 1 hr.
51. Oral Interpretation of the Scriptures
Wednesday
Prof. Sleeth (elective) 1 hr.

Senior Class

11. Old Testament Prophecy
Thursday, Friday
Prof. Kelso 2 hrs.
26. New Testament Theology
Thursday, Friday
Prof. Vance 2 hrs.
20. New Testament Exegesis
Friday, Saturday
Prof. Vance 2 hrs.
47. Advanced Homiletics
Tuesday
Prof. Farmer 1 hr.
57. Pastoral Care
Wednesday
Prof. Farmer 1 hr.

The Bulletin of the Western Theological Seminary

- 21. The Pastoral Epistles**
Hours to be arranged
Prof. Eakin (1923-4) 2 hrs. 2nd. sem.
- 19b. The Fourth Gospel**
Friday
Prof. Vance (1924-5) 1 hr.
- 24. James and I. Peter**
Hour to be arranged
Prof. Vance (1924-5) 1 hr.
- 24a. I. & II. Corinthians**
Hours to be arranged
Prof. Vance 2 hrs.
- 24b. Ephesians**
Tuesday, Thursday
Prof. Vance 2 hrs. 1st. sem.
- 24c. Colossians**
Tuesday, Thursday
Prof. Vance 2 hrs. 2nd. sem.
- 27. Mark's Gospel**
Hours to be arranged
Prof. Eakin (1923-4) 2 hrs. 2nd. sem.
- 28. Galatians**
Hours to be arranged
Prof. Eakin (1923-4) 2 hrs. 1st. sem.
- 73. History of Interpretation**
Hours to be arranged
Prof. Eakin (1924-5) 2 hrs. 2nd. sem.
- 32. History of the Reformation**
Tuesday, Wednesday
Prof. Schaff 2 hrs. 1st. sem.
- 33. Modern Church History**
Tuesday, Wednesday
Prof. Schaff 2 hrs. 2nd. sem.
- 34. American Church History**
Wednesday, Thursday
Prof. Schaff 2 hrs. 2nd. sem.
- 36. History of Presbyterianism**
Hours to be arranged
Prof. Schaff
- 41a. Philosophy of Religion**
Tuesday
Prof. Snowden 1 hr.
- 41b. Psychology of Religion**
Saturday
Prof. Snowden 1 hr.
- 52. Platform Delivery**
Thursday
Prof. Sleeth 1 hr.

The Bulletin of the Western Theological Seminary

55. Musical Appreciation

Tuesday

Mr. Boyd1 hr.

56. Vocal Sight Reading

Tuesday

Mr. Boyd1 hr.

61a. Christian Ethics

Saturday

Prof. Snowden1. hr.

61b. Social Teaching of the New Testament

Tuesday

Prof. Farmer1 hr.

63. Modern Missions

Hour to be arranged

65. Comparative Religion

Thursday, Friday

Prof. Kelso (1923-4)2 hrs.

68. Phonetics for Missionaries

Hour to be arranged

Prof. Culley1 hr.

72. Principles and Methods of Religious Education

Hour to be arranged

Prof. Vance1 hr.

Reports to Presbyteries

Presbyteries having students under their care receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

Graduate Studies

The Seminary confers the degree of Master of Sacred Theology on students who complete a fourth year of study.

This degree will be granted under the following conditions:

(1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has gradu-

ated from another seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th of the academic year at the close of which the degree is to be conferred. By April 1st a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must elect their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

Relations with University of Pittsburgh

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on students of the Seminary who complete graduate courses of the University requiring a minimum of three hours of work for two years, and who prepare an acceptable thesis; and, on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of A. M. or M. S. and Ph. D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the

candidate's offering courses that have already been credited toward the B. D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, theses, etc., of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term hours. According to the above resolutions a minimum of twenty-four term hours should be taken at the University.

Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to the two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 85 percent. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January, and April. Prolonged absence

from the classroom in the discharge of extra-seminary duties makes a student ineligible for the fellowship.*

2. The Michael Wilson Keith Memorial Homiletical Prize of \$100.00. This prize was founded in 1919 by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class, and pastor of the church from 1911 to 1917. This foundation was established in grateful remembrance of his service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France. It is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the First Presbyterian Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

3. A prize in Hebrew is offered to that member of the junior class who maintains the highest standing in this subject throughout the junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar, or a copy of Davidson's Hebrew Syntax, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in four installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

*On account of lack of funds only one fellowship will be awarded until further notice.

5. In May 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.*

6. In February 1919, Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the John Watson Prize in New Testament Greek.*

7. In September 1919, Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the William B. Watson Hebrew Prize.*

8. In July 1920, Mrs. Robert A. Watson, of Columbus, Ohio, with an endowment of \$1,000, established the Joseph Watson Greek Prize, to be awarded to the student who passes the best examination in classical Greek as he enters the junior class of the Seminary.*

9. At their ten-year reunion (May 1921), the class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement in 1922.

10. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admission to the junior class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

*The income from this fund is not available at present.

(I) Candidates must, not later than September 1st, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—Hebrew Grammar, translation of Hebrew prose, Hebrew composition; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) HISTORY—(a) Ancient Oriental History, (b) Græco-Roman History to A. D. 476, (c) Mediæval History to the Reformation, (d) Modern History.

(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent. The payment will be made in two in-

stallments, the first at the time the award is made, and the second on April 1st. Failure to maintain a high standard in classroom work or prolonged absence will debar the recipients from receiving the second installment.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

Donations and Bequests

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania". The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chair of Apologetics	\$100,000
Apartment for Professors	100,000
Chair of Missions	100,000
Museum of Missions and Biblical Antiquities	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During recent years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of

1861. In May 1912, the new dormitory building, costing \$146,097, was dedicated, and four years later, May 4, 1916, Herron Hall and Swift Hall, the north and south wings of the new quadrangle, were dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland; and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music; as well as eight scholarships amounting to \$22,331.10.

In the year 1918 a lectureship was established by a gift of \$5,000 from Mrs. Janet I. Watson, of Columbus, Ohio, in memory of her husband Rev. Robert A. Watson, a member of the class of 1874. Mrs. Watson has also founded the James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, in memory of her father, the late James L. Shields of Blairsville, Pennsylvania.

During the year 1919 Mrs. Watson established two prizes, each with an endowment of \$1,000: (1) The John Watson Prize in New Testament Greek, in memory of her husband's father, Rev. John Watson; (2) The Rev. William B. Watson Hebrew Prize, in memory of Rev. William B. Watson, a member of the class of 1868 and a brother of Rev. Robert A. Watson.

Also during this year the Michael Wilson Keith Memorial Homiletical Prize of \$100 was founded by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class and pastor of the church from 1911-1917. This foundation was established in grateful remembrance of Dr. Keith's service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France.

In December 1919, a friend of the Seminary, by a contribution of \$2,500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and

the income is available for loans to students which may be repaid after graduation.

In July 1920, Mrs. R. A. Watson established, with an endowment of \$1,000, the Joseph Watson Greek Prize, in memory of her husband's youngest brother.

In Nov. 1919 a member of the Board made a contribution of ten thousand dollars to the endowment fund. During the same year one of the holders of annuity bonds cancelled them to the sum of \$7,500. In addition a legacy of \$25,000 was received from the Estate of James Laughlin, Jr.

During the present year a donation of \$5,000 has been received from the J. B. Finley Estate.

At their ten-year reunion (May 1921), the Class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement 1922.

The whirlwind campaign of October 24—November 3, 1913, resulted in subscriptions amounting to \$135,000. This money was used in the erection of the new Administration Building, to take the place of Seminary Hall. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the past five years a debt of \$88,000, incurred in the erection of Memorial Hall and Herron and Swift Halls, has been reduced to \$21,000. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

List of Scholarships

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.



HERRON HALL

The Bulletin of the Western Theological Seminary

3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCreia Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.

The Bulletin of the Western Theological Seminary

28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melancthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D.D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D.D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D.D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.

The Bulletin of the Western Theological Seminary

55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodward Eells Scholarship, founded by his daughter, Anna Sophia Eells.
- *63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.
64. The Bradford Scholarship, founded by Benjamin Rush Bradford.
65. The William Irwin Nevin Scholarship, founded by Theodore Hugh Nevin and Hannah Irwin Nevin.

Special Funds

The James L. Shields Book Purchasing Memorial Fund.
The James H. Lyon Loan Fund.
Students' Loan and Self-help Fund.

Lectureships

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Rev. Professor Alexander F. Mitchell, D. D., Principal Fairbairn, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Prof. James Orr, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D., President A. T. Ormond, and Rev. Prof. Samuel Angus, Ph. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift

*Special Prize Scholarship (vide p. 60).

of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands". The second course was given during the term of 1914-15 by the Rev. Arthur J. Brown, D. D.; his subject was "The Rising Churches in the Mission Field". The third course was given during the term 1915-16, by the Rev. S. G. Wilson, D. D.; his subject was "Modern Movements among Moslems". The fourth course (postponed from the term 1916-17) was given in October, 1917, by the Rev. A. Woodruff Halsey, D. D.; his subject was "The Ministry and Missions". The fifth course was given in January, 1918, by the Rev. J. C. R. Ewing, D. D., LL. D., C. I. E.; his subject was "Some Developments of Religious Thought in India". The sixth course was given in September, 1919, by the Rev. Robert F. Fitch, D. D.; the general theme of his lectures was "Aspects of Christian Missions in China". The seventh course was given in November, 1922, by the Rev. J. Stewart Kunkle; his general theme was "Religious Teachers of China".

THE ROBERT A. WATSON MEMORIAL LECTURESHIP. This lectureship was endowed in May, 1918, by Mrs. Janet I. Watson, of Columbus, Ohio, as a memorial to her husband, Rev. Robert A. Watson, D. D., a graduate of the Seminary class of 1874.*

Seminary Extension Lectures

In recent years a new departure in the work of the Seminary has been the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

(1) "The Sacraments," four lectures, by Rev. David R. Breed, D. D., LL. D.

*The income from this fund is not available at present.

The Bulletin of the Western Theological Seminary

(2) "Social Teaching of the New Testament," six lectures, by Rev. William R. Farmer, D. D.

(3) "Theology of the Psalter", four lectures, by President Kelso.

(4) "Prophecy and Prophets", four lectures, by President Kelso.

(5) "The Fundamentals of Christianity", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(6) "The Psychology of Religion," five lectures, by Rev. James H. Snowden, D. D., LL. D.

(7) "The Personality of God", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(8) "Crises in the Life of Christ", four lectures, by Rev. Selby Frame Vance, D. D., LL. D.

(9) "Jerusalem" and "Petra", two illustrated lectures, by President Kelso.

ALUMNI ASSOCIATION

OFFICERS FOR 1923-4

President

The REV. A. P. BITTINGER
Class of 1903

Secretary

The REV. THOS. C. PEARS, JR.
Class of 1910

Recording Secretary and Treasurer

The REV. R. H. ALLEN, D. D.
Class of 1900

EXECUTIVE COMMITTEE

The REV. J. A. KELSO, Ph.D., D. D.
Class of 1896

The REV. S. B. McCORMICK, D. D., LL.D.
Class of 1890

The REV. J. S. AXTELL, Ph.D., D. D.
Class of 1874

The REV. U. S. GREVES, D.D.
Class of 1895

The REV. W. S. BINGHAM
Class of 1908

The REV. W. A. JONES, D. D.
Class of 1889

NECROLOGICAL COMMITTEE

The REV. R. H. ALLEN, D. D.
The REV. J. A. KELSO, Ph.D., D.D., LL.D.

DIRECTORY

Assistant to Librarian.....A. L.	Middler	M
Director	President	Pres.
Fellow	Professor	Prof.
Graduate	Registrar	R
Instructor, I	Secretary	Sec.
Junior	Senior	S
Librarian	Trustee	T
	Visitor	V

Acheson, Pres. J. C., LL. D.....D.....	Danville, Ky.
Ashley, Rev. Wm. A.V	909 Franklin Ave., Wilkinsburg
Alexander, Rev. Maitland, D.D. .D.....	920 Ridge Ave., N. S.
Allen, David K.M	202
Anderson, F. S.M.....	Oakdale, Pa.
Anderson, Rev. T. B., D.D.....D.....	Beaver Falls, Pa.
Babinsky, AndrewJ	316
Barker, J. B.M	303
Beecher, Dwight E.J	318
Bibby, J. K.S....	834 Penn Ave., Wilkinsburg
Biddle, E. L.S	304
Blanchard, F. I.J.....	928 N. Lincoln Ave., N. S.
Boyd, Charles N.I.....	131 Bellefield Ave.
Brandon, W. D.D.....	Butler, Pa.
Breed, Rev. D. R., D.D.....Prof.	Bellefield Dwellings
Broadley-East, A.G.....	6741 Deary St., E. E.
Campbell, R. D.Pres. of T.	6210 Walnut St.
Campbell, Rev. W. O., D.D.....D.....	Sewickley, Pa.
Carpenter, J. McF.T	Frick Annex
Christie, Rev. John W., D.D.....D.....	103 E. Auburn Ave., Cincinnati, O.
Christopher, F. O.J	205
Clark, John A.J.....	Westmoreland City, Pa.
Clemson, D. M.T.....	Carnegie Bldg.
Conley, C. S.M.....	408 Lincoln Ave.
Cotton, J. M.S	303
Craig, Rev. W. R., D.D.....D	Latrobe, Pa.
Crutchfield, J. S.D.....	2034 Penn Ave.
Culley, Rev. D. E., Ph. D.....Prof. & R.	1140 Pemberton Ave., N. S.
Curtiss, H. T.S	205

The Bulletin of the Western Theological Seminary

DePrefontaine, C. L.	S	317
Dickson, C. A.	T.....	316 Fourth Ave.
Duff, Rev. J. M., D.D.	D.....	1641 Shady Ave.
Eakin, Rev. Frank, Ph. D.....	Prof. & L.....	90 Pilgrim Road, Carnegie, Pa.
Eakin, J. L.	J	318
Edwards, George D.	T.....	Commonwealth Trust Co.
Elder, Newton C.	J	305
Farmer, Rev. W. R., D.D.....	Prof....	1133 Western Ave., N. S.
Fisher, Rev. Geo. C., D.D.....	D.....	5919 Wellesley Ave.
Fisher, Rev. S. J., D.D.....	Sec. of T. ...	5611 Kentucky Ave.
Garner, James Herbert.....	J	5624 Woodmont St.
Gerrard, Paul T.	J	215
Gillespie, James H.	J	215
Glunt, Homer G.	J	204
Green, Rev. Alden J.....	G 2 N. Sprague Ave.	Bellevue, Pa.
Gregg, John R.	T.....	P.O. Box 481, Pittsburgh
Greves, Chalfant	M	202
Hamilton, Daniel M.	M	205
Hanna, C. N.	D	Bellefield Dwellings
Harbison, Ralph W.	D & T ...	Farmers Bank Building
Hart, Rev. E. R.	M.....	319 Mathews Ave., Mt. Oliver Sta.
Haverfield, Ross N.	S	202
Hays, Rev. C. C., D.D.....	D.....	Johnstown, Pa.
Held, Rev. Charles E.....	G.....	212 Rockledge St., N. S.
Helm, Adelbert J.	S	306
Herron, Joseph A.	T.....	Monongahela City, Pa.
Higgins, Miss Sara M.	A. L.	Glenshaw, Pa.
Higley, Rev. A. P., D.D.	D....	2020 E. 79th St., Cleveland, Ohio
Hilty, J. Russell	S.....	Library, Pa.
Hinitt, Rev. F. W., D.D.....	D.....	Indiana, Pa.
Holub, Joseph	M	314
Holland, Rev. W. J., D.D.....	T.....	5545 Forbes Ave.
Hudnut, Herbert H.	J	110
Hudnut, Rev. W. H., D.D.....	D.....	215 N. Heights Ave., Youngstown, O.
Hutchison, Rev. S. N., D.D.....	D & T	5915 Wellesley Ave.
Illingworth, Ralph W., Jr.....	S.....	1224 Fayette St., N. S.
Johnston, Robert C.	S.....	135 Duncan Ave., Washington, Pa.
Jones, Rev. W. A., D.D.....	T.....	136 Orchard Ave., Mt. Oliver Sta.

The Bulletin of the Western Theological Seminary

Kelso, Rev. James A., Ph.D., D.D.	Pres.	725 Ridge Ave., N. S.
Kennedy, Rev. David S., D.D.	D	Witherspoon Bldg., Philadelphia, Pa.
Kennedy, George A.	J	305
Kerr, Rev. Hugh T., D.D.	Pres. of D.	827 Amberson Ave.
Kuehn, Martin R.	J	217
Leister, Rev. J. M.	S.	Florence, Pa.
Logan, George B.	D. & T.	1007 N. Lincoln Ave., N. S.
Logan, John H. P.	J	4 Trueman St., N. S.
Luccock, Rev. G. N., D.D.	D	Wooster, Ohio
Lyon, John G.	T	Commonwealth Bldg.
McBride, J. D.	G.	R.D. 1, Wilkinsburg, Pa.
McCloskey, T. D.	D	Oliver Bldg.
McCormick, Rev. S. B., D.D.	D.	Alder Court Apts.
McEwan, Rev. W. L., D.D.	D.	836 S. Negley Ave.
Mahovsky, R.	G	306
Marquis, Rev. J. A., D.D.	D.	156 Fifth Ave., New York, N. Y.
Marquis, W. C.	M.	2033 Termon Ave., N. S.
Marvin, S. S.	T.	Bryn Mawr, Pa.
Mealy, Rev. J. M., D.D.	D	Sewickley, Pa.
Mellin, Rev. W. C.	F	Rimersburg, Pa.
Merwin, W. S.	S.	1224 Fayette St., N. S.
*Miller, J. F.	D.	206 Waldorf St., N. S.
Miller, Rev. R. F.	F	Cochranston, Pa.
Monroe, G. K.	S.	R. D., Tarentum, Pa.
Moreland, G. B., Jr.	J.	129 W. Swissvale Ave., Edgewood, Pa.
Morris, W. J.	T	6735 Penn Ave.
Muir, C. M.	M	206
Neal, Rev. Walter T.	V	Sharpsburg, Pa.
Pfeiffer, V. C.	J.	305 Millbridge St.
Philipp, Rev. P. L.	G.	208 E. McIntyre Ave., N. S.
Pickens, P. L.	M	217
Post, H. F.	S.	4 Trueman St., N. S.
Potter, Rev. J. M., D.D.	D.	Wheeling, W. Va.
Prislovsky, Walter	V.	50 Ketchum St., N. S.
Rae, James	D.	801 Penn Ave.
Read, Miss Margaret M.	Sec. to Pres.	51 Chestnut St., Crafton, Pa.
Robb, F. E.	J	208
Roberts, Rev. R. L.	G.	R. D. 1, Oakdale, Pa.
Robinson, A. C.	D. & T.	4th Ave. and Wood St.

*Died, Jan. 13, 1924.

The Bulletin of the Western Theological Seminary

Robinson, Rev. J. Millen, D.D...	D.....	6009 Walnut St.
Robinson, W. M.	T.....	Carnegie Bldg.
Ruble, J. C.	M	204
Rutherford, G. H.	M	316
Ryall, Rev. G. M., D.D.	D.....	Saltsburg, Pa.
Schaff, Rev. D. S., D. D.	Prof.	737 Ridge Ave., N. S.
Schmale, Rev. T. R.	G.....	506 Lockhart St., N. S.
Schmale, Mrs. T. R.	V.....	506 Lockhart St., N. S.
Semple, Rev. Samuel, D.D.	D.....	Titusville, Pa.
Shaw, Wilson A.	D. & T. Bank of Pittsburgh, N.A.	
Sleeth, G. M., Litt. D.	I....	749 River Road, Avalon, Pa.
Slemmons, Rev. W. E., D.D.	D	Washington, Pa.
Smith, C. M.	J	345 Kambach St.
Smith, L. O.	M	511 Chester Ave., N. S.
Snowden, Rev. J. H., D.D.....	Prof.....	723 Ridge Ave., N. S.
Snyder, Rev. P. W., D.D.....	T.....	7325 Race St.
Spence, Rev. W. H., D.D.	D	Uniontown, Pa.
Stevenson, Rev. W. P., D.D.....	D	Maryville, Tenn.
Stubblebine, Rev. A. N.	G	215
Taylor, Rev. Geo., Jr., Ph.D., D.D. Sec. of D.....		Wilkinsburg, Pa.
Terry, Rev. E. W.	G.....	139 N. Jefferson St., Kittanning, Pa.
Vaidyla, Michael	S	315
Vance, Rev. S. F., D.D.	Prof.....	237 Hilands Ave., Ben Avon, Pa.
Wardrop, Robert	T.....	First National Bank
Walter, D. C.	S	306
Weir, Rev. W. F., D.D.....	D.....	17 N. State St., Chicago, Ill.
Williams, C. E.	S	Sewickley, Pa.
Williams, P. L.	J	208
Wilson, Dr. A. W., Jr.....	D	Saltsburg, Pa.
Wingert, Rev. R. D.	G	Orrville, Ohio
Wright, J. C.	S	304
Ziegler, C. E.	M	216

INDEX

Admission, Terms of	35
Alumni Association	70
Awards	11
Bequests	62
Boarding	31
Book Purchasing Memorial Fund	26
Buildings	20
Calendar	8
Cecilia Choir, The	48
Christian Work	29
Conference	28
Courses of Study	38
Biblical Theology	44
Christian Ethics	49
Church History	45
English Bible	44
Hebrew Language and O. T. Literature	40
Missions and Comparative Religion	49
New Testament Literature and Exegesis	42
Practical Theology, Department of	47
Homiletics, Pastoral Theology, Sacred Rhetoric, Elocution, Church Music, Administration	50
Religious Education	40
Semitic Languages	49
Sociology	46
Systematic Theology and Apologetics	38, 55
Degrees	23
Dining Hall	38
Diplomas	6
Directors, Board of	71
Directory	33
Educational Advantages	37
Examinations	31
Expenses	68
Extension Lectures	8
Faculty	9
Committees of	58
Fellowships	67
Funds, Special	62
Gifts and Bequests	37
Graduate Students	55
Graduate Studies and Courses	31
Gymnasium	19
Historical Sketch	
Lectures:	
Elliott	67
Extension	68
On Missions	49
L. H. Severance	67
Robert A. Watson Memorial	68
List of	10
Library	24
Loan Funds	33
Location	19
Outline of Courses	50
Physical Training	31
Preaching Service	28
Preaching Supply, Bureau of	30
Presbyteries, Reports to	55
Prizes	58
Religious Exercises	28
Representation, College and State	16
Schedule of Lectures and Recitations	76
Scholarship Aid	32
Scholarships, List of	64
Seminary Year	37
Social Hall	23
Student Organizations	17
Students, Roll of	12
Students from other Seminaries	37
Trustees, Board of	4
University of Pittsburgh, Relations with	57
Warrington Memorial Library	25
Y. M. C. A.	29
Committees of	18

**FIRST SEMESTER
SCHEDULE OF HOURS**

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	Church History-32. PROF. SCHAFF	Church History-32. PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	Christian Ethics-61a PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History-31 PROF. SCHAFF	First Century Christianity-17 PROF. EAKIN
	Jr.		Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A. M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Care-57 PROF. FARMER	O. T. Theology-25 PROF. KELSO	O. T. Exegesis-4 PROF. CULLEY	Psychology of Rel.-41b PROF. SNOWDEN
	Mid.	Church History-31 PROF. SCHAFF		First Century Christianity-17 PROF. EAKIN	N. T. Exegesis-20 PROF. VANCE N. T. Greek-13 PROF. EAKIN	N. T. Exegesis-20 PROF. VANCE N. T. Greek-13 PROF. EAKIN
	Jr.	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Religious Ed.-70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A. M.	Sr.	Philosophy of Rel.-41a PROF. SNOWDEN	Canon & Text-12 PROF. CULLEY	N. T. Theology-26 PROF. VANCE	N. T. Theology-26 PROF. VANCE	
	Mid.	Homiletics-46 PROF. FARMER	Homiletics-46 PROF. FARMER	Theology-39 PROF. SNOWDEN	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	Life of Christ-16 PROF. VANCE	N. T. Introd.-22 PROF. EAKIN	N. T. Introd.-22 PROF. EAKIN	Homiletics-43 PROF. FARMER	Life of Christ-16 PROF. VANCE

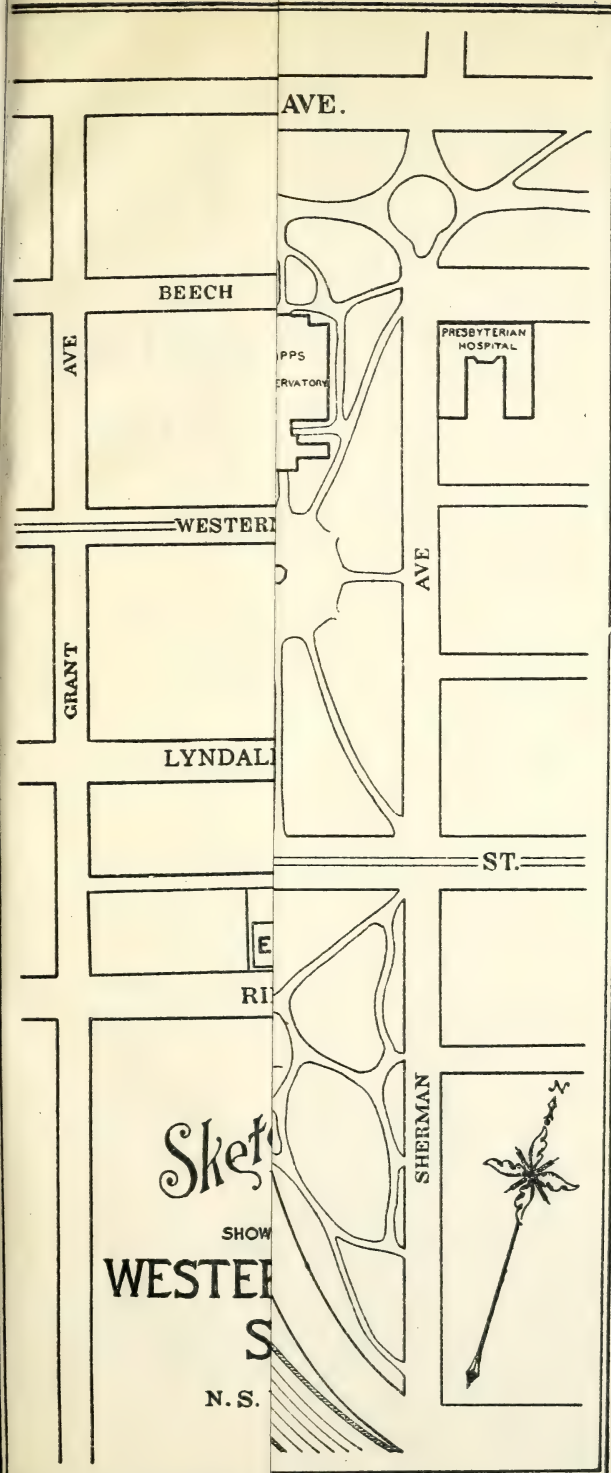
HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A.M. 11.30	Sr.	Homiletics-47 PROF. FARMER	Conference	Canon & Text-12 PROF. CULLEY	O. T. Theology-25 PROF. KELSO	
	Mid.	Theology-39 PROF. SNOWDEN		N. T. Greek-13 PROF. EAKIN		
	Jr.					
P.M. 1.30	Sr.	Ephesians-24b PROF. VANCE N. T. Intro.-23 PROF. EAKIN	O. T. Exegesis-5 PROF. KELSO N. T. Intro.-23 PROF. EAKIN Speech Expression -51 PROF. SLEETH	Ephesians-24b PROF. VANCE Religious Ed.-71 PROF. FARMER	Fourth Gospel-19b PROF. VANCE Speech Expression-50 PROF. SLEETH	
	Mid.	Church Music-54 MR. BOYD				
	Jr.					
2.30		Hymnology-42 MR. BOYD	N. T. Greek-13 PROF. EAKIN	Speech Expression-52 PROF. SLEETH		(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD				

**SECOND SEMESTER
SCHEDULE OF HOURS**

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	Christian Ethics-61a PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History-31 PROF. SCHAFF	N. T. Greek-13 PROF. EAKIN
	Jr.	Life of Christ-16 PROF. VANCE	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A. M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Care-57 PROF. FARMER	O. T. Theology-25 PROF. KELSO	O. T. Exegesis-4 PROF. CULLEY	Psychology of Rel.-41b PROF. SNOWDEN
	Mid.	Church History-31 PROF. SCHAFF	O. T. History-8 PROF. KELSO	N. T. Greek-13 PROF. EAKIN	N. T. Exegesis-20 PROF. VANCE	N. T. Exegesis-20 PROF. VANCE
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8 PROF. KELSO	Religious Ed.-70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A. M.	Sr.	Philosophy of Rel.-41a PROF. SNOWDEN	Amer. Ch. Hist.-34 PROF. SCHAFF	N. T. Theology-26 PROF. VANCE	N. T. Theology-26 PROF. VANCE	
	Mid.	Homiletics-46 PROF. FARMER	Administration-60 PROF. FARMER	O. T. History-8 PROF. KELSO	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	N. T. Greek-14 PROF. EAKIN	Hebrew-1 PROF. CULLEY	O. T. History-8 PROF. KELSO	Homiletics-45 PROF. FARMER	Life of Christ-16 PROF. VANCE

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	Sr.	Homiletics-47 PROF. FARMER		Amer. Ch. Hist-34 PROF. SCHAFF	O. T. Theology-25 PROF. KELSO	
A. M. 11.30	Mid.	Theology-39 PROF. SNOWDEN	Conference	Theology-39 PROF. SNOWDEN	N. T. Greek-13 PROF. EAKIN	
	Jr.			N. T. Greek-14 PROF. EAKIN		
	Sr.	Colossians-24c PROF. VANCE Hist. of Interp'n-73 PROF. EAKIN	O. T. Exegesis-5 PROF. KELSO Hist. of Interp'n-73 PROF. EAKIN Speech Expression-51 PROF. SLEETH	Colossians-24c PROF. VANCE Hist. of Interp'n-73 PROF. EAKIN Religious Ed.-71 PROF. FARMER	Fourth Gospel-19b PROF. VANCE	
P. M. 1.30	Mid.	Church Music-54 MR. BOYD			Speech Expression-50 PROF. SLEETH	
	Jr.					
2.30		Church Music-53 MR. BOYD		Speech Expression-52 PROF. SLEETH		(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD				





A—HERRON F
F—MEMORIAL HALL.
FT HALL.

Sketch of
WEST PARK
 SHOWING THE LOCATION OF
**WESTERN THEOLOGICAL
 SEMINARY**

N. S. PITTSBURGH, PENN'A

A—HERRON HALL

B—DR. KELSO'S RESIDENCE.

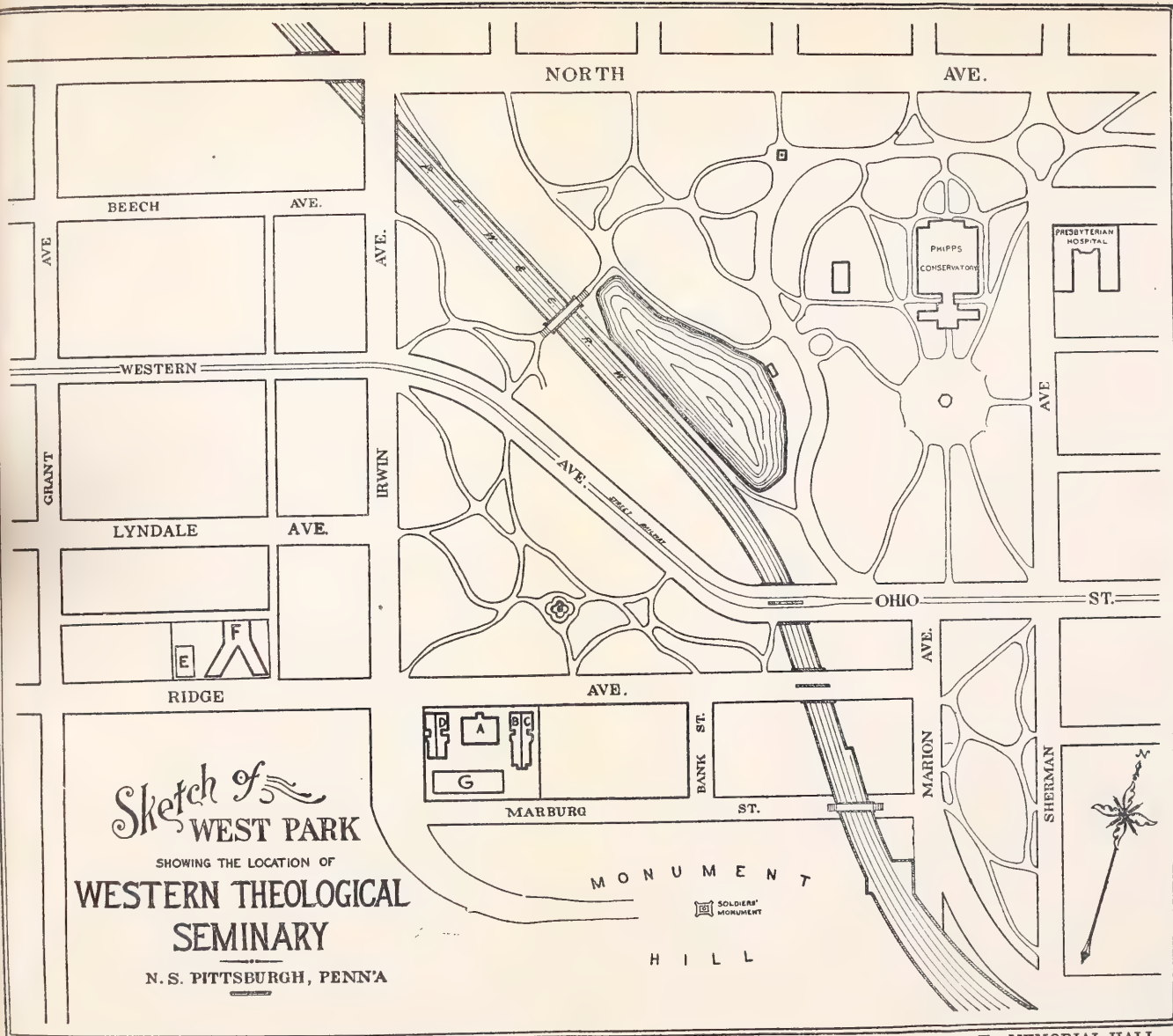
C—DR. SNOWDEN'S RESIDENCE.

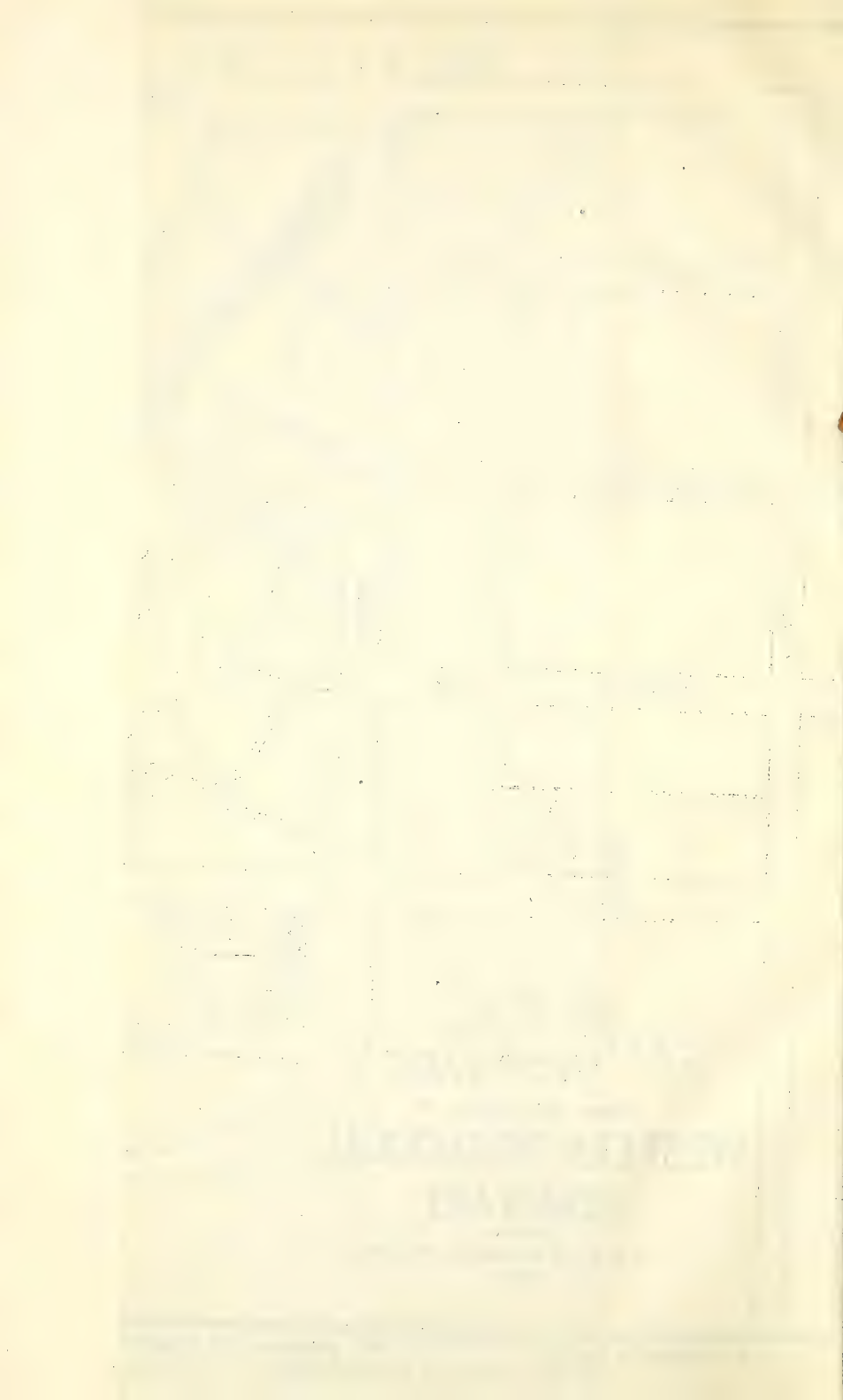
D—DR. SCHAFF'S RESIDENCE.

E—OLD LIBRARY.

F—MEMORIAL HALL.

G—SWIFT HALL.





The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME XVI.

MARCH, 1924.

No. 3

THE ELLIOTT LECTURES

March 17-21, 1924

The Reverend John Mackintosh Shaw, M.A., D.D.

Presbyterian College, Halifax, Nova Scotia.

"THE CHRISTIAN GOSPEL OF THE FATHERHOOD OF GOD"

1. MONDAY, MARCH 17th, 7:45 P. M.
"The Gospel of the Fatherhood, or What Do We Mean by Calling God Our Heavenly Father?"
2. TUESDAY, MARCH 18th, 11:20 A. M.
"Fatherhood and Prayer, or Can Prayer Count in a World of Law?"
3. WEDNESDAY, MARCH 19th, 11:20 A. M.
"Fatherhood and the Incarnation, or Why Call Jesus the Son of God Incarnate?"
4. THURSDAY, MARCH 20th, 11:20 A. M.
"Fatherhood and The Atonement, or Why Did Jesus Die?"
5. FRIDAY, MARCH 21st, 11:20 A. M.
"Fatherhood and the Resurrection, or Why Was Jesus Raised from the Dead?"

The Elliott Lectureship

The endowment for this lectureship was raised by Professor T. H. Robinson among the alumni and friends of the Seminary as a memorial to Professor David Elliott, who served the institution from 1836 to 1874 as Professor of Theology.

A List of Elliott Lectures

On the rostrum of Elliott Lecturers we find the names of some of the most distinguished American and British scholars.

- (1) (1880) Rev. Prof. Alexander F. Mitchell, D.D., St. Andrew's University, Scotland
"History of the Westminster Assembly"
- (2) (1885) Rev. Henry C. McCook, D.D., Philadelphia, Pa.
"Foreordination in Nature"
Rev. Simon J. McPherson, D.D., Chicago, Ill.
"Jesus Christ, the Unique Reconciler of Contradictions in Thought and Character"
Rev. Nathaniel West, D.D., St. Paul, Minn.
"The Apologetic of the Resurrection of Jesus Christ"
Rev. Wm. M. Taylor, D.D., New York
"The Fulfillment of Prophecy"
Rev. Carroll Cutler, D.D., Cleveland, Ohio
"Christ in Religious Thought"
Rev. Sylvester F. Scovel, Wooster, Ohio
"Civilization and Christianity"
- (3) (1890) Principal A. M. Fairbairn, D.D., Mansfield College, Oxford, England
"Theism and Natural Religion"
- (4) (1895) Rev. B. F. Henry, D.D.
"Missions in China"
- (5) (1896) Rev. James S. Dennis, D.D.
"Christian Missions and Social Progress"
- (6) (1897) Rev. James Orr, Edinburgh, Scotland
"The Progress of Dogma"
- (7) (1904) Rev. Hugh Black, D.D.
"The Practice of Self-Culture"
- (8) (1912) Rev. David Smith, D.D.
"The Historic Jesus"
- (9) (1916) Rev. A. T. Ormond, D.D.
"The Philosophy of Religion"
- (10) (1920) Rev. Samuel Angus, Ph.D., Professor of New Testament and Historical Theology in St. Andrew's College, Sydney, Australia.
"The Mystery Religions and Christianity"

A Distinguished Scholar

The present Elliott Lecturer, the Rev. John Mackintosh Shaw, M.A., D.D., Professor of Apologetics and Systematic Theology at the Presbyterian College, Halifax, Nova Scotia, is one of the most distinguished of the younger Scottish theologians. He is not entirely unknown in America for during the summer of 1923 he appeared

at several Bible Conferences and made a profound impression on his audiences. Prof. Shaw first attracted attention through a brilliant article on the Resurrection of Christ in Hastings' Dictionary of the Apostolic Church. At the request of many scholars this article, somewhat enlarged, appeared as a separate volume, "The Resurrection of Christ", published in 1920 by T. and T. Clark. The sub-title, "An Examination of the Apostolic Belief and its Significance for the Christian Faith", clearly suggests the scope of the book. We append two estimates of this treatise:

"A long and elaborate study on the Resurrection of Christ by Professor J. M. Shaw in Hastings' 'Dictionary of the Apostolic Church' deserves the attention of New Testament scholars. We venture to express the hope that the publishers will follow their precedent in reprinting Dr. Sanday's article on Jesus Christ from the 'Bible Dictionary' by republishing Professor Shaw's article in a separate volume. It reviews recent attempts to account for the form of the Resurrection narratives with a frankness which ought to bespeak for it careful consideration and offer a patient study of the relevant literature." *Times (Literary Supplement).*

"We have been particularly attracted by the singularly full and strong discussion of the Resurrection of Christ, by Professor J. M. Shaw of the Presbyterian College, Halifax, Nova Scotia. It is, we think, the best and most comprehensive handling of the august theme which is accessible to the English reader. . . . Professor Shaw takes up every point so far as we know, and does so with frankness, honesty and cogency. . . . The article is worth the price of the whole volume and lends distinction even to its distinguished place."

Sir William Robertson Nicholl, L.L.D., in *The British Weekly*.

The Needs of the Seminary

The imperative need of the Seminary is a large increase in endowment to meet the higher cost of supplies, to provide more adequate salaries, and to make provision for new chairs of instruction.

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania." The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chair of Apologetics	\$100,000
Apartment for Professors and Missionaries	100,000
Chair of Missions	100,000
Museum of Missions and Biblical Antiquities	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Bulletin of the Western Theological Seminary

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past ten years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D.D., a member of the class of 1861.

Annuity Bonds

We would call the attention of friends of theological education to the Annuity Bonds of the Western Theological Seminary. Those who are not able to make a gift outright may find it convenient to purchase an Annuity Bond. The following information in regard to these bonds is appended.

Special Features

These bonds are not only absolutely secured and guarantee a fixed income for life, but at the death of the annuitant the principal becomes part of the endowment fund of the Seminary. No legal complications are possible, and the holder of the bond knows before his or her death the exact use to which the money will be put. We frequently hear of the terms of a will being frustrated, but in the case of these annuity bonds the heirs cannot touch a penny of the principal; it belongs unconditionally to the Trustees of the Seminary. An additional advantage of the annuity bond over a bequest is that it escapes the collateral inheritance tax which is imposed by the State. In other words, these gold bonds of the Western Theological Seminary combine the features of an investment with that of a donation to a religious and educational institution. If you purchase one of these bonds, you will have a fixed income for life; and after your death the great cause of theological education in this region will get the use of your money.

Income

These bonds guarantee a fixed income during the life of the holder. Fluctuations in the stock market and business depression will not affect the income of the holder nor the value of the bonds.

Rates to Annuitants

	Rate	Semi-Annual Payment on \$1,000
From 21 to 45 years	5%	\$25.00
From 45 to 60 years	6%	30.00
From 60 to 65 years	7%	35.00
From 65 to 70 years	7½%	37.50
From 70 to 75 years	8%	40.00
From 75 to 80 years	9%	45.00
From 80 to 100 years	10%	50.00

It should be noted that these bonds may be issued jointly in the name of two persons.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Change of Policy, A.	5
Elliott Lectures	6
Faculty Notes	6
Literature	7
Alumniana	19

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1924

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and
Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music

The Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVI.

April, 1924

No. 4

A Change of Policy

It has been found necessary to make some changes in the size and material of the Seminary Bulletin. On account of the great increase in the cost of printing we have decided to omit the articles and book reviews and to confine ourselves to the publication of Seminary news. Instead of the former book reviews we expect to publish a list of a few of the best books that are published each year, with a brief characterization and description of their contents. The purpose of this section of the Bulletin is to assist the alumni in making a wise selection from the large number of works which issue from the press each year. The Boards of Directors and Trustees, as well as the Alumni Association, have appointed committees and laid out plans for the celebration of the Centennial after the opening of the term 1927-8. The columns of the Bulletin will be used for stimulating the interest of the alumni and friends in the approaching Centennial celebration. We hope that, while the size of the publication is reduced, these features will make it more useful and interesting to the graduates.

The Bulletin of the Western Theological Seminary

The Elliott Lectures

The Elliott Lectures for 1924 were delivered on March 17-21 by the Reverend Professor John Mackintosh Shaw, M.A., D.D., of the Presbyterian College, Halifax, Nova Scotia. There were five lectures, the general subject being "The Christian Gospel of the Fatherhood of God." Dr. Shaw's thesis was that the conception of God as a loving father is the foundation alike of Christian theology and of the Christian life. He discussed the bearing of this conception on outstanding doctrines such as Prayer, the Incarnation, the Atonement, and the Resurrection of Christ.

The audiences were large and appreciative throughout. Few courses of lectures, if any, delivered on this historic foundation have made a deeper impression than did those of Dr. Shaw, while the lecturer's attractive personality won for him many friends.

Faculty Notes

Dr. Breed and his daughter Esther spent the winter in California. One Sunday in January he preached for Dr. MacLennan in the First Presbyterian Church of Hollywood. He also conducted a communion service in the First Church of Oakland, Rev. F. M. Silsley, pastor, visited the San Francisco Theological Seminary at San Anselmo, and made an address at the Bible Institute in Los Angeles. On his return trip he conducted an eight days' evangelistic service for Dr. E. A. Bleck in the First Church of Lawrence, Kansas, preaching five evenings and twice on Easter Sunday. While in St. Paul he made an address at the Jubilee Service of the Dayton Avenue Presbyterian Church, which he helped organize fifty years ago, and also addressed the students of Macalester College.

At the annual meeting of the Board of Directors, held May 3, 1923, Dr. Schaff was granted a leave of absence, covering the second semester of the current academic year, so he has been taking advantage of his leave since the Christmas vacation. He has spent two months in London, carrying on special investigations in the library of the British Museum, and since the first of March has been traveling on the Continent of Europe.

During the month of January Dr. Farmer suffered a breakdown and was ordered out of this climate by his physician. He went to Bermuda and returned to Pittsburgh about the middle of April. We are glad to report that he has completely recovered his health.

Literature

A Dictionary of Religion and Ethics. Edited by Shailer Mathews and Gerald Birney Smith. New York: The Macmillan Co. 1923. \$3.00.

This work—very useful to the busy pastor—was first published in 1921. It is now offered in a reprint edition to be sold at a greatly reduced price. For review of first edition see Bulletin, Oct. 1922.

An Introduction to the Study of the Bible. By John Robert Van Pelt, Professor in Gammon Theological Seminary. New York: George H. Doran Co. 1923. \$2.00.

A good, well-written, semi-popular Introduction to the study of the Bible, covering a wide range of subjects, as geography, literature, history, canon, text, versions—ancient and modern, inspiration, and suggestions for reading.

The Golden Bough, a study in Magic and Religion. By Sir James George Frazer. New York: The Macmillan Co. 1923. \$5.00.

Professor Frazer's Golden Bough is a well known classic. The twelve volume edition has become a great reference work. It would seem impossible to abridge it sufficiently to compress it into the compass of a single volume; but this the author has done and done well. Even the present single volume will be found a mine for the student of religion. Its matchless style also will attract a wide circle of readers.

The Religion of the Lower Races as Illustrated by the African Bantu. By Edwin W. Smith, Sometime missionary in Northern Rhodesia; author of "A Handbook of the Ila Language" etc. New York. The Macmillan Co. 1923. \$1.00.

This is the first of a new series of volumes to be known as "The World's Living Religions". The series has been projected by Frank K. Sanders and Harlan P. Beach under the direction of the Board of Missionary Preparation of North America. Each volume is to present in "concise yet reliable" form the actual religious life of one of the non-Christian peoples of to-day. Such a series should prove to be very valuable to the general student of religion as well as to those interested in the missionary enterprise. Especially is this true if the present volume can be considered a fair sample of others of the series to come. It is indeed remarkable how much the author here has crowded into 75 brief pages concerning the religion and life of this widely representative African race. He was unusually well qualified for his task and has set a high standard for others in the series to follow.

The Bulletin of the Western Theological Seminary

Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. New York: The Macmillan Company. 1923. \$1.00. 66 pages.

The author presents, in short compass, the Buddhism of Burma, Ceylon, and Siam in its uplifting aspects as well as in its weaknesses.

Folk-lore in the Old Testament, Studies in Comparative Religion, Legend and Law. By Sir James George Frazer. Abridged edition. New York: The Macmillan Co. 1923. \$5.00.

Sir James George Frazer is an authority on all matters pertaining to anthropology and the history of religions. In the present volume he has attempted to interpret the religion of Israel by placing it against the background of the accumulated folk-lore of other races. He has at least succeeded in shedding light upon many obscure passages of the Old Testament. The book merits more extensive treatment than is here possible.

The Psalms as Liturgies, being the Paddock Lectures for 1920. By John P. Peters, former Professor of New Testament Languages and Interpretation in the University of the South. New York: The Macmillan Co. 1922. \$4.00.

The value of this volume lies in its Introduction of 87 closely printed pages in which Dr. Peters develops his thesis concerning the origin, purpose, and growth of the Psalter. His main contention is that the Psalms are hymns composed and used for liturgical purposes and that therefore the true key to their understanding lies in the history of liturgies, ancient and modern. He sees underlying the present Psalter minor hymn collections which arose to meet the liturgical needs of such sanctuaries as Dan, Shechem, Bethel, and Jerusalem, and has assigned more importance to the Psalm titles than is usually accorded them. After the Introduction the book has no great value, consisting as it does of a reprint of the Authorized version of the Psalter and a parallel version made by Dr. Peters himself together with brief explanatory notes.

The Heroes of Israel's Golden Age. By George Dahl, Associate Professor of Old Testament Literature, Yale Divinity School. New York: The Macmillan Co. 1923. \$2.00.

This book completes a three volume series of Old Testament Biographies forming a part of "The Great Leaders Series" edited by E. Hershey Sneath and intended to meet the needs of moral and religious training in the 'teen age' period. It marshals a great line of Israel's heroes from Samuel to Isaiah and Micah and ought to fire the soul of many an American school boy.

Literature

The Constructive Revolution of Jesus. By Samuel Dickey, recently Professor of New Testament Literature and Exegesis in McCormick Theological Seminary. New York: George H. Doran Co. 1923. \$1.60.

The sub-title of this book is "A study of Some of His Social Attitudes", entering the fields of politics, morality, ritual, patriotism, and economics. Its dedication to Walter Rauschenbusch acknowledges an obligation to a foremost student in this department of thought to whom many are indebted. Professor Dickey gives evidence on every page of careful and prolonged study, of entire familiarity with the facts in the life of our Lord, and the latest authorities and interpretations of the facts. In addition, he has clothed his thought in clear and attractive language, a by-product of long familiarity with the eloquent Greek tongue. Almost every page abounds in quotable words of wisdom, firmly based on the accepted teaching of our Lord. Economic conditions in the days of Jesus are finely set forth in a list of the wages of labor in contrast with the cost of living and his application to conditions and theories of our day are such that no one who claims to be intelligent about them or to lecture others about them, can afford to pass them by. Read the book and see!

New Testament Teaching in the Light of St. Paul's. By A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin. New York: The Macmillan Company. 1923. 320 pages. \$2.75.

Paul's teaching is used as a standard of comparison, and from this starting point the place of each of the other New Testament teachers in the development of early Christian thought is pointed out.

Light from Ancient Letters. By Henry G. Meecham, B.A. (Lond.), M.A., B.D. (Manch.), former Wellington Scholar in the University of Manchester. New York: The Macmillan Company. 1923. 189 pages. \$2.00.

The writer's particular aim is to bring the evidence of the papyri to bear on the much mooted question of the relation between early Christianity and its Hellenistic environment.

The Character of Paul. By Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. New York: The Macmillan Company. 1923. 381 pages. \$2.25.

"For over thirty years... I have lived with him (Paul) almost constantly... I feel I know him better than I know any other man who ever lived."

The Bulletin of the Western Theological Seminary

The Epistle of St. Paul to the Colossians. By The Rev. Maurice Jones, D.D., Principal of St. David's College, Lampeter. New York. The Macmillan Company. 1923. 119 pages. \$1.00.

The lectures deal with critical questions connected with the Epistle and with its leading ideas.

The Pastoral Epistles of Paul. By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, New Jersey. Philadelphia: The Westminster Press. 1923. 158 pages. \$1.00.

A new volume in Dr. Erdman's series of brief expository commentaries.

Syllabus for New Testament Study. By A. T. Robertson, M.A., D.D., LL.D., Litt. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky. New York: George H. Doran Company. 1923. 274 pages. \$2.00.

Prepared originally for the use of students in Prof. Robertson's class in "New Testament English", this book is designed to serve the function of "a broad outline of the New Testament history with precise references to the text books used."

A Translation of Luke's Gospel. By A. T. Robertson. New York: George H. Doran Company. 1923. 242 pages. \$2.50.

"The purpose...is to preserve, as far as practicable, the delicate nuances of the Greek idiom". There are a hundred pages of notes.

The Minister and his Greek New Testament. By A. T. Robertson. New York: George H. Doran Company. 1923. 139 pages. \$1.75.

Twelve essays (some of them reprinted from periodicals) illustrating the more practical aspects of the study of the New Testament in Greek.

The Gospel Story, Part 1, being the fifth volume in the work of six volumes, *The Bible for School and Home.* By Rev. J. Paterson Smyth, Late Professor of Pastoral Theology, University of Dublin. New York: George H. Doran Company. 1923. \$1.25.

This volume covers the period from the Nativity to the close of the Galilean ministry. It is an interpretation of the gospel story in outline form.

Literature

The Spirit in the New Testament. By Ernest F. Scott, D. D., Professor of New Testament Criticism in Union Theological Seminary, New York. New York: George H. Doran Company. 1923. \$2.00. 256 pages.

"If our religion has been able to maintain itself under the altered conditions this has been chiefly due to the doctrine of the Spirit which it has inherited from the early church." The author "has tried throughout to understand the belief in the Spirit as the outcome of a real experience". An important work from the pen of one of the foremost Biblical scholars of America.

Beginner's Grammar of the Greek New Testament. By William Hersey Davis, M.A., Th.D., Associate Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky. New York: George H. Doran Company. 1923. \$2.00. 251 pages.

This is a smaller book than Professor Machen's new "New Testament Greek for Beginners", having less explanatory matter and devoting less space to composition work. The author is a colleague of Prof. A. T. Robertson's.

The Frontier Spirit in American Christianity. By Peter G. Mode, A.M., Ph.D., Associate-professor of Church History, University of Chicago. New York: The Macmillan Company. 1923. 196 pages. \$1.75.

The author sets for himself the task of pointing out the importance of "frontier reactions and influences" as aids in the understanding of American religious history.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. New York: George H. Doran Company. 1923. \$1.50. 304 pages.

A moving record of the life of one of the pioneers of the modern foreign missionary enterprise, whose life was "burned out for God" in India in the early years of the nineteenth century.

Seeing Life Whole, a Christian Philosophy of Life. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co. 1923. \$1.50.

In his usual happy style, President King here seeks a solution for the problem of a Christian philosophy of life along the line of a sixfold approach—the scientific, the psychological, the value approach, the personal and ethical approach, the philosophical, and the Biblical and Christian approach. His aim has everywhere been

The Bulletin of the Western Theological Seminary

"to show the close and vital relations of the most significant lines of modern thought to Christian living and thinking". The book is a thought-provoking, stimulating presentation of a vital theme and merits wide circulation.

The Philosophy of the Christian Religion. By Andrew Martin Fairbairn. New York: The Macmillan Co. 1923. \$2.00.

It is good to see this standard work return to the bookseller's shelves. It may stimulate its purchase and study. The price, too, at which it is being sold may help. In form it is more attractive than ever.

The Certainty of God. By W. J. Moulton. New York: George H. Doran Co. 1923. \$1.50.

Dr. Moulton is Principal of Didsbury College, Manchester, and a brother of the late Dr. J. H. Moulton. The book is issued by the Student Christian Movement "to meet the need among young Christians for a definite reasonable statement in terms of modern thought concerning the essential doctrines of Christianity". The task has been well performed. Its chapter headings indicate its scope: Religion and Life; Our Faith in God; The Meaning of Jesus Christ; Jesus Christ and History; The Fact of Sin; The Meaning of the Cross; The Fact of Conversion; The Social Consequences of Salvation; Religion and Life. The book is illuminating and stimulating, but with some of its conclusions it is difficult to agree.

Why I Believe in Religion. By Charles Reynolds Brown, Dean of the Divinity School, Yale University. The Washington Gladden Lectures for the year 1923. New York: The Macmillan Co. 1924. \$1.50.

Here are sermons for the preacher, life for the layman, inspiration for everyone who believes religion is of the head as well as the heart. It is a book for the hour.

The Psychology of Power. By Captain J. A. Hadfield, M.A. (Oxon.), M.B. (Edin.). New York: The Macmillan Company. 1923. \$0.75.

This little volume of fifty-four pages was originally published as a chapter in the book entitled, "The Spirit," and edited by Canon B. H. Streeter. The author has been experimenting in the field of neurosis for some years past, and has had exceptional opportunity during the war and since to observe such neurasthenic cases. Those who have read his book, "Psychology and Morals" will find themselves in possession of the underlying principle which opens a somewhat new departure in psychology. He maintains that the chief source of fatigue is not exhaustion but stagnation, and that the way to power is not to harbor our resources and store up our strength

Literature

by inactivity, but to discover the way to tap the resources of power at our disposal so that they may flood our life and fill it with energy. He believes that the normal life has resources of power never tapped and he attempts to show in this book that these are not physical but psychic. By illustrations from his own work he shows that all these fundamental powers are associated with instinctive emotions. Thus the main burden of this essay is an effort to give the emotional instinct its proper place in developing character and in realizing the end for which it was created. Psychologists have held that instincts are blind, but our author maintains that it is we who are blind to their potencies and to the purposes for which they exist. What we need to learn is how to direct them. Power comes with this redirection of the emotional instinct. The source may be something without or within. The book leaves that to the reader. Even after reading his treatise on "Psychology and Morals" we are left with a feeling that the methods used (hypnosis) to secure the results need a careful investigation before the findings can be accepted.

Nineteenth Century Evolution and After. By Marshall Dawson. New York: The Macmillan Company. 1923. 145 pages. \$1.50.

The author, a Christian minister, thinks that materials are now at hand for a "radical revision of the theory of human nature which for the past half-century has held almost undisputed sway. . . . At the present stage of man's evolution, further progress depends upon what takes place in the mind, rather than upon changes in the thermometer and flour bin".

Conservatism, Radicalism, and Scientific Method. By A. B. Wolfe, Professor of Economics, Ohio State University. New York: The Macmillan Company. 1923. 354 pages. \$3.50.

A study of the causes and effects of the sentiments which determine men's attitudes—attitudes which, in turn, determine their judgments and actions. A critique of "popular-mindedness".

Moods of the Soul. By The Rev. F. W. Norwood, D.D. New York: George H. Doran Company. 214 pages. \$1.75.

A new volume of sermons—sixteen of them—from the pen of the deservedly popular minister of City Temple, London.

Cyclopedia of Sermon Outlines. By Rev. Aquilla Webb, D.D., LL.D., Author of "One Thousand Evangelistic Illustrations". New York: George H. Doran Company. 1923. 336 pages. \$3.00.

The book consists of outlines of sermons by leading preachers of past and present generations. Dr. Charles L. Goodell writes

The Bulletin of the Western Theological Seminary

an Introduction. As to the use of the outlines by other preachers he gives this advice: "Catch the spirit, then let the spirit which is within thee voice the message as a living thing."

Ambassadors of God. By S. Parkes Cadman. New York: The Macmillan Co. 1920. \$1.50.

Is preaching on the wane? If you fear so read this book. If you need a new vision of the great task and privilege of the pulpit let these stimulating lectures of a great preacher fire your soul anew. Or even if your faith in the power of the pulpit needs not to be confirmed you will be the gainer by making this book your companion for a day or two. What live preacher indeed can stay away from a book that deals so sanely with such matters as the History of Preaching; The Modern Attitude toward Preaching; Cross Currents Which Affect Preaching; Present Day Intellectualism and Preaching?

The Christian Doctrine of Health, a Handbook on the Relation of Bodily to Spiritual and Moral Health. By Lily Dougall. New York: The Macmillan Co. 1923. \$1.75.

May this and other books like it fall into the hands of every Christian minister! It is the sword of the spirit in the battle against Christian science. Nay it is much more. It is the earnest of the return to the world of the healing ministry of the Master. May its kind multiply!

Spiritual Energies in Daily Life. By Rufus M. Jones. New York: The Macmillan Co. 1922. \$1.50.

This is a volume that will repay a careful reading. The mysticism of the Quaker is upon it. Not only has Dr. Jones found the peace of God but his book conveys something of that peace to one who reads. He believes in the great verities of the Christian Religion. It is a book to buy and to revert to often.

Twelve Tests of Character. By Harry Emerson Fosdick. New York: Association Press. 1923. \$1.50.

A new Fosdick book needs but be mentioned. Thousands are eager to read it. This one is just as fascinating as its predecessors from Dr. Fosdick's facile pen, and I would that it might fall into the hands of every thoughtful American from the Atlantic to the Pacific; from Canada to the Gulf. Character is what this age needs almost more than aught else besides. And Dr. Fosdick's book offers sane and suggestive hints to those interested in its building.

Literature

The Hymn As Literature. By Jeremiah Bascom Reeves, Professor of English, Westminster College. New York: The Century Co. 1924. \$2.00.

Here is another able volume dealing with the development of hymnody. Its chief interest is in the hymn as literature; its method is the historical approach. It is a book for all; it is crowded with information yet it is easy to read—indeed it is difficult to lay it aside before the end has been reached. The general reader therefore will find it interesting, the student of English must sooner or later take note of it; the man in the pulpit will profit greatly by consulting it.

Scouting and Religion. By Rev. C. A. Guy, late Commissioner for Rovers for Ceylon, and Chaplain of the Eighth Colombo troop. New York: The Macmillan Co. 1924. \$.75.

Here is an excellent small volume for scouts and scout masters. Several changes have been introduced into it to adapt it to American needs and everyone interested in scouting will find it useful and inspiring.

Christian Work as a Vocation. By Henry Hallam Tweedy, M.A., Professor of Practical Theology, Yale University, Harlan P. Beach, D.D., Professor of the Theory and Practice of Missions, Emeritus, Yale University, and Judson Jackson McKim, M.A., Lecturer on Association Administration, Yale University. New York: The Macmillan Co. 1922. \$1.00.

Modern Christian Callings. By Irving Wood, Dwight H. Day, and William Bacon Bailey. New York: The Macmillan Co. 1922. \$.75.

(Christian Service Series edited by E. Hershey Sneath).

These two little books—"Christian Work as a Vocation" and "Modern Christian Callings"—certainly meet and supply a long felt need. Where is the minister or College President who has not wished for a book giving accurate and appealing information concerning the opportunities presented and the qualifications required in special forms of "whole time Christian service"? Here he has that information presented by authorities and in a most attractive fashion.

For ministers who are helping their young people to "tune in" to God's Calls and for Leaders of Life Service Groups in School and College these books should prove invaluable. All of those perplexing problems which come before the young man or woman, who is honestly desirous of making his life count for God but knows not what line of service is best, seem to be met and answered here with frankness and understanding sympathy.

To anyone who has dedicated his life to God and would serve in His name as Minister, Missionary, Y. M. or Y. W. Secretary, Bible Teacher, Church Executive, or in Social Service, there is presented in these simple, practical treatises just the desired information concerning opportunities, problems, qualifications, and reward.

The Bulletin of the Western Theological Seminary

The Dramatic Instinct in Religious Education, by Thomas W. Galloway, Ph.D., Litt.D. The Pilgrim Press, Boston. \$1.75.

This little volume (115 pages) is not a theoretical treatise. It grows out of the practical experiences of a Church School in the Dramatization of Bible Stories. The first part of the book deals with technique and the value of dramatic Bible study; the suggestions that are made concerning the building of the drama out of the Bible material are valuable. The real contribution to this phase of the work of Religious Education, however, is made in the second part of the volume, which lists five Biblical Dramas that have been worked out and used, viz, The Good Samaritan, The Wise and Foolish Virgins, The Child Moses, Naaman's Quest, Joseph and His Brethren. In each case suggestions as to costumes, scenery, etc. are given. Those who are working in Daily Vacation Bible Schools, and Week-Day Church Schools and with Young People will find this a volume worth owning.

Studies of Familiar Hymns. By Louis F. Benson, D.D., editor of "The Hymnal Published in 1895 and Revised in 1911 by Authority of the General Assembly of the Presbyterian Church in the U.S.A.". Philadelphia: The Westminster Press. 1923. 314 pages. \$2.00.

In this new series Dr. Benson follows a chronological order, and so weaves his studies into a continued story. The Revised Hymnal is used as a standard.

Christianity and Social Science. By Charles A. Ellwood, Ph.D., LL.D., Professor of Sociology in the University of Missouri. New York: The Macmillan Company. 1923. 220 pages. \$1.75.

A sequel to **The Reconstruction of Religion**. The author here gives "an elaboration and development of certain positions and assumptions" stated in the earlier work.

A Study of the Junior Child. By Mary Theodora Whitley. Philadelphia: The Westminster Press. 1923. 155 pages. \$.60.

Children nine to twelve years old are in view. The book treats of their characteristics as revealed in the play group, at home, in the day school, in the world of reading, in respect to hero worship, etc.; and finally in relation to the religious life.

The Prayer Life of Jesus. By Rev. M. E. Dodd, D.D., Pastor, First Baptist Church, Shreveport, La. New York: George H. Doran Company. 1923.

A devotional book, sometimes naïve in its interpretation and its theology, yet reflecting a real religious experience.

Literature

The Teaching Work of the Church. By the Committee on the War and the Religious Outlook (Appointed by the Federal Council of the Churches of Christ in America). New York: Association Press. 1923.

The Committee was appointed in 1918, and this is the final volume in a series of five reports. The book has four parts: Why the Church Must Be a Teacher; How the Church Should Teach; How the Church Should Organize Its Teaching: The Church Training for Christian Leadership. The chapters were drafted by Prof. Luther A. Weigle, Prof. Wm. Adams Brown, Dr. Robert L. Kelly, and others.

Adventures in Evangelism. By Edmund Thickstun, minister in the Episcopal Church, South. Introduction by The Rev. Theodore S. Henderson, D.D., one of the Bishops of the Methodist Episcopal Church. New York: George H. Doran Company. 1923. 231 pages. \$1.50.

This book is made up of twelve chapters in which are related true stories of "twice born men". A conversion or definite emotional experience is emphasized in each story.

Anger: Its Religious and Moral Significance. By George Malcolm Stratton, Professor of Psychology in the University of California. New York: The Macmillan Co. 1923. \$2.25.

This expansion of Prof. Stratton's lectures delivered before the Divinity School of Yale University is a distinct contribution in a hitherto unworked field. The bearing of anger upon conduct and religion carries great significance for everyone and the present study clearly reveals the great possibilities modern research in psychology offers the intelligent student of ethics and religion. Has anger any rightful place in your Christian life? This book provides an intelligent answer.

Confessions of an Old Priest. By Samuel Davis McConnell. New York: The Macmillan Co. 1922. \$1.25

This book is one that will constantly raise interrogation points as it is read. Its assertions will drive one who is thoughtful to re-examine the fundamental basis of his own faith. From that standpoint the book is intensely stimulating. The style of it is beautiful. The spirit of it is not belligerent. There hangs over it a sort of wistful haze as of an Indian Summer day in the late autumn. There is underlying it a certain pathos that is indefinable. It leaves one wondering how the author could have arrived at his conclusions—conclusions that are utterly impossible to substantiate by any true history of the early Christian Church.

The Book of the Lover and the Beloved. Translated from the Catalan of Ramón Lull with an introductory essay by E. Allison

The Bulletin of the Western Theological Seminary

Peers. New York: The Macmillan Company. 1923. 115 pages. \$1.25.

The first translation into English of this collection of prose poems written by the great Spanish mystic and missionary more than six centuries ago. The introductory essay is in part biographical.

A Manual of English Church Music. Edited by George Gardner, M.A., Mus. Bac., and Sydney H. Nicholson, M.A., Mus. Bac. London: Society for Promoting Christian Knowledge. 1923. \$4.00.

While primarily written for and of the Church of England, ministers, organists, and choir members will find much that is of a practical nature in this book. Such chapters as "Choice of Music", "The Choir", "Mission Hymns", "Music of Scottish Presbyterian Church", and brief biographical sketches of many composers will be invaluable to the interested reader.

Training for Power and Leadership. By Grenville Kleiser. New York: George H. Doran Company. 1923. \$3.00.

A simple reading of this book will inspire one to develop his capacities, and a careful application of the suggestions ought to result in helpful self-advancement for the minister, as well as for the business man the author has in mind as he writes.

Alumniana

1872

Rev. F. X. Miron, of New Bethlehem, Pa., was the chief guest of honor and preached the anniversary sermon at the Presbyterian Church of Fairbury, Neb., on Dec. 2, 1923, it being the Semi-Centennial Jubilee of the Fairbury Church of which Dr. Miron was the first pastor. We regret that lack of space prevents our publishing a beautiful hymn which Dr. Miron prepared for this occasion.

1879

Rev. J. C. R. Ewing, D.D., for more than forty years missionary in India, has retired from active service on the field and during the past year has been an active member of the Board of Foreign Missions. His present address is Princeton, N. J.

1881

In the 15 years of his pastorate in the Arlington Avenue Presbyterian Church, Brooklyn, N. Y., the Rev. John H. Kerr, D.D., has received into the membership 1002 persons, 666 on profession of faith and 336 by letter. The trustees of this church have in cash and pledges almost \$66,000 towards the erection of a modern Sunday School building to cost approximately \$90,000.

1890

Rev. Charles Avery Clark, D.D., dedicated a new church building at El Monte, Cal., on April 27, 1924. The building is modern in every respect and was built at a cost of \$40,000, nearly all of which has been paid. El Monte is a residential city located twelve miles east of Los Angeles where two great highways meet.

1903

The new Sunnyside Presbyterian Church, of South Bend, Ind., was dedicated Dec. 23, 1923. The structure is colonial in style. Two angels, carved of wood, and overlaid with gold, guard the stairway to the platform. These were obtained from an old church in Florence. A carving beneath the memorial window was obtained in Carcassonne, France, and represents two scenes in the life of Christ. The church cost about \$120,000. Rev. M. M. Rodger, Ph.D., is pastor.

1905

In May, 1923, Rev. V. P. Backora took up work at Racine, Wis., in a demonstration station under the care of the Board of National Missions and all the work is developing nicely. During the first nine months on the field fifteen members were received. The Czech service developed from four to twenty. The English services at eleven and seven-thirty are well attended, and the Sunday School reached the high water mark of 125.

1907

The Mount Auburn Presbyterian Church, Cincinnati, Ohio, Rev. John W. Christie, D.D., pastor, has completed a very successful year, the sixth year of the present pastorate. On Easter Sunday the church was crowded to overflowing, nearly a thousand being in the congregation and many turned away as they were unable to secure

The Bulletin of the Western Theological Seminary

standing room. The contributions of the past year, as compared with those of six years ago, are interesting and suggestive of great progress:

	1918	1924
Benevolences	\$1,776	\$10,282
Church Support	7,608	19,112
Total	\$9,384	\$29,394

1910

Rev. B. H. Conley and his congregation are rejoicing over the progress being made in their church at Curwensville, Pa. In January there were 47 accessions, the largest class which has ever come into the church at one time; and on Easter there were 21 accessions, and the attendance in both the Sunday School and at the communion service was the largest in the history of the church.

Rev. F. S. Montgomery has accepted a call to the Washington Avenue Church, Charleroi, Pa., and has begun work in his new field.

The First Presbyterian Church, of St. Clairsville, Ohio, has had a splendid year, with fine growth in benevolences, 58 accessions, and re-frescoing of the church at a cost of nearly \$4000. The membership now numbers 575, and recently they made a thank-offering of \$500. The pastor is Rev. Homer George McMillen.

1911

Among a number of interesting facts recently brought to our attention in regard to the Sunday School of the Oakland Presbyterian Church, Rev. G. L. Glunt, pastor, we think the following especially significant: "There is now a Teacher Training Class of 15 members, young men and young women. Two of the young men are candidates for the ministry and were received into the church during the past year".

Having been compelled, for the second time, to return from Alaska on account of sickness, Rev. John C. Howe in 1920 accepted the presidency of Highland College, Highland, Kansas. Prof. E. F. Engle, of the University of Kansas, in discussing the position of the small Christian College in our educational system, writes as follows:

"Highland College is a good illustration of what can be done under strong and devoted leadership to restore such a school to the confidence and encouragement of those whose judgment of its work has much to do with its success or failure.

"As a member of the University Committee on Visitation and Affiliation of Colleges it has been my privilege to visit Highland College and to be in touch with the administration of the school under President Howe, and it is only fair as it is true to say that the standing of the school is among the best of its class in the State. This position has been attained in spite of inadequate funds and equipment because of the untiring efforts and faith of the president, the loyalty and spirit of service of the faculty and the inspiring support of the community. . . . We will watch with more than usual interest the forward movement of Highland College."

Alumniana

1912

Since the beginning of his pastorate in Sharpsville, Pa., about a year ago, Rev. Harry E. Woods has had the satisfaction of welcoming more than one hundred members into the church. There is evidence of marked progress and development in every department of the church work.

1913

The Easter Communion service in the Presbyterian Church of Parnassus, Pa., Rev. Howard J. Baumgartel, pastor, was one of the best attended in the history of the church, there being 53 accessions on that date. In the Sabbath School a record breaking attendance of 354 was reached, and under the auspices of the Young People's Division of the Sabbath School during the preceding week about 125 persons assembled for a social and business meeting. At the preceding communion service, in February, 30 new members were received.

On Wednesday evening, Nov. 21, 1923, an interesting service was held at the North Presbyterian Church, Philadelphia, Pa., Rev. E. B. Shaw, pastor, at which time \$29,000 worth of mortgage bonds were burned, freeing the church of debt.

Rev. W. H. Schuster, of Toledo, Ohio, has recently been elected to the work of Presiding Elder of the Cleveland District of the Ohio Conference of the Evangelical Church. His present address is 4012 Riverside Ave., Cleveland, Ohio.

1914

The Presbyterian Church of New Bethlehem, Pa., Rev. Maxwell Cornelius, pastor, is making good progress with a new building, which they expect to dedicate practically free of debt the first Sabbath of July.

Chaplain A. N. Park has just completed a successful term in Sociology and Education at the University of Chicago and is now on his way to the Island of Guam in the Asiatic Fleet of the United States Navy. At Guam he will be chaplain of the naval forces and Director of Education for the Island.

Calvary Church, Canton, Ohio, Rev. W. B. Purnell, pastor, in September 1923 dedicated a beautiful new building containing, in addition to a large auditorium and Sunday School room, social rooms, parlors, dining room, and kitchen equipment. The total investment in the church and manse was \$100,000.

Rev. W. R. Van Buskirk, Ph.D., was installed pastor of the First Presbyterian Church of Uniontown, Pa., on Nov. 15, 1923.

1915

Rev. C. V. Reeder, of Wiehsien, China, has been spending his year of furlough in study at Princeton Theological Seminary.

Rev. W. P. Russell, formerly of Connellsville, Pa., has moved to Renovo, Pa., where he took charge of the work in the First Presbyterian Church last December.

1916

The work in the First Presbyterian Church of Independence, Iowa, Rev. R. V. Gilbert pastor, is progressing in a most encourag-

The Bulletin of the Western Theological Seminary

ing way. At the annual meeting the salary of the pastor was raised \$500. Mr. Gilbert is building up a syndicate of weekly Sunday School Lesson expositions. He now writes for two weekly and three daily papers, with a total circulation of more than 53,000 copies weekly.

Rev. John E. Ross, of Saharanpur, India, is home on furlough. His address is R.F.D. 3, Smith Center, Kansas.

1917

Rev. LeRoy Dodds, of Saharanpur, India, is pursuing a year of post-graduate study in Princeton Seminary during his year of furlough.

1918

Rev. O. C. Griffith is very happily located in Owensboro, Ky., where he went last November.

Rev. James Mayne, pastor of the East Liberty Church of Vanderbilt, Pa., has accepted a call to the Presbyterian Church of St. Albans, L. I., New York. During the past year the East Liberty Church completed a new manse which cost about \$9,000 and is modern in every respect.

Kenneth Hissem McConnell, son of Rev. and Mrs. Ralph I. McConnell, was born in Chiengmai, Siam, Dec. 2, 1923.

1919

The local newspaper of Elizabeth, Pa., recently printed in full a sermon by Rev. W. W. McKinney on the sinfulness of gambling in all its forms.

1920

Rev. S. Neale Alter on March 20, 1924, received the degree of Ph.D. from the University of Edinburgh. Since his marriage, more than eight months ago, he has been stationed at Hama, Syria, a city whose population is 90 % Muslim.

1921

Rev. Walter L. Moser, who took up his work in the First Presbyterian Church, of Apollo, in January, has recently received 37 members into his church.

1921 P-G

The present address of Rev. James A. Hamilton is Morgantown, Ky.

1922

The following is taken from a very interesting letter from Rev. J. W. Willoughby in the American Mission at Mosul, Iraq.: "I have passed the 'dangerous first year' on the field in good condition physically, have further extended my travel education by a trip to Persia, and have absorbed a trifle of Arabic. Since our language study is as unorganized as everything else about this new station, I have, perhaps, not made the best use of my time, but have at least gotten an introduction to the three phases: reading, writing, and speaking."

Alumniana

1923

Rev. and Mrs. Lloyd Roberts were presented with a purse containing one hundred dollars at a reception held by the Moon Run Presbyterian Church on Lincoln's birthday.

1924

Since taking charge of the work in the Yatesboro field last July, Mr. William S. Merwin has received into the Yatesboro Church, 84 new members, and into the Atwood Church, 27.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Ninety-Fourth Commencement.....	5
Commencement Address.....	8
Rev. A. P. Higley, D. D.	
President's Report.....	19
Librarian's Report.....	28
Financial Report.....	31
Alumni Resolution.....	33
Index.....	35

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1924

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and
Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music



The Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVI.

July, 1924

No. 5

Ninety-Fourth Commencement

At the closing exercises of the Seminary year, held the evening of May 8th, the degree of Bachelor of Sacred Theology was conferred upon the following members of the graduating class:—John Kurtz Bibby, Eugene L. Biddle, Jarvis Madison Cotton, Howard Truman Curtiss, C. LeRoy DePrefontaine, Ross M. Haverfield, James Russell Hilty, Ralph W. Illingworth, Jr., Robert Caldwell Johnston, John Maurice Leister, George Karl Monroe, Harold Francis Post, Deane Craig Walter, and J. Carroll Wright. William Stage Merwin received a certificate. The degree of Master of Sacred Theology, given on the basis of a year's post-graduate work and a master's thesis, was conferred upon Alvyn Ross Hickman, Rudolph Mahovsky, Paul L. Phillipp, Rufus D. Wingert, and upon Mr. Post of the graduating class. The Seminary fellowships for the year were awarded to Mr. Post and Mr. Walter. The Keith Memorial Prize in Homiletics was awarded to Mr. Wright. Merit prizes, for high standing in all departments, were awarded to David K. Allen and George H. Rutherford of the Middle Class, and to John Lyman Eakin of the Junior Class. Mr. Eakin also received the Hebrew prize.

The graduating exercises were held in the Central Presbyterian Church, North Side. The address was de-

livered by the Rev. Adelbert P. Higley, D.D., a member of the Board of Directors of the Seminary and minister of Calvary Presbyterian Church, Cleveland. His subject was "The Call to a Courageous Ministry". President Kelso also addressed the class briefly in connection with the conferring of degrees and announcing of awards.

The attendance of alumni was large. At the business meeting of the Alumni Association it was voted to constitute an executive committee consisting of the president, two vice-presidents, the secretary, and the treasurer—the secretary to serve for a term of not less than three and not more than five years. The object in thus strengthening the organization was twofold: that plans for the centennial celebration in 1927 might be carried forward more effectively, and that the association might better serve the alumni in practical ways. The following officers were elected for the ensuing year: president Thos. C. Pears, '10, vice-presidents J. N. Hunter, '12, and LeRoy Lawther, '17, treasurer R. H. Allen, '00. George C. Fisher, '03, was elected secretary for the ensuing five years. The association voted that an artist be engaged to paint portraits of Professors Schaff and Snowden, of the faculty.

The alumni dinner was served in Boggs & Buhl's dining room. The leading after-dinner speaker was Dr. C. C. Hays, '84, of Johnstown, Pa., whose class was celebrating the fortieth anniversary of its graduation. His subject was "Loyalty". There were short speeches by representatives of other classes, Seminary songs were sung, and enthusiasm was much in evidence.

The Cecilia Choir gave its annual Commencement program at the Bellefield Presbyterian Church on Wednesday evening, May seventh, the choral numbers representing Church Music from several countries being sung without accompaniment. Dr. Harold D. Phillips, organist of Trinity Episcopal Church, Pittsburgh, and a noted authority on Church Music, in a lengthy appreciation of

Ninety-Fourth Commencement

this concert printed in the Gazette-Times of the following morning, said in part: "Mr. Boyd's choir is small (21 voices), but very select and beautifully balanced. The singing throughout the evening was of a very finished order, the attacks always prompt and convincing and the expression particularly sympathetic and finely graded".

The baccalaureate sermon was preached by President Kelso the Sunday morning preceding Commencement Day. Professor Farmer conducted the communion service Sunday afternoon. These services were held in the Mt. Pisgah Presbyterian Church, near Crafton, of which church the Rev. R. L. Biddle, father of Eugene L. Biddle of the graduating class, is pastor. The class, with the faculty, were guests of the session of the church during the day, dinner being served between the two services. The occasion was one long to be remembered, for the hospitality and fellowship which it called forth as well as for the inspirational value of the services.

Nearly all the members of the graduating class are located in pastorates. Mr. Bibby is assistant pastor at Knoxville Presbyterian Church, Pittsburgh. Mr. Biddle expects to devote another year to study, but for the summer he is supplying the Glenfield and Haysville churches. Mr. Cotton is located at New Waterford, Ohio; Mr. Curtiss at Malvern and Waynesburg, Ohio; Mr. DePrefontaine at Sigel, Pa.; Mr. Haverfield at Westfield Church, Mahoningtown, Pa.; Mr. Illingworth at Fredericktown, Ohio; Mr. Johnston at Leevale, W. Va.; Mr. Leister at Florence, Pa.; Mr. Merwin at Yatesboro and Atwood, Pa.; Mr. Monroe at Pleasant Unity Church, Tarentum, Pa.; Mr. Post at Petersburg, Ohio; Mr. Walter at New Geneva and Greensboro, Pa.; Mr. Wright at Champion and Vienna Churches, Tyrell, Ohio. Mr. Hilty expects to devote some further time to study before taking a pastorate.

Commencement Address

A Call to a Courageous Ministry

By Rev. A. P. Higley, D.D.

May I, at the beginning of this address, pause to say a word of thanks to the Faculty of the Seminary for the invitation that brings me here, and to express my appreciation of the privilege, and also the responsibility.

Twenty-three years ago I graduated from Seminary. Then I stood where this class stands with mingled feelings of courage and fear. Now I am come to speak to you out of the experience of these years. I am not to tell you what joy and deep satisfaction are in store for you, nor am I to speak of the lasting friendships, the loyal devotion, the faithful coöperation of Christian people, nor of those rewards incident to the ministry that are incomparable with others—that contentment that comes through the feeling that you are dealing with life's realities and abiding values, and doing it all in fellowship with the Son of God.

Rather, I am to discuss with you the things that call for courage, faith, perseverance, and consecration. It is the call to arms uttered by social conditions of our present day, a call to "put on the whole armour of God" and to face life in the spirit of the crusader and the reformer. The ministry is no place for a man in soft raiment. He is thrust out into life and compelled to stand or fall in accordance with his ability and consecration. His profession does not shield him from conflict and tests. The Church offers no protection for the indolent, no asylum for the ne'er-do-well, no retreat for those who will not breast the storm. Forces well equipped and richly endowed resist the Church, and her leaders must be men with undaunted courage. Again and again in

Commencement Address

the years that are before you, may you have need to carry forth the spirit of that old quatrain,

“Fight on my men”, said Sir Andrew Barton,
“I am hurt, but I am not slain,
I’ll lay me down and bleed awhile,
And then I’ll rise and fight again.”

This day calls for a courageous ministry.

I am aware that it is a hazardous thing to try to tell what the world is, or to point out its outstanding characteristics. Each individual sees such a small part of it. Moreover, we may call regions mountainous or hilly, but we know that among the mountains and the hills there are unfrequented valleys that lie in peaceful contrast to the towering heights above them. There is a danger in generalizations. So, as I tell you of the world, you will not take me too seriously for it is only a little bit of the world that I have seen and things that I have found there that seem significant may not have so impressed someone else. You will make due allowance, then, for the limitations of the horizon and for the limitations of the seer. There are, however, mighty forces that imperil the Church, conditions that contest with the spiritual world for supremacy, devastating influences that challenge the best that is in you.

First, the world is an inquisitive world, persistent and often impudent in its inquiry. It is critical and dissatisfied with any answer to its questions which has not back of it convincing thought. Men are tremendously enthusiastic in finding out about things. No subject is too sacred, no interest too trivial. Man wants to peer into the very holy of holies, where only the high priest was wont to go. Many are merely curious, impelled by the spirit of the age,—to inquire and to satisfy an intellectual curiosity. Many are asking questions because they are dissatisfied with life in its physical aspects. Many are wistful. They yearn to know the deeper truths of reality, the relationships between God and man, and

are crying with the heart hunger of Job, "Oh, that I knew where I might find Him!"

Moreover, the world is a large one. We speak of the parish as if it were a small bit of the city or the country bounded by the intellectual interests and the spiritual needs of a small group of people. But, as a matter of fact, the parish, wherever it is, touches the boundaries of the world. While the calls of the parish are no less emphatic than they were in other days the parish has taken on a world-wide dimension. As I wrote this paragraph there was on my desk a letter from China, one from Armenia, another soliciting our sympathy for the starving children of Germany, another requesting the interest of the Church in world peace, letters from two college presidents in the southern mountains, and other appeals from social, industrial, and religious agencies. There is no limit to the clergyman's sphere of influence. The parish duties are no less important but the interests of that parish reach out and touch the whole world, and require the minister to bring consecrated and mature judgment to them. The great commission of Christ is not to the foreign missionary alone, but to every one of His ambassadors, "Go ye into all the world and preach my gospel". Your parish, whether in country or city, is an integral part of the world. And the problems of the world have become the problems of the smallest parish. President Coolidge rolled a big load on to the clergyman when, in his recent address to the Associated Press, he said, "One newspaper is better than many criminal lawyers, one schoolmaster, better than a legion of bailiffs, and one clergyman is better than an army with banners".

The world into which you go is a confused world. A quarter of a century ago Dr. Van Dyke said that it was an age of doubt, and there is still doubt. But there is a satisfaction in honest doubt. If it is definite the very definiteness of the doubt marks the way to its approach. But this age is confused in being not quite sure

of what it doubts or what it believes. There is a confusion in art and a distortion of those ideals of beauty, which have so enriched our experience and emotion. There is a political confusion and a lack of objective. While in some places the political movement is radical and socialistic, in other places the trend is backward toward autocracy. Mussolini, a few years ago, was the leader of those who were seeking almost unlimited freedom. In a recent trip through Italy he urges the people not to think so much of freedom as of authority. In the mid-Victorian days we sang of the glory of our civilization and thought it was profane to question the stability of modern institutions. But a large part of the east is repudiating modern civilization, questioning our social development. Ghandi and his followers demand "a hand-loom in every cottage, no mills and factories", and reject the claim that our modern institutions are supreme.

There is a confusion in the underlying philosophies of life. We have learned to regard the Lord Rector's address of Saint Andrew's College with serious consideration. Here some of the best brains of England speak, but here there is discord. With stirring idealism Sir James Barrie presents to the students the value and power of a courageous life. But in a recent address Lord Birkenhead uttered a woefully reactionary note declaring that the "motive of self-interest must be and ought to be the main spring of human conduct".

In the theological world there is confusion, little agreement among theological thinkers as to what is essential. Here there is a wide difference of opinion.

There is a lack of agreement among leaders and thinkers. This is not only true in religion but it is also true in almost every realm. This is unquestionably one of the characteristics of the world into which you are to go.

It is a world of vast mechanical achievement.

Habakkuk spoke in his own day of "those who sacrificed unto their nets and burned incense unto their drags". Many years ago Samuel Butler predicted in that strange apocalyptic work of his that the time would come when men would be enslaved by their machines. And Sir Oliver Lodge sounded a warning the other day when he spoke of tanks, submarines, and airplanes which might be directed from a distance, having no one on board, loaded with poisonous gas, titanic bombs, virulent germs, and sent out upon a cruise of ruthless destruction to wound and kill.

With modern machinery man feels that he can do everything and in some instances the machine has become the master and man that made it the slave, a mere cog in the mechanical device, and from which in modern industry he cannot extricate himself. The mechanical idea has come over into the social, the economic, and the religious world, and man finds himself helpless under the dominion of one organization or the other, and many are compelled to live and have their being in a man-made mechanism which sometimes is as cruel and cold as the jaws of a giant nut-cracker.

With it all, it is an unsatisfied world, expressing itself in emotional excesses, going through a round of more or less sensual excitement, endeavoring to find an answer to that persistent and eternal craving which is always present when a soul tries to satisfy itself on the husks of a material world. If we have an understanding ear and a discerning eye, we shall discover that beneath the frivolity and confusion and the excesses of modern life there is a long loud wail as of a soul in pain, crying for something,—it knows not what; aware of the futility of physical excesses and emotional entertainment, but not able to discern those hidden resources which would give peace, satisfaction, and joy.

Into such a world the young minister is summoned. What is he going to do with it? Shall he yield to it, or

make it yield to him? Will he be caught up by its discord and add another dolorous note, or will he, by sounding a noble and triumphant key, cause the discord to break into harmony? There is a trenchant sentence used by H G. Wells in a recent article. It is his judgment upon two great Englishmen, one a publicist and the other a statesman,—both of them having achieved positions of power and influence, both controlling resources which might be directed for the world's welfare. Mr. Wells' judgment upon these two men is that "they laid hold of life with prehensil, but inartistic hands". If his judgment is true, what a condemnation! To gain position and power and be incapable of directing it, to possess material out of which new social conditions might be wrought, but to have neither the vision, the genius, or the soul to mould and give form to their possessions.

The minister, by training and by interest, is equipped to put himself among the recalcitrant forces of life, and by God-given power to compel them to yield to his vision and purpose. Such a world demands a fine quality of mind, unfailing enthusiasm, undaunted faith. None other than a man of courage will succeed.

May I now suggest those essential qualities in the equipment of the minister which will produce that courage adequate to face the modern world. Courage is not conjured by magic out of the soul. It rises from other virtues which the minister must possess and nourish.

He must have a courage born of knowledge to meet a large and inquisitive world.

It was the greatest preacher of all, except one, who, when commissioning a younger man to take up the work which the elder was laying down, put, I think, in the very forefront of his charge this command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". It was the same preacher who shouted with triumphant

courage when in the thick of the fight with keen opposition, "I am not ashamed, for I know".

The great questioning world, with far-reaching unsolved problems, will not suffer muddle-headed leadership. Somewhere Wells says: "When the intellectual history of this time comes to be written, nothing, I think, will stand out more strikingly than the empty gulf in quality between the superb and richly fruitful scientific investigations that are going on and the general thought of other educated sections of the community". Wells is no supreme judge, nor an infallible critic, nor does he put the clergyman in this condemned group. Yet there is danger, and a grave danger, that a minister may become so involved in the details of parish organization, in answering the insistent demands for all sorts of service within and without the Church, that through sheer lack of time he is unable to do thoroughgoing thinking, to continue the habits of a scholar which, I trust, have been inculcated in this Seminary.

I have but recently read the life of Alexander Whyte, of Free Saint George's Edinburgh. One of the significant things about his experience and that which enabled him to move from the weaver's loom to an outstanding position in Scotland, was the fact that he read and thought, in season and out of season, and incessantly kept his mind occupied with the bigger problems of the literary, the economic, and the spiritual world.

Neither the gift of tongues, nor a commanding personality, nor the ability to mix affably with men, nor the genius for organization, nor any other quality will take the place of hard study. I do not mean that you are to take your technical, academic knowledge into the pulpit. Nothing is more fatal to the ministry. The results of your years of study should be made visible only as they give a glowing background to your life and teaching, and unconsciously give authority to your utterances.

Years ago our mothers warmed the old bed that stood in an unheated room by heating a brick and wrap-

ping it in a blanket. So long as the brick was kept well covered it brought comfort and warmth to the otherwise shivering sleeper, but woe betide the occupant of the bed if the brick, peradventure, lost its covering.

Your technical training needs to be well concealed, mediated by a covering of simple expression. Its power is in concealment and not in exhibition. The technicalities of theology are to lie at the center of your life where they give strength and courage.

One of the tasks of the true student in the ministry is to take the great things of God and humanity and by unceasing thought simplify and adapt them to the needs of an untechnical mind. Religious thinking is more and more becoming the exclusive province of the minister. Men look to him as a specialist, and the minister must not disappoint them. It is his business to know, and only as he is able to think courageously, persistently, and cogently, can he maintain for the Church that intellectual leadership which in years gone by was recognized by all. And to know God is the background of a fearless ministry. If, through painstaking effort, we acquire an adequate knowledge of our problems, are able to "give a reason for the faith that is within us," it will go far to give us an undaunted front to meet an interrogating world.

A courage born of faith in the erstwhiles untried leadership of Jesus Christ will steady the minister among conflicting ideas.

The world in its confusion will not yield, except to positive leadership. Many things have been tried and are being tried to resolve the chaotic condition into order. Mind, money, organization, power, have been marshaled to put over great enterprises which are to bring about an orderly democracy and relate individual to individual, nation to nation, and race to race, in harmony and peace. There is one authority which has not been tried. There is one leader who has not been followed in all the varied

relationships of life. It is true that we have seen the triumph of Christ in the individual and in small areas of society. But He has not been taken into every relationship. The minister is to proclaim His kingship in every realm, and his courage is quickened by the knowledge that where Jesus is given supreme control—in society and among nations—He is a conquering Lord who brings peace where the powers of the world bring only distress and disaster. You are the servants of an unvanquished King. Though the world knows it not, it waits for Him to come and reign, and He alone can give order to life's complex and conflicting interests.

A courage born of the conviction that the real world is a spiritual one will sustain the minister's independence amid the boasting material powers.

The physical world developed and organized by genius and invention presents a ponderous and a dominant appearance. Mechanical power vaunts itself and is puffed up. Moving out into the world as an ambassador of the unseen God, standing in the presence of the mighty physical powers, the minister is apt to lose his sense of fearlessness, and tremble in the presence of what man has wrought. Sometimes he is tempted to ally himself with these world powers that they may promote his cause. We need to remind ourselves that the mechanical world is no bigger and no stronger than the men who are back of it and control it, and the men that control it are no greater than their moral and spiritual power. In the background is the spiritual life, and it is this that is governing and directing. Here are those salient forces among which the minister must move and be conscious that these quiet unassuming spiritual realities are the dominant facts. "Not by might nor by power, but by My spirit, saith the Lord."

A courage born of a knowledge of the world's need will give a quiet authority to the minister's life.

Looking out of the window through the years, coming and going with men, seeing their excesses, hearing

their comments, we wonder what is back of it all. Under the confusion, under the quest for power and pleasure, back of the riot and sensual enjoyment, what is there? Is this but an inarticulate and distorted cry for the supreme thing in life? They have drunk of many fountains but they are still thirsty; they have eaten at many banquets but still are hungry, because they have not found that which satisfies the soul. Augustine's old declaration is applicable to this day, "Man is made for God, and he is restless until he rests in Him".

How it quickens his enthusiasm and strength when facing a restless and unsatisfied world if the minister may feel that he knows the fountain that will give life and peace. The world is lost. Much of its excess is due to the fact that it has turned away from God. I think if you could interpret the inarticulate yearning of the modern world it would be the cry of Job, "Oh, that I knew where I might find Him!" What greater charm can come to the minister than to know that he can lead men home, take them back to God, point them to the heaven they have forgotten.

In conclusion may I illustrate that supreme service which may be yours, from a scene in Virgil. The incident was recalled to my mind by an article written by Fred Lewis Pattee in a recent publication.

You will remember in the fifth book of Virgil there is the dramatic story of a contest in archery at the Tomb of Anchises. There were four entries, Hyrtacus, Menestheus, Eurytion, and Acestes. The target was a mast head in the ground to which a fluttering dove was tied. Æneas was the judge and referee. The first archer shot and clove the heart of the mast, and stirred the emotions of the on-lookers, "*ingenti sonuerunt omnia plausu*". The next one drew his arrow and cut the string that held the dove and it sailed away toward the clouds. Eurytion was the third to shoot, and lifting his eye toward the clouds and the bird which was now only a speck he let

the arrow fly and pierced the fleeing dove "who left her life amid the clouds and with her dead body brought back to the archer his arrow". The last one was Acestes. Every earthly target was gone. There was no mast to cleave, no bird to free, or kill, and as he turned to shoot he lifted his eyes far above the aim of the others. He did what others had not dreamed of doing before, "he launched his shaft with mighty arm straight into the Olympian blue where dwell the gods". The arrow speeding swift among the thin clouds burst into flame and like a star unloosed from heaven left behind it a long train of light.

Æneas awarded the prizes. To the one who cleft the arrow, aiming at material things, he did not even give honorable mention; to the one who set free the dove he gave the third prize; to the killer who by his skill brought down from the very clouds the fleeing bird, the second prize; but Acestes he showered with gifts and praises because he had launched his arrow boldly into the realm of the gods and by its luminous track he had pointed out the way to the gods, and by his skill brought down fire from above.

The world is wandering, lost, perplexed, tired of playing with its trinkets, its big guns, its bursting shells, its lights and shadows. It does not know it, and will not admit it. It has drunk the cup of material things to its dregs and while it has not always been bitter it always is unsatisfying, and the man who meets the forces and reshapes them, he who is to be a leader in a confused world, he that is to answer the half-divided yearning of the human soul, must be the one who, by a flaming arrow launched toward heaven, causes men's eyes to be lifted toward God. The minister must know the way to God, and make that way a flaming pathway.

Alexander Whyte, after lecturing on the "Makers of Scotland" turned to the theological students who had gathered about him and said to them, "There is a con-

President's Report

gregation waiting to be made by you after you are made by God''. And after a sermon of great power a man went to the vestry to thank him for his sermon and in conclusion he said, "Your sermon went to my heart as if you had come straight from the audience chamber." And the solemn and quiet reply of the veteran of the cross was, "Perhaps I did".

President's Report

*To the Board of Directors of the
Western Theological Seminary*

Gentlemen:—

In behalf of the Faculty I have the honor to submit the following report for the academic year ending May 8, 1924.

Attendance

Since the last annual report thirty-one new students have been admitted to the classes of the Seminary, and one has reëntered after an absence of four years.

To the Junior Class

1. Andrew Babinsky, a student at Tanitokepzo, Temssvar, Hungary, 1907
2. Dwight Everett Beecher, a graduate of Washington and Jefferson College, A.B., 1923
3. Forest Ira Blanchard, a graduate of Ohio State University, A.B., 1918, and A.M., 1922.
4. Franz Omer Christopher, a graduate of the College of Wooster, A.B., 1923
5. John A. Clark, a graduate of Oskaloosa College, A.B., 1923.
6. John Lyman Eakin, a graduate of Washington and Jefferson College, A.B., 1923
7. Newton Carl Elder, a student of the College of Wooster

The Bulletin of the Western Theological Seminary

8. James Herbert Garner, a student of the University of Pittsburgh
9. Paul T. Gerrard, a student of the University of Pittsburgh
10. James Henry Gillespie, a graduate of Grove City College, Litt.B., 1923
11. Homer Glenn Glunt, a graduate of Washington and Jefferson College, A.B., 1921
12. Herbert Beecher Hudnut, a graduate of Princeton University, A.B., 1916
13. George Alexander Kennedy, a graduate of the College of Wooster, A.B., 1922
14. Martin Rudolph Kuehn, a graduate of Earlham College, A.B., 1918
15. John Howard Proudfoot Logan, a graduate of Washington and Jefferson College, A.B., 1923
16. George Boulton Moreland, Jr., a student of Princeton University
17. Victor Charles Pfeiffer, a graduate of Baldwin-Wallace College, A.B., 1920
18. Fred Eliot Robb, a graduate of Missouri Valley College, Ph.B., 1923
19. Charles Moody Smith, a graduate of Adrian College, A.B., 1922
20. Philip L. Williams, a graduate of Young Men's Christian Association College, Chicago, B.A.S., 1922

To the Middle Class

1. Lewis Oliver Smith reëntered the Seminary after an absence of four years.

To the Senior Class

1. Adelbert J. Helm, an A.A. of Elmhurst College and a student of Eden Seminary

President's Report

To the Graduate Class

1. Albert Broadley-East, a graduate of Drew Theological Seminary, 1912
2. Alden J. Green, a graduate of Adrian College, A.M., 1909
3. Charles E. Held, a graduate of Susquehanna School of Theology, 1922
4. Rudolph Mahovsky, a student of Universities of Vienna and Halle
5. Albert Newton Stubblebine, a graduate of Princeton Theological Seminary, 1905
6. Earle W. Terry, a graduate of Westminster Theological Seminary, 1922

As Visitors

1. Rev. William Augustus Ashley, a student of Agricultural and Mechanical College of North Carolina
2. Rev. Walter T. Neal, a student of Morehouse College
3. Rev. Walter Prislowsky, a student of the Russian Orthodox Theological Seminary, New York
4. Mrs. Theodore R. Schmale, a student of Valparaiso State Normal School

Mr. William F. Ehmann, a member of the Middle Class in 1922-23, withdrew to act as financial secretary in the College of Idaho for one year but expects to reënter as a member of the Senior Class in September, 1924.

The total attendance for the year has been 70, which was distributed as follows: fellows, 2; graduates, 11; seniors, 18; middlers, 15; juniors, 20; visitors, 4.

Fellowships and Prizes

The fellowships were awarded to Harold Francis Post, a graduate of Washington and Jefferson College, and Deane Craig Walter, a graduate of Grove City College; the Michael Wilson Keith Memorial Homiletical Prize to J. Carroll Wright, a graduate of Denison University; a Hebrew Prize, offered to members of the Junior

The Bulletin of the Western Theological Seminary

Class, to John Lyman Eakin; and Merit Prizes to David K. Allen and George H. Rutherford of the Middle Class, and John Lyman Eakin, of the Junior Class.

Elective Courses

In addition to the required courses of the Seminary curriculum, the following elective courses have been offered during the year 1923-24, the number of students attending each course being indicated.

- Dr. Kelso: Apocalyptic Literature, 9
 Comparative Religion, 22
- Dr. Schaff: History of the Reformation and Modern Times, 12
 American Church History, 14
- Dr. Farmer: Social Teaching of the New Testament (1st. semester), 18
- Dr. Snowden: Christian Ethics, 9
 Psychology of Religion, 8
 Philosophy of Religion, 22
- Dr. Vance New Testament Exegesis (Ephesians, 9; Colossians, 4)
 Social Teachings of the New Testament (2nd. semester), 18
 N. T. Theology, 5
- Dr. Culley: Old Testament Exegesis (Psalter) 12
 Canon and Text of the Old Testament, 15
 Hebrew Sight Reading (Seniors, 5; Middlers, 8)
- Dr. Eakin: New Testament Exegesis (Mark, 10; Galatians, 12)
- Mr. Boyd: Vocal Sight Reading, 6
- Prof. Sleeth: Oral Interpretation of the Scriptures, 9
 Platform Training in Delivery of Public Discourses, 3

President's Report

Faculty

Dr. Schaff took advantage of a leave of absence granted by the Board of Directors at the last annual meeting. This leave of absence covered the second semester, so he has been absent from the Seminary since the Christmas vacation. Dr. Schaff has reported that he spent two months in London, carrying on special investigations in the library of the British Museum and since the first of March he has been travelling on the Continent of Europe.

During the first semester he completed the course of lectures on the Protestant Reformation and the Counter Roman Catholic Reformation to 1648. He also carried the first class in American Church History through the full series of his lectures. The middle class completed his full course of Mediæval Church History down to 1517, and a somewhat abridged course on Protestantism and Romanism. Dr. Schaff completed only half the course in Church History with the Junior Class. In his absence Dr. Vance conducted a course (two hours a week) in Church History with the Juniors.

During the month of January Dr. Farmer suffered a breakdown and was ordered out of this climate by his physician. He went to Bermuda and returned to Pittsburgh about the middle of April. In his absence the work in Homiletics was distributed as follows: Juniors, one hour a week, Dr. Kelso; Middlers, two hours a week, Dr. Eakin; Seniors, one hour a week, Dr. Snowden. The Rev. H. M. LeSourd, pastor of the Ben Avon M. E. Church and Director of the School of Religious Education of the North Boroughs, was secured for the course in Religious Education which Dr. Farmer conducts, and his work was very satisfactory. We are glad to report that Dr. Farmer has completely recovered his health.

As usual, the members of the Faculty, have rendered service to the Church at large in preaching, in lecturing, and in literary work.

Lectures

The opening lecture, on "The Ministry of Public Worship to the Individual Life", was given by the Rev. A. J. Alexander, D.D.

Two lectures on the Severance Foundation were given by the Rev. Robert F. Fitch, D.D. His subjects were:

"Puto, the Enchanted Isle" (Illustrated)

"Modern Methods in Missionary Work"

A course of five classroom lectures on "The Country Church" were given by the Rev. Warren H. Wilson, D.D.

A course of five lectures on the Elliott Foundation were given by the Rev. John Mackintosh Shaw, D.D., on the general theme, "The Christian Gospel of the Fatherhood of God". The subjects of the several lectures were as follows:

"The Gospel of the Fatherhood, or What Do We Mean by Calling God Our Heavenly Father?"

"Fatherhood and Prayer, or Can Prayer Count in a World of Law?"

"Fatherhood and the Incarnation, or Why Call Jesus the Son of God Incarnate?"

"Fatherhood and the Atonement, or Why Did Jesus Die?"

"Fatherhood and the Resurrection, or Why Was Jesus Raised from the Dead?"

The following special lectures were given in the Seminary Chapel:

"Missions in New Guinea", The Rev. Chas. W. Abel, D.D.

"Impressions of England", the Rev. W. K. Anderson, D.D.

"Religious Conditions in Southern California", the Rev. David R. Breed, D.D., LL.D.

"Ministerial Recollections", the Rev. Wm. O. Campbell, D.D.

President's Report

"Industrial Revolution in China", the Rev. George A. Fitch

"Missions in China", the Rev. W. T. Locke

"The Every Member Canvass", Mr. David McConaughy

"Biblical Poetry and Preaching", the Rev. Robert MacGowan, D.D.

"Political Situation in the Mohammedan World", the Rev. C. R. Watson, D.D.

"Foreign Missions", the Rev. W. N. Wysham

For the session of 1924-25 Rev. F. B. Llewellyn, a graduate of the Class of 1917, and a missionary of our Board in North India, has accepted the invitation of the Faculty to serve as lecturer on the Severance Foundation. He expects to spend one semester at the Seminary and give a lecture, one hour a week, on foreign missions.

Student Life

In order to give to the Board of Directors a glimpse into the students' life, as well as to present the point of view of the students, the Report of the President of the Y.M.C.A. is herewith incorporated in the Faculty report:

"Throughout the year meetings of the students for the transaction of business were held on Wednesdays at conference hour on an average of once a month.

"At the opening of the year, a new financial system was adopted. A budget was prepared by the executive committee and presented to the students. It included such items as the expenses incidental to the activities of the social, athletic, devotional, and publicity committees, dues to State Y.M.C.A., expenses, in part, of delegates to conferences, and miscellaneous items. The plan was adopted by the students after some modification and a budget of \$200.00 was voted. A pro rata assessment upon all students

The Bulletin of the Western Theological Seminary

was made and collected as a regular fee through the Seminary office.

“In addition to this the following offerings were collected through the student Y.M.C.A.: to the Student Friendship Fund, an offering of \$35.75 from the students; and to the Board of Foreign Missions of the Presbyterian Church an offering of \$253.00 from students and faculty.

“During the year a new constitution was proposed and adopted in order to put the business of the organization on a better working basis. In this was incorporated the principle of the budget system as outlined above.

“The Y.M.C.A. bore in part the expenses of representation at the Student Volunteer Conference at Indianapolis and the pre-conference meeting of theological students.

“The publicity committee had a large share in the initiation and carrying through of the Inter-Seminary Conference for Life Work for college students of Western Pennsylvania and Eastern Ohio.

“The athletic committee maintained a basketball team which played a schedule of games in a division of the city league.

“The social committee provided three socials during the course of the year which did much to enliven Seminary life.

“The devotional committee had charge of weekly prayer meetings and, for the latter half of the year, of discussion groups also. These did much to enrich the devotional spirit and to encourage serious thinking upon the problems of the world's life from the Christian standpoint.

Respectfully submitted,

(Signed) DEANE C. WALTER,
President”

President's Report

Student Conference for Christian Leadership

One of the notable events of the Seminary year was the first Student Conference for Christian Leadership, held Feb. 15-17, 1924. It was held under the joint auspices of the three Seminaries of Pittsburgh. Its purpose was to present to college and university men definite and reliable information concerning the challenge and opportunities of Christian leadership to-day. The opening session was held in the North Side Community House and addressed by Bishop Mann; the Saturday meetings were held in the North Avenue M. E. Church; and on Sunday the Conference was the guest of the Shadyside Presbyterian Church. Some prominent leaders of our Church were among the speakers: Dr. Robert E. Spear, Dr. John Timothy Stone, and Dr. Hugh T. Kerr. Dr. Kelso was Chairman of the General Committee of the Conference. The Conference was attended by more than a hundred students from colleges of Western Pennsylvania, Eastern Ohio, and West Virginia. It is hoped to have such a Conference, if not annually, at least biennially.

Gifts

We have to report a contribution of five thousand dollars from the Finley Estate, and, what is still more gratifying, a remarkable interest on the part of the churches in the financial support of the Seminary. During the past year 103 churches gave \$4,880.79, and 11 individuals contributed \$2,285.

We have been able to reduce the annual deficit of last year, amounting to \$10,509.18, down to \$1600.

Recommendations

The Faculty of the Seminary submit the following recommendations:

(1) That the following members of the Graduate Class be awarded the degree of S.T.M.:

- | | |
|-----------------------|-------------------------|
| 1. Alvyn Ross Hickman | 3. Paul L. Philipp |
| 2. Rudolph Mahovsky | 4. Rufus Donald Wingert |

5. Harold Francis Post (of the Senior Class)

- (2) That the following members of the Senior Class be awarded the degree of S.T.B.:

- | | |
|---------------------------|----------------------------|
| 1. John Kurtz Bibby | 8. Ralph W. Illingworth, J |
| 2. Eugene L. Biddle | 9. Robert Caldwell Johnsto |
| 3. Jarvis Madison Cotton | 10. John Maurice Leister |
| 4. Howard Truman Curtiss | 11. George Karl Monroe |
| 5. C. LeRoy DePrefontaine | 12. Harold Francis Post |
| 6. Ross M. Haverfield | 13. Deane Craig Walter |
| 7. James Russell Hilty | 14. J. Carroll Wright |

- (3) That Mr. William Stage Merwin, of the Senior Class, be granted a Certificate covering the work he has completed.

- (4) That all post-graduate and partial students be given credit for the courses they have completed.

All of which is respectfully submitted,

(Signed) JAMES A. KELSO,

President.

Librarian's Report

To the Board of Directors of the Western Theological Seminary:

I submit herewith my report as Librarian of the Seminary, covering the year April 1, 1923—March 31, 1924:—

1. Additions:

- | | |
|---|-----|
| (a) Volumes added by Purchase | 503 |
| (b) Volumes added by Gift | 50 |

Total 553

Additions during the past seven years have been as follows:

Librarian's Report

	By Purchase	By Gift	Total
1917-18.	352.	635.	987
1918-19.	293.	88.	381
1919-20.	625.	85.	710
1920-21.	533.	53.	586
1921-22.	592.	126.	718
1922-23.	543.	173.	716
1923-24.	503.	50.	553

2. Cataloguing:

- (a) Volumes catalogued 490
- (b) Cards added to catalogue 1881

The figures for the four preceding years are as follows:

	Volumes catalogued	Cards added
1919-20.	435.	1390
1920-21.	493.	1594
1921-22.	725.	2111
1922-23.	741.	1983

3: Circulation:

- (a) Books loaned 2118
- (b) Periodicals loaned 133

A record of the circulation of books has been kept only since 1916, and of periodicals only since 1919.

The figures are as follows:

Books loaned, 1916-17	1435
Books loaned, 1917-18	1832
Books loaned, 1918-19	1733
Books loaned, 1919-20	1557
Books loaned, 1920-21	1618
Books loaned, 1921-22	1951
Books loaned, 1922-23	1741
Books loaned, 1923-24	2118
Periodicals loaned, 1919-20	225
Periodicals loaned, 1920-21	135
Periodicals loaned, 1921-22	217
Periodicals loaned, 1922-23	180
Periodicals loaned, 1923-24	133

The Bulletin of the Western Theological Seminary

A survey of the year's accessions reveals about the usual proportion of what may be called old standard works and new standard works and new popular books of the more important type. As in previous years the aim has been to direct the growth of the library in such manner that it should minister primarily to purposes of serious study, while at the same time keeping its patrons in touch with current phenomena and interests in religion and related fields.

Undoubtedly the most important accessions of the year, in any one department, have been those in the field of Oriental studies, including Old Testament, comparative religions, Semitic languages, and archæology. The credit here is due to President Kelso, who during his year abroad was untiring in his efforts to strengthen the library, and who was able to secure for it many valuable works.

In the report for last year special reference was made to works on religious education. During the year covered by the present report efforts in this direction have been continued, and it is now felt that the library has a comprehensive and fairly adequate collection of books in this important field. For expert advice and assistance in securing these books the librarian is indebted to the Rev. Howard M. LeSourd. Thanks are also due to the Westminster Press, who have given complete sets of their graded lesson material free of charge. Much similar material has been secured from other publishers, so that students and other patrons of the library now have accessible, for ready examination, not only the best books about religious education in its various phases, but specimens of a wide range of curriculum materials as well.

It will be noted from the statistical data above that more books were loaned during the past year than in any previous year covered by the records. Perhaps these figures, more than any others, may be taken as an

Treasurer's Report

index to the library's practical usefulness. Of course the daily use of the library by patrons who do not take books out is not covered by these, or any other records. The librarian notes an increasing disposition on the part of students to ask for suggestions and help with respect to the bibliography of subjects which they are studying. From this and other indications he believes that the library is playing an increasingly important role in the Seminary's life and work.

The library expenses for the year have been higher than usual, as will appear from the treasurer's report. The additional expenditure has been due in part to the necessity of replacing worn-out or inadequate equipment, and in part to the special purchase of books in the field of Oriental studies, referred to above. The funds available for the use of the library, as the members of the Board know, are far from being adequate.

Grateful acknowledgment is due to the following donors of books:

Rev. L. O. Burry, Dr. D. S. Clark, Hon. C. M. Depew, Mr. S. S. Marvin, Mr. Kirby Page, Dr. D. S. Schaff, Dr. J. H. Snowden.

Respectfully submitted,

(Signed) FRANK EAKIN,
Librarian.

Treasurer's Report

*Treasurer's Condensed Financial Report for year ended
March 31st, 1924.*

INCOME RECEIPTS

Income from investments	\$37,095.77
Income from Annuity Bond Funds ..	2,169.00
Income from Conkling Fund	5,161.15 7,330.15
Interest on daily balances	739.52

The Bulletin of the Western Theological Seminary

Income from Room Rents and Old Library	
Bldg.	11,439.96
Income from House Rents	1,200.00
Contributions by Individuals	2,285.00
Contributions from Churches	4,880.79
Contributions from Trustees Estate of J. B.	
Finley, deceased	5,000.00
Refund on account excess City Taxes paid	
1922-23	3,901.19
\$73,872.38	

INCOME DISBURSEMENTS

Salaries paid	\$39,819.54
Interest paid on Annuity Bonds	7,143.42
Interest paid on loan from Commonwealth	
Trust Co.	1,553.54
Insurance, Taxes and Water Rents paid	2,527.95
Office expenses	686.93
Library expenses	2,168.89
Light and fuel	4,380.34
Scholarships	4,716.25
Laundry expense	361.06
Lectures	255.00
Expended for Sundry Equipment	1,484.82
Repairs to Seminary Buildings	1,835.56
Students' Loans	120.00
Other Miscellaneous Expenses	2,142.91
Professors' Annuities	2,378.35
Pensions	1,000.00
Commission	60.00
Printing	1,638.70
Janitor's Supplies	374.98
Advertising	667.98
Improvements	160.75
\$75,476.97	

Alumni Resolutions

PERMANENT FUNDS

Contingent Fund	\$121,466.84
Endowment Fund	194,356.21
Lectureship Fund	3,758.44
Library Fund	32,176.93
Reunion and Memorial Fund	112,293.79
Scholarship Fund	140,604.21
Sacred Rhetoric and Elocution Fund	79,519.30
Church Music Fund	14,527.24
President's Chair Endowment Fund	5,000.00
President's Chair Conkling Fund	100,075.00
L. H. Severance Lectureship Fund	5,000.00
Annuity Bond Fund	31,300.02
Warrington Library Fund	3,250.00
Chapel Fund	25,010.00
Student Loan and Self Help Fund	2,686.50
Keith Memorial Prize Fund	2,102.50
W. A. Shaw Endowment Fund	10,010.00
New Administration Building	131,298.71
Real Estate & Buildings	262,350.80
Building Fund No. 2	88,089.50
	\$1,364,875.99

Important Alumni Resolutions

At the Annual Meeting of the Alumni Association of the Seminary, held May 8, 1924, the regular routine of business was transacted. In addition to this regular routine five recommendations were presented by the retiring officers looking in great part towards the strengthening of the Alumni Organization and the promotion of closer coöperation between that body and the Seminary.

1. That a committee of five (the Executive Committee) be appointed to coöperate with the Board of

The Bulletin of the Western Theological Seminary

Directors in arranging for the Centennial to be celebrated in 1927.

2. That the graduates of the Pittsburgh Theological Seminary who have been received into the Presbyterian Church in the U. S. A., be made eligible for affiliated membership in the Alumni Association.

3. That two Vice-Presidents be elected in addition to the regular officers, these five officers to constitute the Executive Committee of the Alumni Association.

4. That the Alumni Association proceed to secure the portraits of Drs. Snowden and Schaff.

5. That the secretary be elected for a term of not less than three and not more than five years and that he be authorized to coöperate with the president of the Seminary in looking after the interests of the institution and of its Alumni Body.

The officers elected were—

President The Rev. Thos. C. Pears, Jr.

Vice President The Rev. Le Roy Lawther

Vice President The Rev. J. Norman Hunter

Secretary The Rev. George C. Fisher, D.D.

Treasurer The Rev. Robert H. Allen, D.D.

The Rev. Robert H. Allen, D.D. was also elected permanent Necrological Secretary.

Index

Vol. XVI

Oct. 1923—July 1924

ARTICLES

Call to a Courageous Ministry, A	174
A. P. Higley	
Christie, Dr. Robert	
Some Account of His Early Life	5
In Memoriam	35
William L. McEwan	
Memorial Addresses	
James H. Snowden	40
George Taylor, Jr.	44
As I Knew Him	48
David R. Breed	
In Memoriam	49
House of Hope Church	
Memorial Prayer	50
Henry C. Swearingen	
Letters	
Benjamin J. Bush	53
Henry C. Swearingen	53
Francis L. Patton	54
James A. Kelso	55
Thomas C. Pears, Jr.	56

REVIEWS

Adventures in Evangelism—By Edmund Thickstun	159
Ambassadors of God—By S. Parkes Cadman	156
Anger: Its Religious and Moral Significance—By George M. Stratton	159
Beginner's Grammar of the Greek New Testament—By William Hersey Davis	153
Book of the Lover and the Beloved, The	159
Buddhism and Buddhists in Southern Asia—By Kenneth J. Saunders	150
Certainty of God, The—By W. J. Moulton	154
Character of Paul, The —By Charles Edward Jefferson	151
Christian Doctrine of Health, The—By Lily Dougall	156
Christian Work as a Vocation—By Henry Hallam Tweedy	157
Christianity and Social Science—By Charles A. Ellwood	158

The Bulletin of the Western Theological Seminary

Colossians, The Epistle of St. Paul to the—By Maurice Jones	152
Confessions of an Old Priest—By Samuel Davis McConnell	159
Conservatism, Radicalism, and Scientific Method—By A. B. Wolfe ..	155
Constructive Revolution of Jesus, The—By Samuel Dickey	151
Cyclopedia of Sermon Outlines—By Aquilla Webb	155
Dictionary of Religion and Ethics, A—By Shailer Mathews and Ger- ald Birney Smith	149
Dramatic Instinct in Religious Education, The—By Thomas W. Gal- loway	158
Folk-lore in the Old Testament—By James George Frazer	150
Frontier Spirit in American Christianity, The—By Peter G. Mode ..	153
Golden Bough, The—By James George Frazer	149
Gospel Story, The—By J. Patterson Smyth	152
Heroes of Israel's Golden Age, The—By George Dahl	150
Hymn as Literature, The—By Jeremiah Bascom Reeves	157
Introduction to the Study of the Bible, An—By John Robert Van Pelt	149
Light from Ancient Letters—By Henry G. Meecham	151
Luke's Gospel, A Translation of—By A. T. Robertson	152
Manual of English Church Music, A. —By George Gardner	160
Martyn, Henry, Confessor of the Faith—By Constance E. Padwick ..	153
Minister and His Greek New Testament, The—By A. T. Robertson	152
Modern Christian Callings—By Irving Wood, Dwight H. Day, and William Bacon Bailey	157
Moods of the Soul—By F. W. Norwood	155
New Testament Teaching in the Light of St. Paul's—By A. H. Mc- Neile	151
Nineteenth Century Evolution and After—By Marshall Dawson	155
Pastoral Epistles of Paul, The—By Charles R. Erdman	152
Philosophy of the Christian Religion, The—By Andrew Martin Fair- bairn	154
Prayer Life of Jesus, The—By M. E. Dodd	158
Psalms as Liturgies, The—By John P. Peters	150
Psychology of Power, The—By J. A. Hadfield	154
Religion of the Lower Races as Illustrated by the African Bantu, The—By Edwin W. Smith	149
Scouting and Religion—By C. A. Guy	157
Seeing Life Whole—By Henry Churchill King	153
Spirit in the New Testament, The—By Ernest F. Scott	153

Index

Spiritual Energies in Daily Life—By Rufus M. Jones	156
Studies of Familiar Hymns—By Louis F. Benson	158
Study of the Junior Child, A.—By Mary Theodora Whitley	158
Syllabus for New Testament Study—By A. T. Robertson	152
Teaching Work of the Church, The	159
Training for Power and Leadership—By Granville Kleiser	160
Translation of Luke's Gospel, A.—By A. T. Robertson	152
Twelve Tests of Character—By Harry Emerson Fosdick	156
Why I Believe in Religion—By Charles Reynolds Brown	154

MISCELLANEOUS

Alumniana	58, 161
Alumni Resolution	199
Annuity Bonds	146
Catalogue	63
Faculty Notes	57, 148
Financial Report	197
Lectures	
Elliott	62, 143, 148
Severance	62
Librarian's Report	194
Needs	83
Ninety-fourth Commencement	171
Policy, A Change of	147
President's Report	185
Seminary Opening, The	57

Subscription Blank for the Bulletin of the Western Theological Seminary.

REV. JAMES A. KELSO, Ph., D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

Dear Sir:—

Enclosed find 75 cents for one year's subscription to the Bulletin of the Western Theological Seminary, commencing October, 1924.

Name.....

Address.....

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the cooperation of the Faculty.

Contents

	Page
The New Seminary Year.....	5
The Seminary Centennial	6
In Memoriam—Chalfant Greves	6
Dr. Kelso's Address	7
A Prayer	11
Poem, By Rev. H. T. Curtiss	12
Sketch of the life of Yonan Y. Auraham	13
By Rev. James M. Spargrove	
The Ebb and Flow of War in China	15
By Rev. J. Edward Kidder	
Faculty Notes	22
Alumniana	23
Necrology	30

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Street) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1924

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.,
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, Ph. D.
Associate Professor of Hebrew

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Music

The Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVII.

Oct.—Dec., 1924

No. I

The New Seminary Year

The formal opening exercises were held Sept. 17. The address was delivered by Dr. James Y. Simpson of Edinburgh, his subject being "Christianity and the Modern World". Dr. Simpson's qualifications for discussing such a subject are almost unique, since to his wide theological knowledge he adds a first-hand acquaintance with modern science and with international politics. A large audience was present and listened to the address with keen interest.

The twenty members of the Junior Class come from the following colleges: Washington and Jefferson; Grove City; Muskingum; Albright; Mt. Union; Geneva; Western Maryland; Cedarville; Bourne College, Birmingham, England; Prediger Seminar, Frankfurt, Germany; Ohio Wesleyan University; Denison University; the University of Pittsburgh; and Princeton University. Washington and Jefferson has the largest representation, six members of the class being alumni of that institution. Fifteen men are enrolled as graduate students. The total enrollment is sixty-nine.

The death of Chalfant Greves, of the present Senior Class, has inevitably had a saddening influence, yet it has also contributed to strengthening the bond of fellowship among members of the Seminary, increasing the passion for service, and deepening the spiritual life. The outlook for the year is in every way encouraging.

The Seminary Centennial

The Western Theological Seminary was founded by the General Assembly in 1825, but the actual work of instruction did not begin until 1827. The Board of Directors have decided that 1927 is the Centennial year, and the date of the celebration has been tentatively set as October or November, 1927. In order to have an appropriate and adequate celebration, it is proposed that a complete history be prepared and printed. It is not intended to have a mere sketch or epitome, but a volume of several hundred pages. Another volume has also been planned, a complete biographical catalogue covering the century of existence. It has also been decided that an attempt be made to raise a centennial fund of not less than half a million dollars to be added to the present endowment of the Seminary. One-fifth of this sum, one hundred thousand dollars, is to be known as the Alumni Fund, to be used as an endowment for a Chair of Missions and Religious Education. It is proposed to enlist the alumni in a campaign to secure this endowment of one hundred thousand dollars. A circular letter will soon be issued to the graduates of the Seminary with reference to the History and the Biographical Catalogue, as well as the Alumni Chair of Missions and Religious Education.

In Memoriam

CHALFANT GREVES

1899 — 1924

Mr. Chalfant Greves, of the Class of 1925, died at Howbert, Col., Aug. 13, 1924, while engaged in missionary work in the South Park field. His death was accidental, due to his being overcome by black damp in a cave which he had entered with other members of a picnicing party. One of his companions was first overcome and Mr. Greves remained behind with him while

In Memoriam

the others went for assistance, and thus he laid down his life in an effort to save a companion. Rev. John H. Patterson, whose assistant Mr. Greves had been, brought the body to New Alexandria, Pa., where his father, Rev. U. S. Greves, D.D., is pastor of the Presbyterian Church. The funeral service was conducted by Rev. C. C. Hays, D.D., of Johnstown, Pa., Ex-Moderator of the General Assembly, and addresses were made by Rev. John H. Patterson, of Fairplay, Col., and Professor William R. Farmer, of the Western Seminary. Rev. S. B. Linhart, D.D., and Professor D. E. Culley also took part in the service. As Mr. Greves belonged to the Officers' Reserve Corps, a detachment of soldiers took part in the last rites, sounding Taps and firing a volley over the grave. In thirteen weeks Mr. Greves had completely won the love of the people among whom he labored, and they propose to erect a memorial church building, which will be an eloquent tribute to his character. A memorial service was held in the Seminary chapel on Monday evening, October 6th, at 7:45 o'clock. At this service Mr. C. Marshall Muir, a classmate, gave an appreciation of his life and character; a poem, written by Mr. Howard T. Curtiss, of the Class of 1924, was read by Professor Sleeth; the Cecilia Choir sang two anthems, "Souls of the Righteous" and "How Blest Are They"; and President Kelso delivered a memorial address. Dr. Kelso's address and the poem written by Mr. Curtiss are printed in full in this number of the Bulletin.

Dr. Kelso's Address

Chalfant Greves was a son of the manse. He was born in Pittsburgh on June 9, 1899, when his father was the minister of the Forty-Third Street Presbyterian Church. His early childhood was passed in this city, but at the age of eleven he moved to New Alexandria, Pa., where his father had accepted a call to become the minister of the historic Presbyterian Church of that town.

The Bulletin of the Western Theological Seminary

After completing the lower grades of the public school, he attended the high school of Greensburg, the neighboring county seat.

With the intellectual atmosphere of his home it is not surprising that he decided to avail himself of the opportunities and privileges of a higher education. The selection of Lafayette College was most natural in his case, for all the family traditions linked him to that historic Presbyterian institution in Eastern Pennsylvania. He had gone to college to secure an education and took his work seriously with the result that he was an honor student of his class which graduated in 1922.

The crucial decision concerning his life work was made during the Junior year at Lafayette. On matriculation at the Seminary the applicant for admission is required to fill out a blank with certain questions. One of these questions is, "What was the determining factor in your decision to enter the ministry?" Chalfant Greves' answer is characteristic and I shall give it exactly as it is written down: "Need for men in religious work, and belief that Christ's teachings will remedy the evil if lived and applied to conditions to-day".

Here you have one of the secrets of his influence and strength. "Christ's teachings if lived" is the significant phrase. He tried to live Christ's teachings right here in the Seminary, and by the grace of God and the influence of the Spirit the unique graces of the Christian character commenced to bear fruit in his life.

I want to bear testimony this evening at the memorial service that his life in the Seminary, as I knew it and saw it, was a consistent expression of his faith in the Lord Jesus. I shall mention the traits of Christian character, or, in the Apostle's phrase, the fruits of the Spirit, which our beloved fellow student and friend possessed.

The first and the one that seemed preëminent to us was gentleness. In the use of that word in this connec-

tion there is not the slightest hint of weakness or effeminacy. On the contrary it is the gentleness that comes from reserves of strength. It is seen in the physical sphere when a great big burly man picks up a cripple child or an emaciated invalid and tenderly carries the sufferer from the bed to a chair. His very strength is a source of gentleness. The same principle is exemplified in the spiritual sphere, and supremely in the life of Christ. It came out in the Savior's dealings with men who were moral invalids, moral cripples. How tenderly and kindly, with what great gentleness Jesus touched such lives! No one for a moment considers this gentleness a mark of weakness in Jesus. Rather, it betokens great reserves of strength. In my judgment Chalfant Greves possessed this type of gentleness to an unusual degree for a young man, and it specially endowed him for the work of the ministry. This trait flowered in his love for his fellow men which won him friends wherever he labored.

Closely related to this characteristic was his serenity and cheerfulness; we might call it his optimism. This Christian grace was stamped on every lineament of his face and found expression in a smile that lighted up his countenance whenever he spoke. It was only another index of his faith in God and in the possibility of the redemption of humanity by the grace of the Lord Jesus.

Again, I was always impressed with his faithfulness to duty. It seems a prosaic virtue, and is taken for granted, but like many other ordinary and prosaic virtues it is more often absent than present. On Saturday I looked over the note book in Old Testament History which he prepared for me last year in connection with the lectures on this subject. With attention to details, with care for accuracy, and with marked neatness he has recorded the results of his reading and study. As I held it in my hands, I said "Here is a thorough, creditable piece of work". A Seminary note-book is a small matter in comparison with the larger work of the ministry,

yet the manner of its preparation is an index of faithfulness. He that is faithful in that which is least will be faithful in that which is much.

Again, I was always impressed with his sincerity. I use the word "sincerity" with reference to his Christian life and his piety. The form that they took was his own; there was no attempt to imitate any great saint of the Church, ancient, medieval, or modern. It was all a natural and spontaneous expression of his life. He was a young man of this modern age interested in the social and athletic life, and took an active part in it. Yet we all recognized that he was living a vital Christian life in intimate communion with his Savior. This was fully recognized by the student body in appointing him chairman of the devotional committee, a logical appointment in the present Senior Class. Love and respect are shown in the proposal of a memorial, a tablet or a pulpit, to be erected by the students.

Full of life, abounding in sunny optimism, strong in faith, with a passion for the saving of his fellow men, he went out last summer to his appointment at South Park in Colorado. It might be marvelous to a stranger, but not to us who had associated with Chalfant Greves, that he won the respect and affection of all classes and ages in his parish during the few short weeks of his ministry there.

To give you an adequate idea of this I intend to read some letters which his parents received from the members of the church at South Park and from ministers of the Presbytery of Denver (several letters were read).

I am sure our departed comrade would not wish us to come together only for the purpose of praising him. That would be far from his thoughts or wishes. Rather would he have us consider his sudden and unexpected call to sacrifice his life in the attempt to save another man, a providential summons to us to dedicate our lives with greater earnestness and renewed zeal to the service of our Lord. I have spoken of the crucial decision of

his life having been made during the Junior year in college. It was apparently made during a series of meetings which Sherwood Eddy was conducting at Lafayette. Chalfant Greves attended all these meetings and there is a significant reference to one of them in his 1921 diary under the date of March 16. "To fourth Eddy meeting at 1:30 P. M. . . . To last meeting in evening . . . Unconditional surrender to-day. God can do what he wants with my life. This starts a new leaf for Christ. Let's go, fellows! What I need is more exercise, both spiritual and physical. God help me."

May we hear the call of our fallen comrade, "Let's go, fellows", and may we follow him in his faith and life, and in living and preaching the Gospel of Jesus Christ.

During the war in one of the finest poems, "In Flanders Fields", the dead are represented as calling to their former comrades in arms:

"To you from failing hands we throw
The torch; be yours to hold it high".

To us Chalfant Greves has flung the Gospel torch, may we hold it high. In our ears there ring the great words of Holy Writ: "He being dead, yet speaketh" (Heb. 11:4); "And he that loseth his life for my sake shall find it" (Matt. 10:39).

A Prayer

From the Diary of Chalfant Greves, January 1, 1924

O Thou who art all-powerful and all-loving, and ever-merciful to those who love Thee, and try to keep thy laws; grant that in the coming year our small lives may become more at one with thine abundant life, and that we may attain more nearly to the fullness of the stature of Jesus Christ, our Lord and Master; and forgive, we beseech Thee, our many sins and shortcomings, for Jesus' sake, Amen.

In Memory of Chalfant Greves

By HOWARD T. CURTISS

The wind among the maples murmurs cold
And drear, while from the sky
A leaf, but lately in the bud, comes leaping
Crinkled with the touch of death. A leaf, no more,
Not even tinted with the crimson hue of Fall.
Within my heart a knell is ringing, grief
Upon my heart must raise a tune, for death,
The grim relentless reaper of mankind, has taken one
Not yet within his prime. A lover of his God,
A minister of grace to all who knew
His cheering voice, his quiet smile, his eye
Filled with piety and truth.
With yet the bloom of youth upon his brow,
His lips warm with the blush of spring, he fell
Beneath the common woe too soon.

His spirit cannot with his body lie in death's decay,
But with the ardor of his age must still leap on
From peak to peak, to heights of truth
More lofty than he dreamed of here. Alas, too well
Are we consoled. For him the morning dawns—
For us the evening closes down. How few
The lights like his that shine amid the twilight
Of his day! How many cold, unfriendly souls
Pretend to wear the garb of love! How bold
The selfish, narrow-minded herd that throngs
The Temple of our God! With looks serene
They gaze upon His mysteries and dare
To touch the altars of eternal sacrifice for gold.
Woe, woe, that such a soul of pure untainted love
Should leave the world in such a day as this!

In Memory of Chalfant Greves

But stay! His light from yonder height shall still
Come gleaming back to us. With hearts afire
We too shall learn to love our God—
To cast the thoughts of ease and gain
Into the deeps, to burn with holy passion,
To serve as he has longed to serve, to die
As he has hoped to die. His fruit,
Ripened in us by the unfailing ray
Of unforgettable love, shining clear
Across the barrier line of death, shall come
In rich abundance to the hand of God.

Sketch of the Life of Yonan Y. Auraham

By JAMES M. SPARGROVE

As I read the notice of the death of Rev. Yonan Y. Auraham in the Bulletin of the Western Theological Seminary of July, 1923, in sorrow for my beloved classmate my soul said, "Surely a Prince is fallen in Israel this day". In addition to the good but necessarily brief necrology of the Bulletin, it seems to me nothing more than just that a classmate should add a few touches of the pen to the background, in sketching the picture of the limited, yet illustrious, life of Yonan Y. Auraham.

The recent reunion of the class of 1894, of which Yonan was a member, suggests that something by the way of just tribute should be paid to the life and triumph of Yonan, who, in the thick of the battle for Christ, fell by the way. Some twenty-six of us set out on the sea of life with the graduation of the class of 1894. The occasion of the celebration of the thirtieth anniversary of the graduation of our class, has brought to mind vividly a great drama of the past. It seems as I look back upon those days of adventure and chivalry at the close of our Seminary career, that Yonan Auraham, with his earnest purpose and prayer for Persia, was the chief star on

The Bulletin of the Western Theological Seminary

the stage. The short life of Yonan reads with the thrill of a novel.

A few days ago I chanced to find in my library, "The Persia of To-day", of which Auraham was the author. It is a little book, interesting and instructive, giving a first-hand, vivid picture of Persian life thirty years ago. The closing chapter of the book gives a modest and full account of the author's life, from the time of his birth until his graduation at the Seminary.

He says: "I was born July 18, 1868, in the city of Urmi, Persia. I entered Urmi College in the spring of 1884, three months later than the class, and graduated alone in the fall of 1887, as the other members of the class had been expelled when Dr. J. H. Shedd was President". Space will not permit me to give the details of his interesting autobiography: his courtship, estrangement and disappointment, his experience as a teacher, his purpose and plans to go to America, which were twice frustrated by his father, and his subsequent departure for the United States. He says: "I left Persia July 18, 1889, and arrived in New York September 15, 1889".

Yonan suffered the common lot of every foreigner coming from the Old World to the New. From the fall of 1880 until the fall of 1891—when he entered the Western Theological Seminary, Yonan faced many trials of poverty and disappointment, but soon after his entrance into the Seminary, Yonan surmounted his difficulties. During his entire Seminary course he paid all his expenses by his own efforts, except \$70 received from the Seminary. Both Yonan and his pictures of Persia became very popular, and yielded a substantial revenue.

Yonan Y. Auraham was a truly humble, self-sacrificing servant of his Master. He was totally devoted to the conversion, reformation, and advancement of his brethren in the flesh, the Persian people, and for this cause he prayed and worked to the end of his life. He was very determined and tenacious in his zeal for his people.

Sketch of the Life of Yonan Y. Auraham

Yonan and I chanced to meet at Holmesville, Ohio, in the spring of 1896; as we visited together, he told me of his plan to take all kinds of farming machinery with him to Persia, hoping thereby to kindle in the minds of the people a great desire for modern farming. He assured me that eventually he would have factories and shops of every kind throughout Persia. He was of the opinion that Persia could only be brought to Christ through the divine influence of modern civil institutions. As we separated that day, never to meet again, Yonan reassured me that I should hear from him in ten years, with wondrous reformation of Persia. I have heard from him; but in 1896 he went to his native land to preach Christ, and he labored on heroically until the spring of 1915, when typhoid fever claimed him a victim.

And thus Yonan Auraham yielded up his life, a martyr for his people. Surely he has received the plaudit of the good servant. These are the closing words of his autobiography: "I am no longer a Persian subject, but am an American citizen, under the protection of the 'Stars and Stripes', which is the next best banner to that of the Kingdom of our Lord Jesus Christ. Amen".

The Ebb and Flow of War in China

By REV. J. EDWARD KIDDER

Late in June, when the missionaries left the little town of Chenchow, Hunan, near the borders of Kwantung, for their summer vacation, all was quiet in the hills. No sound of internecine strife broke the stillness of those sultry days, nor any thought of war stirred the plodding people. The habitual turmoil around Canton seemed far away, and Hunan, the Belgium of China, except for the alarming increase of banditry in some quarters, went merrily on its prosperous way. But by the middle of

August, to our little group gathered on Rooster Mountain in Hunan, far from home, came the first whisperings of war. Tan Yen Kai, the first governor under the republic, with the moral support of Sun Yat Sen, was moving his troops northward into Hunan to wrest from Chao Heng Ti the governor, the former's long-lost position. Chenchow and the other border towns were already occupied.

We were planning to leave the hill in a few days for home. In fact, we had had our booking to Changsha for more than a month, but the wild and contradictory rumors which came and changed with each passing day, kept us in a state of constant perplexity. At last we decided to take our chances and go as far as Changsha, for only by being near the scene of action could we get anything which approximated reliable information. It so happened that our move was clearly providential. In that nick of time, while both sides were preparing for action, we were able to escape the strictures of both, while those who returned just a few days later were subjected to many hazardous risks, and some narrowly escaped with their lives. Many missionaries were held up in Hankow and Changsha for days and weeks, while many launches had to return to these ports after being fired upon heavily. In one case the engineer was killed while talking to a missionary about the Gospel. In another, a missionary lay in the bottom of his boat among the baggage while the steel-jacketed bullets plowed their way promiscuously through the roof. This in spite of the fact that he was flying a foreign flag, and had men on shore presenting his passports. One of our missionary doctors stationed in Hengchow, hurrying back from a short vacation to give aid to the wounded soldiers in his crowded hospital, was held up on the road for several days, and then after being released, was shot at several times while crossing the river in a rowboat. One launch journeying to Changteh, suddenly found itself between two lines of fire. Two missionaries went ashore to negotiate, but in the meantime the launch turned back and left them, to

The Ebb and Flow of War in China

the great anxiety of all on board. Only after walking six miles in the darkness was a reunion happily affected.

But none of these stirring experiences were ours, for which we were grateful to God. The night before we arrived in Changsha, Chao the governor, had fled the city. Forced to abandon the fence-riding position he had maintained so long, his only hope was to seek the sheltering wing of the Yangtse tuchun, Wu Pei Fu, whom he neither loved nor trusted. The latter was glad to seize such an opportunity, for it probably meant the bringing of Hunan once more over to the side of the North, hence the needed troops were not slow in forthcoming. But we left Changsha still in peace, and three days later arrived by launch in Hengchow. The first skirmishes were over and the provincial troops had fled, leaving the hospital crowded with wounded. Tan Yen Kai, the Southern aggressor, arrived in town that day. Scattered shots were heard. We had feared that native boats might be hard to secure, but we finally found owners of coal-boats desiring to go up river to load, and knowing that their boats would surely be taken by soldiers if found empty, were glad to take us in. So at the end of twelve days of sailing, towing, poling, and the last day by chair over land, we arrived at our peaceful inland town. A bridge of boats in one place, and an occasional case of commandeering, were the only indications of war in that beautiful river valley. Again at home in our quiet hills, the sound of battle raging hotter and hotter around Changsha and Siangtan, drifted in upon us as mere mild, uncertain rumors. For weeks our mail sifted through the lines in small, irregular lots. Tan seemed so well entrenched that no one seemed to scent the possibility of a retreat, and if we had, we might have been filled with grave apprehensions, for who cares to be in the path of a retreating Chinese army?

But the day came. It happened when no one expected it, and when three of the four men of our station were in the country. I was visiting a town thirty miles north of Chenchow when one morning the news came that an army

under Shen Heng Ying, allied with the governor,* had appeared on the borders of Kiangsi and was marching with all speed on to Chenchow. To occupy Chenchow would be to cut off Tan completely from Kwantung his base, and Sun Yat Sen his ally, and it appeared that this was soon to happen as it was plain to our observation that Tan's rear was entirely unprotected. Then began a race for Chenchow, Tan's troops retreating in rapid haste in a vain attempt to stop the invasion from the east. But Shen Heng Ying by sheer force of daring, for he had less than a thousand men and little ammunition, arrived first. This bold stroke of racing from Kiangsi to Kwangsi across that narrow strip of Southern Hunan was really spectacular, if anything can be called spectacular in Chinese warfare. Owing to the small number of his men, and the fact that he was far from any base of his own, his occupation of Chenchow was a mere matter of days, but it was sufficient to give the invading aspirant quite a fright, and cause him to loosen his hold on Changsha. Simultaneous with this movement in the rear, Chao Heng Ti the governor, with the help of Wu Pei Fu's soldiers who had been pouring in from the north, began to exert such pressure on Tan's front that nothing remained for him but a complete retreat. Shen remained in Chenchow about ten days, making bold flourishes of occupying the hilltops and approaches to the town, but seeing that he would soon be overwhelmed by Tan's retreat, left one morning at two o'clock—as suddenly as he had appeared.

From the day I heard the first rumor of Shen's advance in that town thirty miles from home, until two and a half weeks later, I knew nothing of the current happenings. The following day I had plunged off the main line of travel into the mountainous section of the province, visiting several towns and villages which have no postal connections with the outside world. Occasional rumors were heard which caused me some anxiety, such as the report that fighting had been going on for three days in

The Ebb and Flow of War in China

the section of the city where the mission buildings are located, but, as hearsay evidence is so generally discredited in China, I thought it best to go on with my work as I had planned. On reaching home after an absence of three weeks I found the place in a state of nervous excitement. Shen had already gone westward, and Tan's men had occupied the town. Only a few shots had been fired, but for days preparations had been going on on the hills only a few hundred yards from our houses, and fighting seemed so imminent as to cause anxiety to the members of the station. The helpless natives were stampeded, and we were daily besieged with pleas for help and protection. The church officers had opened the building as a place of refuge for women and children and there they ate and slept until the danger was past.

In a short time the great retreat began to pour through Chenchow on its way to Canton. For days the hordes of barefoot, bedraggled, and bespattered soldiery passed through our streets. Some stayed longer and some stayed less, but most of them seemed in a hurry to move on. In fact the last ones to leave probably went out faster than they had anticipated. One night about eight o'clock firing broke out at several points on the north side of the city. Not knowing that Chao's men were so near, we at once thought it was Tan's men starting to loot. That night we slept on the floor in order not to stop any stray bullets, but the next morning found that the firing was for the purpose of frightening out any of the stragglers who might remain. From that day until this we have had to bear with the conqueror as we did with the vanquished, and the yoke of the people is no whit the lighter.

To attempt to visualize what takes place on the occasion of military movements like these, one must first understand how armies move in southern China. In the first place, there are no roads worthy of the name, only winding flagstone paths. It costs more to feed a horse than it does a man, consequently beasts of burden are not

used. Everything is carried on the shoulders of men, either suspended from each end of a pole, or in the case of heavier objects, on a pole between two men. One person riding in a sedan chair requires the labor of from two to six men. Consider, then, the number of men required to move an army—often a number nearly equal to that of the soldiers. And the pathetic thing is, that these carriers are not secured from the ranks, but are civilians snatched from their ordinary pursuits. This is one of the most pitiable things in connection with the militarism of China, and the thing that keeps the country in a wretched condition. Soldiers in civilian uniform are sent out on the streets to catch men. They meet a country fellow with a load of fish. They leave his fish buckets sitting in the street and lead him away. They meet a string of men carrying rice in from the country. They are all marched off. They go into the shops and take the workmen, often the owner, and leave the shop in sole charge of his wife. Boys under sixteen, the support of their families, and old men lame and feeble, are taken away wailing in protest. These men are herded into a large open house or courtyard, fed only once or twice a day, and given nothing to sleep on. When the troops move they are taken miles from home, and left to get back as best they can. Some are gone for months, and some are gone for ever.

What is the effect of such a system on the country? It demoralizes everything. It breaks up homes, schools, and business. Men are like hunted hares and dare not show their faces, much less carry coal, rice, and other necessities to the cities to sell. Because so many men are withdrawn from productive labor, not only by being carried away, but by hiding to avoid it, materials and workmen become unobtainable, and necessities double in price. The poor people who are always on the ragged edge of starvation suffer untold miseries, and daily their protests are heard in the streets.

The Ebb and Flow of War in China

But there are more, and even worse, things connected with the militaristic regime in China. Looting on a large scale usually accompanies a retreating army, although this time Chenchow escaped remarkably well. What would probably be called looting in more civilized countries was freely indulged in. Soldiers were billeted on the inhabitants at will. They took their bedding, rice, pigs, chickens, in fact anything they wanted, and here it will be necessary to remind the reader that these things usually constitute the average Chinese's total possessions. It was noticed that the soldiers were sending many parcel post packages home, and the people never had their bedding returned. What escaped Tan's careful search, was demanded by Chao, until it was estimated that one-half the people in Chenchow were sleeping in heaps of rice straw. During all those troublous days our ears were filled continually with stories of suffering, and pleadings for help. Resting comparatively safe under the strong, if sometimes forgetful, arm of our own government, we felt more like slackers than apostles of love, when we had to tell the people that there was nothing we could do for them. Our hearts were often breaking in sympathy, but it is hard for the Chinese to believe in sympathy that is not visibly expressed. However, the use of force is not within the province of the foreign missionary, and only by the pressure of force can China's immediate political problems be solved.

Hunan's annual summer war-tide has come and gone. It ascended the rivers of Kwangtung, burst through the mountain passes, and rushed down the rivers of Hunan. By a similar process it was forced to return. At its crest it lapped the shores of the river at Changsha; at its ebb, it washed the streets of Canton. It flooded two provinces, and not the remotest village that was not in some way affected. Thousands were wounded or killed, but the loss to property and business can only be counted in millions. The sufferings of the innocent can never be measured.

It came without meaning, and without motive, except that a few self-appointed, greedy politicians might seize the means which leads to wealth. It is winter now, and the tide is at the ebb. But it is sure to return—as sure as the birds fly north in the spring. “Watchman, what of the night?”

Faculty Notes

Recently a fine car was given to Dr. and Mrs. Kelso by a number of their friends as a token of appreciation and esteem.

Dr. Breed has been conducting the Men's Bible Class at the Shadyside Presbyterian Church, Pittsburgh, and in his own inimitable way has illuminated the lessons on the Old Testament Covenants and pointed out their convergence in the New Covenant of the Cross of Christ.

During the summer vacation Dr. Schaff returned from his European travels, and recently addressed the Ministers' Meeting on his impressions. He gave a very illuminating account of the religious situation in England and Rome.

Dr. Snowden has received a prize of \$1,000 for the best treatise on “The Christian Doctrine of Immortality in the Light of Modern Science.” This prize was offered two years ago by “The Churchman.”

Alumniana

The annual alumni dinner in connection with the General Assembly was held at the Morton Hotel, Grand Rapids, Mich., on May 26, 1924. It was a very enthusiastic meeting, attended by forty-four members of the Alumni Association.

1859

On Saturday, May 24, the Sigma Chi Fraternity dedicated a monument over the grave of Rev. Daniel William Cooper, one of the founders of this Fraternity.

1874

On September 1, the Rev. and Mrs. John Stockton Axtell celebrated the fiftieth anniversary of their marriage. Their friends were received at "Sunset" Cottage, Winona Lake, Indiana.

1878

Rev. R. L. Clark, of New Park, Pa., has received the degree of Doctor of Divinity from Lafayette College.

1879

Rev. Calvin Dill Wilson prepared a poem for the American Association for the Advancement of Science on the occasion of the meeting of the Association in Cincinnati during the last week of December, 1923. From this poem we quote one stanza.

"Captains,
We follow, follow after, onward through the Vast,
Follow the guiding summons of your brave trumpet-blast.

Captains,
There is a Power, unseen but felt, by which men live,
Beyond the measured systems the intellect can give.
There is an inner eye that, sanguine, trusts the Whole,
Something that hopes and loves, endures, we name the Soul.
Before great Knowledge searched the deeper mysteries,
Our ungrown race had faith that Some One holds the keys.
From breaking dawn of time, bold man had followed gleams
That led him further, higher than the thing that seems.
Not knowing all, or well, he's gone in woe and scath,
Led by the fadeless stars of promise, hope and faith,
The aeons saw him fare in toil and pain and strife,
In spirit nourished by this common bread of life,

Captains."

1882

Dr. William Oxley Thompson, President of Ohio State University, completed this year the twenty-fifth year of his residence on the campus of that University. Some of their friends gave Dr. and Mrs. Thompson a dinner at the Scioto Country Club in honor of the occasion on Friday June 6th. The dinner was attended by representative educators from all parts of the country.

The Bulletin of the Western Theological Seminary

1884

On September 1, Rev. Dr. J. S. Plumer began his pastorate at the church of Gibsonia, Pa.

1886

Rev. W. L. Breckenridge has been appointed stated supply of the Church at Sedalia, Colorado.

The First Presbyterian Church of Burgettstown, Pa., held its commemoration services, "After Seventy-five Years", during the week of October 12-19. Rev. William M. Hays is the pastor of the church. Among the speakers were Dr. Kelso; and Rev. Percy H. Gordon, from the First Presbyterian Church of Salem, Ohio.

1887

Dr. Charles Herron, who is professor of Church History at Omaha Seminary, spent his vacation this year traveling in Scotland.

1894

The Rev. E. A. Culley has been called to the First Presbyterian Church of West View, Pa.

First Presbyterian Church of Clarion, Pa., has called Rev. J. E. Hutchison, who has accepted.

1895

Rev. Alfred Hamilton Barr, D.D., was inaugurated as Professor of Homiletics and Missions in McCormick Theological Seminary on Oct. 30, 1924.

1896

Rev. D. A. Greene has been President of the "West End Community Week-Day Bible School", at Cincinnati. Mr. Greene has often been broadcasting his sermons from WLW.

1897

Early in October the Rev. Hugh T. Kerr, D. D., pastor of the Shadyside Presbyterian Church, Pittsburgh, met with a serious accident. In assisting a chauffeur to make some repairs on an automobile he was struck on the right leg by the head of a sledge hammer. A fracture just above the ankle was the result which has confined him to the hospital, for several weeks. As we go to press, we are glad to be able to report that Dr. Kerr is making a good recovery.

Rev. James F. Record, D. D., has resigned from the pastorate of the First Presbyterian Church of Pikeville, Kentucky, in order to devote all his time and energy to the work of Pikeville College, of which he is president.

1898

We are indebted to Rev. Robert F. Fitch, D.D., President of Hangchow College, for the following review of a Japanese book. It is interesting because it throws light on the movements of religious thought among the educated classes of Japan.

The Religious and Social Problems of the Orient. By Masaharu Anesaki, D.Litt., LL.D.

Alumniana

This most interesting booklet comprises four lectures given at the University of California under the auspices of the Earl Foundation, Pacific School of Religion.

The writer is Professor of Science of Religion in Tokyo Imperial University and was also Professor of Japanese Literature and Life in Harvard University (1913-15).

The aim of the writer is to show the divergences between the Orient and the Occident as well as their lines of approach. In his preface he comes to a conclusion which I believe to be fundamental, a conclusion which accords with the latest conclusions of biology, that the chasm between East and West is not one of unchangeable racial characters. He further shows that the cleavage is due more to their spiritual heritage, social structures, and life circumstances. It is through mutual understanding of the cultural heritage of East and West that they are to come together.

His first chapter is on Religion and Morality in the Orient and the Occident. The former is based upon the idea of the family, caste, the commune, the larger stream of social existence to which the individual is subordinated. This emphasis brings out the virtues of reverence, obedience to tradition, the fitting into the larger scheme of things, and eventually to pantheism. The Occident emphasises the individual, the development of personality, often breaks with tradition, and culminates with a religion which is monotheistic.

In the second chapter there is a comparison of Buddhism and Christianity. One is called a religion of negation and the other a religion of personalism. The goal of personalism is the elevation of self into an infinite ego, in harmony with God and in spiritual unity with Him. But in the religion of negation we have a denial of personal limitations, a self evacuation, which leads to a unity with and absorption into the All, the All Soul of the Universe, which is the Buddha Soul or Divine Soul of the Universe. The Buddha Soul is a kind of infinite super-personality into which the individual is absorbed.

In the third chapter there is a treatment of the Effects on Modern Civilization of the three factors of Industry, Science, and Democracy. The breakup of the old social system into new social barriers and strata by the industrial revolution now going on in the East is graphically related. Science and the ideals of Democracy are dealt with in less detail. That which in the Occident has required centuries to recast is being undertaken in the Orient within the space of but a few generations of time.

The fourth chapter on Religion and the Social Problem begins with a sentence which is most provoking of thought. "Nowaday religion seems to be ruled by social movements, instead of guiding, commanding, and inspiring them".

Anesaki quotes Okakura as saying "Asia is one",—one in her spiritual ideals. But Anesaki says this is no longer true except that oneness consists in the common loss of equilibrium. The old religions have lost their place of dominance. He shows the rise of new cults and sects in Korea and in Japan which show this religious unrest. There is an indigenous attempt to re-interpret Christianity to Japan in the lives of such men as Kagawa, a man who was trained in a Presbyterian Theological Seminary but being dissatisfied with mere theology and Church work devoted himself

The Bulletin of the Western Theological Seminary

to personal work among the people. He retained his Christian faith and became a social leader among the laboring classes. "If a man wanted his cloak he gave it to him. If a prostitute or a beggar child was ill, he would watch over them day and night with the tenderness of a mother". He bases his idea of the restoration of genuine human nature on Christ's teaching of love towards sinners.

In close comparison with Kagawa stands the life of Nishida who might be called a Buddhist Franciscan, because of his early Buddhist faith and the powerful influence upon his life of St. Francis. One can see how that among the finest spirits in the Buddhist and Christian fold there are many ideas and ideals that are in common.

The writer shows the close relationship between social and religious conditions in society, how deeply they are inter-twined. In closing he says these remarkable words:

"There stand in a forest the old giant trees of Buddhism, Hinduism, Confucianism, but they are showing signs of decay.... Beside them is another tree which has been transplanted, Christianity, which has not struck its roots deep enough to show a real vitality. The climate is warm and the air heavy and humid and grasses and mushrooms grow abundantly, doubtless destined to die. But besides the passing fungoid growths, young green trees are seen in bud among the overgrowth. Some derive their life from the roots of the old trees probably and others from new seeds. No one can tell whether any of these will achieve vigorous growth and finally displace the old trees and succeed in perpetuating the time honored forest. Trees and grasses grow and die, but there is always Life, and Life lives by Love".

1898

Saltsburg Presbyterian Church, Rev. George M. Ryall, pastor, celebrated its centenary early in August. This church has had a great history and has sent many of its sons into Christian service.

1901

Rev. C. F. Irwin, minister of the First Presbyterian Church of Wilmerding, Pa., was on the staff of the Y. M. C. A. during the summer military maneuvers of the Ohio National Guard. He was until recently chaplain of the 147th Infantry, and is still a member the 37th Division with the rank of Captain. Mr. Irwin has recently been appointed Superintendent of the Adult Division of the Allegheny County Sabbath School Association.

1904

On reading the autobiography of Walter Damrosch, entitled "My Musical Life", Dr. T. J. Gaehr sent the following comment to the editor.

The musical education of ministers generally is sadly neglected. It is not often that one runs across so refreshing an autobiography as this. Well written and interesting from beginning to end. The narrative is enlivened by numerous glimpses into the life of many of the world's greatest musicians, Liszt etc. The reading of this volume deepens one's patriotism, broadens one's outlook upon the world, and cultivates the taste for the fine arts. It would make a fine contribution to one's vacation reading. Get

Alumniana

it and read it, and let others enjoy it also. (MY MUSICAL LIFE. By Walter Damrosch. New York: Charles Scribner's Sons. 376 pages. \$4.)

For the last three years, Rev. H. E. Kaufman has been pastor of the church of Elderton, Pa., as well as of the Presbyterian Churches at Currie's Run and Whitesburg. During his ministry he has added more than 100 members to the three congregations. A new church was recently dedicated at Elderton.

1905

During the summer Dr. Larimore C. Denise, of the faculty of Omaha Seminary made a trip to many cities, both in the West and the East. He gave a series of lectures before the Synod of Oklahoma.

1906

Rev. and Mrs. Harry A. Rhodes and their three children are back in America on furlough from Korea. They are going to spend the winter in Princeton, N.J.

1908

Because of illness, the Rev. R. L. Gaut has been compelled to resign from the church at Trafford, Pa.

1910

Washington Avenue Presbyterian Church, Charleroi, Pa., has had a splendid record during the six months since Rev. F. S. Montgomery came to it. Thirty-one members have been received since April 1. Sunday School rooms and the auditorium have been repainted and a manse to cost about \$18,000 is soon to be put up.

When the Class of 1904 met at Princeton University for their twentieth reunion, Rev. Robert R. Reed was with them and conducted a memorial service. He is minister of the First Presbyterian Church of Iowa City.

We are sorry to report that word has been received of the death of Mr. F. H. Stewart, the father of Rev. Herbert W. Stewart, missionary to Siam. Mr. Stewart's father, mother, and sister have passed away during the past year.

1911

Early in the summer we enjoyed a visit from Rev. Frank J. Woodward, who was returning to his field at Cagayan, Misamis, Philippine Islands after an absence of eighteen months. During this time Mr. Woodward raised thirty thousand dollars for a hospital.

1914

The First Presbyterian Church of New Bethlehem, Pa., celebrated the Dedication of the new Church building with a series of exercises lasting from the twenty-seventh of July to the third of August. Rev. Maxwell Cornelius is the minister. Rev. Percival H. Barker, of the Point Breeze Church of Pittsburgh, was the speaker of the occasion.

The Bulletin of the Western Theological Seminary

Rev. and Mrs. Dwight M. Donaldson were permitted to enter Afghanistan last May and spent some time at Herat. They made the journey in company with Dr. and Mrs. Rolla W. Hoffman, medical missionaries. The party were entertained by the government officials at Herat. They went under the official stipulation that they would attempt no religious work. We congratulate Mr. Donaldson on being the first Christian minister to enter Afghanistan.

The Presbyterian Church at Girard, Pa., of which Rev. J. Wallace Fraser is the pastor, arranged with the Methodist Church of the town for the holding of union services during the summer. The attendance was very good, and the plan was considered a success.

Rev. L. C. Hensel is connected with the Children's Foundation, of Valparaiso, Indiana, a corporation organized and operating under the laws of the State of Indiana not for profit. He has been engaged as a collaborator on an exhaustive study published by the Children's Foundation. This volume is entitled "The Child: His Nature and His Needs", and will be reviewed in the Book Number of the Bulletin. It is available to any individual who contributes the sum of one dollar to the publication fund of the Foundation.

During the summer vacations in the last few years Rev. Duncan G. MacLennan, pastor of the First Presbyterian Church, Hutchinson, Kansas, has continued his studies, receiving the A.M. degree from the University of Denver, and during the past summer the Th.M. degree from the Iliff School of Theology, Denver.

Rev. W. B. Purnell, formerly of Canton, Ohio, was installed as pastor of Valley Church at Imperial, Pa., on September 24, 1924.

1916

Copies of the Bulletins of the First Presbyterian Church of Independence, Iowa, as well as the programs of the Men's Bible Class, known as the Main Street Class, indicate that the pastor, Rev. R. V. Gilbert, has an efficient method of publicity for which he is to be commended.

1917

Rev. H. Russell Crummy is the pastor of the Presbyterian Church at Middlesex, Pa. At the Children's Day exercises on June 22, 1924, twenty-four persons united with the church on confession of faith.

Rev. Frank B. Llewellyn, who is home on furlough from his work at Kasur, Punjab Mission, India, is acting as Instructor in Missions on the Severance Foundation at the Western Theological Seminary and is doing graduate work in the Department of Education at the University of Pittsburgh.

1918

The Rosewood Avenue Presbyterian Church, of Toledo, Ohio, of which the Rev. C. B. Gahagen is pastor, has completed and dedicated its new building, begun about a year ago. At the service of dedication, held November 30th, the sermon was preached by the Rev. Alfred H. Barr, D.D. The dedication of the organ, the following evening, was accompanied by an organ recital by Mr. John A. Bell. The new building is a fine example of modern church architecture—convenient, commodious, and beautiful.

Alumniana

Rev. James Mayne was installed as pastor, at St. Albans Church, Brooklyn, N. Y., on Wednesday night, June 25.

1919

The First Presbyterian Church of Mt. Pleasant, Pa., of which Rev. H. B. Clawson is the pastor, has recently observed the one hundred and fiftieth anniversary of its founding.

On Sept. 25th Charles Coe, the second son of Rev. and Mrs. Donald A. Irwin, was born at Yih sien, Shantung, China. On Oct. 9th Mr. Irwin wrote, "In spite of the fighting and disturbed conditions in China, everything is at present very peaceful around Yih sien".

Recent events in China lend new interest to an article written in February by Rev. J. E. Kidder and printed in full in this number of the Bulletin. Mr. Kidder's address is c/o The American Presbyterian Mission, Chenchow, Hunan, China.

Rev. John Elder Wallace, of Fategarh, U. P., India, and Miss Mary Gertrude Martin, of Sialkote, were married October 21st.

1921

Rev. A. B. Weisz has been installed as pastor of the Midway and Union First Presbyterian Churches in Kittanning Presbytery. The services were held on September 11.

1922

The Rev. Lyman N. Lemmon was installed on June 30 as pastor of the Upper Path Valley Presbyterian Church of Carlisle Presbytery, Pa. The church is an historic old church, holding a deed for the land which goes back to the time of the Penns. It has had nine ministers in 100 years.

On Sunday, June 15, the Rev. Paul L. Warnshuis, assistant secretary of the Western Work in the Southwest, preached in the Church at Black Lick, Pa. Recently Mr. and Mrs. Warnshuis spent some time in Mexico studying conditions there.

1924

Rev. Jarvis Madison Cotton and Miss Elsie Elmore Dawson were married on Wednesday, June 11, at the Greystone Presbyterian Church of Knoxville, Tennessee.

The Presbyterian Church of Petersburg, O., where Rev. Harold F. Post is minister, celebrated its Fiftieth Anniversary on Sunday, October 19. Rev. Ralph W. Illingworth, Jr., preached the sermon in the morning, and Dr. Kelso spoke at the evening service.

Rev. Deane Craig Walter and Miss Ethel Estella McKee were married on June 25, at Slickville, Pa.

The Rev. J. Carroll Wright was installed as pastor of the Champion and Vienna churches of Mahoning Presbytery, on Monday and Tuesday evenings, June 23 and 24. These churches have achieved self-support since he came to the field.

Necrology

- Alexander, Adolphus Franklin** Born, Mifflin Co., Pa., Nov. 7, 1844; Washington and Jefferson College; admitted to bar in Bellefonte, Pa.; Seminary, 1875-9; licensed, April, 1878, Presbytery of Pittsburgh; ordained, January, 1880, Presbytery of Rock River; stated supply and pastor Preemption and Beulah, Ill., 1879-82; pastor Cross Roads, Pa., 1883-1911; Transfer, Pa., 1913; pastor, Mt. Prospect, Hickory, Pa., 1914-23; died Dormont, Pa., April 3, 1924.
- Brown, William F.** Born, Canonsburg, Pa., Aug. 24, 1842; Jefferson College, 1865; Seminary, 1865-8; licensed, April, 1869 and ordained, 1872; Presbytery of Ohio; D.D., 1889, Franklin and Marshall College, and Western University of Pittsburgh; pastor, Canonsburg, Pa., 1872-5; Newark, Ohio, 1875-9; principal, Canonsburg Academy, 1884-8; evangelist, Canonsburg, Pa., 1889-1923; died Canonsburg, Pa., Sept. 24, 1923.
- Carson, David Gibson** Born, Beaver Co., Pa., Jan. 13, 1852; Washington and Jefferson College, 1878; Seminary, 1878-81; licensed, April 20, 1880, Presbytery of Shenango; ordained, June 29, 1881, Presbytery of Wooster; D.D.; pastor elect, Canal Fulton, Ohio, 1881-4; Upper Sandusky, 1884-91; Sangamon, Athens, Ill., 1891-1909; Fourth, Springfield, 1909-15; Pawnee, 1916-24; stated clerk, Presbytery of Springfield, 13 years; died, Springfield, Ill., Jan. 24, 1924.
- Donaldson, Newton** Born, Venango County, Pa., Dec. 13, 1853; Washington and Jefferson College, 1879; Seminary, 1880-3; A.M., 1883 and D.D., 1904, Washington and Jefferson College; licensed, April 26, 1882, Presbytery Clarion; ordained, April 27, 1883, Presbytery of St. Clairsville; pastor, Washington, Seneca, and Lore City, Ohio, 1883-7; Bellevue, Pa., 1887-93; First (South), Huntington, W. Va., 1893-1916; Lorain, Ohio, 1916-24; moderator Synod Virginia, 1905; trustee Union Theological Seminary, Richmond, Va., 1905-16; trustee, Davis & Elkins College; trustee, Anti-saloon League of W. Va.; died Lorain, Ohio, Feb. 4, 1924.
- Eggert, John Edwin** Born, North Washington, Butler, Co., Pa., Nov. 20, 1855; University of Wooster, 1877; Seminary 1880; licensed, April, 1879, Presbytery of Wooster; ordained, October, 1880, Presbytery of Iowa City; pastor, Columbus Junction, Iowa, 1880-88; stated supply, Kansas, Ill., 1888-90; pastor, Portersville, Pa., 1890-97; White Haven, 1897-1905; Felton and Harrington, Del., 1906-13; Chesapeake City, Md., 1913-19; Harrington, Del., 1919-23; died Harrington, Del., May 24, 1923.
- Elder, James Francis** Born, New Harrisburg, Ohio, October, 19, 1867; University of Wooster, 1894; Seminary, 1897; D.D., Ohio Normal University, 1905; licensed, April 21, 1896, Presbytery of Steubenville; ordained, July 6, 1897, Presbytery of Blairsville; pastor, Derry Station, Pa., 1897-1901; Ada, Ohio, 1901-7; Portsmouth, Ohio, 1907-9; Denver, Colo., 1909-17; pastor evangelist, 1917-23; died Pine, Col., Aug. 9, 1923.

Necrology

Elliott, Orrin A. Born, near Callensburg, Pa., August 8, 1842; Washington and Jefferson College, 1866; Seminary, 1870; Ph. D., University of Omaha, 1893; licensed, April, 1869, and ordained, 1872, Presbytery of Clarion; pastor, Greenville, Pa., 1872-8; Rehoboth, 1872-9; Farmington, Ill., 1879-83; Carson, Iowa, 1883-8; Logan, 1888-90; Columbus, Neb., 1890-95; Lincoln, Neb., 1895-7; pastor elect, Beatrice, Neb., 1897-1901; stated supply, Coleridge, Neb., 1902; pastor, Westminster, Tacoma, Wash., 1903; evangelist, Long Beach, Cal., 1904; died San Diego, Cal., Nov. 2, 1923.

Farrand, Fountain Rothwell Born, Danville, Ky., Dec. 24, 1858; Centre College, Kentucky, 1878; teacher and law student, Ky., 1878, and Mo., 1879-80; Seminary, 1880-83; A.B., Centre College, Kentucky; B.D., Western Theological Seminary; licensed, April 1882, and ordained, May 8, 1883, Presbytery of Ozark; pastor, Joplin, Mo., 1883-4; Clinton, Mo., 1884-7; Kirksville, Mo., 1887-8; South Side, Pittsburgh, Pa., 1888-94; Howard, San Francisco, 1894-9; 1st, Oswego, N. Y., 1899-01; 1st, Great Falls, Mont., 1901-4; El Reno, Okla., 1904; pastor-evangelist, Sacramento Presbytery, 3 years; pastor, Bethany, Sacramento, Cal., 1915-1921; honorably retired, 1922; died Fresno, Cal., April 26, 1923.

Hackett, George Stuart Born, Altoona, Pa., Feb. 10, 1855; Washington and Jefferson College, 1879; Seminary, 1882; D.D. Franklin College, 1897; Ph.D., Richmond College, 1897; licensed, June 22, 1881, Presbytery of Huntingdon; ordained, June 12, 1883, Presbytery of St. Clairsville; pastor, Uniontown, Ohio, 1883-97; Apple Creek, Ohio, 1897-1903; Murrysville, Pa., 1903-11; principal Murrysville Institute, 1906-12; pastor, Fayette City, Pa., 1912-24; died, Fayette City, Pa., March 24, 1924.

Herriott, Calvin Caldwell Born, Norwich, Muskingum County, Ohio, May 4, 1848; Muskingum College, 1872; teacher Granville Female Seminary, 1872-3; Seminary, 1876; licensed, Presbytery of Zanesville, April 15, 1875; ordained, Presbytery of Lima, November 29, 1876; D.D., Muskingum College, 1914; pastor, St. Mary's, Ohio, 1876-7; Twelfth Church, Indianapolis, Ind., 1877-1883; stated clerk, Presbytery of Indianapolis, 1878-83; pastor, First Church, St. Paul, Minn., 1883-5; Westminster, St. Paul, Minn., 1885-8; evangelist, Minnesota, 1888-9; President Missionary Training Institute, Minneapolis, Minn., 1889-1895; stated supply, Westminster, San Francisco, Cal., 1896-7; evangelist and teacher of Bible classes, Oakland and San Francisco, Cal., 1897-1900; stated supply, Golden Gate, Oakland, 1900; pastor, Santa Cruz, 1900-3; stated supply, Franklin Church, San Francisco, 1903-4; evangelist, Tonapah, Nevada, 1904; Melrose, 1905-6; pastor, High St., Oakland, 1907-17; pastor emeritus, High st., Oakland, 1917-23; served three times as Commissioner to the General Assembly, Presbyterian Church, U.S.A.; died, Oakland, Cal., December 18, 1923.

Humbert, Jacob I. Born, Uniontown, Pa., Oct. 1, 1859; California State Normal School; Seminary, 1893; licensed Presbytery of Redstone; ordained, Presbytery of Clarion; pastor, Mt. Tabor

The Bulletin of the Western Theological Seminary

and Mill Creek, Pa., 1893-24; residence, Sigel, Pa., 1895-1924; died Uniontown, Pa., Feb. 12, 1924.

Hunter, Stephen A. Born, Lancaster County, Pa., March 23, 1851. Washington and Jefferson College, 1873; Seminary, 1873-76; Jefferson Medical College, 1876-8; M.D., Jefferson Medical College, 1878; LL.D., University of West Virginia, 1892; Ph.D., Western University of Pennsylvania, 1895; licensed, April 24, 1875, and ordained, June 6, 1877, Presbytery of Pittsburgh; stated supply, Mt. Olivet and Mill Creek, Pa., 1876-7; Faith Chapel, Philadelphia, 1877-8; Mansfield (now Carnegie), Pa., 1878-9; foreign missionary, China (Chenaufoo, Chefoo, Weih-sien, and Chining, Province of Shantung), 1879-91; missionary deputation work in United States, 1891-2; pastor, West Bridgewater, Pa., 1892-4; South Side, Pittsburgh, 1894-1904; Sheridan, Pittsburgh, Pa., 1904-12; Arlington Heights, Pittsburgh, Pa., 1914-20.

Educator in China; member China Branch of the Royal Asiatic Society, 1890; member Sons of the American Revolution, Feb. 22, 1909; Author; Manual of Therapeutics and Pharmacy (Chinese), 8 vols. (1890); Analysis of the Book of Hebrews (Chinese) 1890; Studies in the Book of Revelation (a Bible School Manual) 1921; died, Pittsburgh, Pa., Feb. 20, 1923.

Hunter, William Heard Born, Lancaster Co., Pa., Feb. 27, 1850; Washington and Jefferson College, 1872; Seminary, 1874-7; licensed April 26, 1876, Presbytery of Pittsburgh; ordained, June 4, 1878, Presbytery of Washington; D.D., Jamestown College, N.D., 1910; stated supply, Mt. Olivet and Mill Creek, Pa., 1877-85; Minto and Forest River, N.D., 1885-9; travelled in Europe, 1889; stated supply, Park River, 1889-92; East Grand Forks, Minn., 1892-5; pastor, Crystal and Canton, N. D., 1896-1900; stated supply, Milnor, 1901-4; Colgate, 1905; Presbyterian missionary, Presbytery of Fargo, 1906-19; travelled Holy Land, 1923; died, Chicago, Ill., June 21, 1923.

Lewis, Samuel Theodore Born, Locust Lane, Pa., July 20, 1857; Washington and Jefferson College, 1885; Seminary, 1888; licensed, 1887, Presbytery of Kittanning; ordained, 1888, Presbytery of Erie; pastor, Pleasantville, Pa., 1888-92; Osceola Mills, Pa., 1892-1924; died, Osceola Mills, Pa., February 2, 1924.

McDonald, James Preston Born, Dawson, Pa., Sept. 22, 1865; Knox College, Galesburg, Ill., 1894; Seminary, 1897; licensed, April, 1896, Presbytery of Redstone; ordained, Oct., 1897, Presbytery of Parkersburg, W. Va., pastor, Dubree, W. Va., 1897-8; stated supply, First Church Mission, Parkersburg, W. V., 1898-9; Duncan's Falls and Chandlersville, Ohio, 1899-02; Culdesac, Idaho, 1903-4; West Salem, Ohio, 1904-6; pastor, St. Mary's, W. Va., 1907; Spencer, 1907-10; pastor, Fort Palmer, Pa., 1910-21; pastor, New Florence and West Fairfield, 1910-24; died, New Florence, Pa., July 1, 1924.

Potter, Henry N. Born, Beaver Co., Pa., April 6, 1837; Jefferson College, 1862; Seminary, 1862-5; licensed, April 26, 1865, Presbytery of Ohio; ordained, May 7, 1867, Presbytery of Miami; stated supply, Clarkson and Madison, Ohio, 1865; Plains and Fairmount, Pa., 1866; pastor, Dick's Creek, Ohio,

Necrology

1866-8; stated supply, Epworth and Peosta, Iowa, 1869-70; Mt. Pleasant, Pa., Beaver Falls, Pa., 1870-1912; honorably retired, 1912; pastor emeritus, 1912-23; died, College Hill, Pa., Sept. 14, 1923.

Wrote History of Bethlehem Church; History of Mt. Pleasant Church; Biography of Rev. G. M. Hair; History of Shenango Presbytery; History of the Potter Family.

Rankin, Benjamin Houston Born, Jefferson City, Tenn., July 28, 1873; A.B., Washington and Tuscaloosa College, 1896; Seminary, 1899; post graduate, Columbia College, New York; licensed, 1899, Presbytery of Pittsburgh; ordained, October, 18, 1899, Presbytery of St. Clairsville; pastor, Woodsfield, Ohio, 1899-1900; Bethany, Elizabeth, N. J., 1901-6; secretary, Y. M. C. A., Elizabeth, N. J., 1906-7; pastor, Immanuel, Evansville, Ind., 1907-10; Worthington, 1910-18; Aurora, 1918-22; Attica, 1922-4; died, Attica, Ind., March 14, 1924.

Stewart, William Grove Born, Chanceford, Pa., Nov. 5, 1840; Lafayette College, 1868; Seminary, 1871; licensed, April 17, 1870, Presbytery of Donegal; ordained, October 24, 1871, Presbytery of Allegheny; pastor, Bakerstown, Pa., 1871-83; Freedom and Rochester, 1883-7; Dunbar, 1887-97; Wilmerding, 1897-1906; supply, 1906-16; died, Pittsburgh, Pa., Feb. 29, 1924.

Stockton, John P. P. Born, Cross Creek, Pa., March 17, 1836; Washington College, Pa., 1857; Seminary, 1860; licensed April 20, 1859; Presbytery of Washington; ordained, April 29, 1863, Presbytery of Maumee; stated supply, Defiance, O., 1860-62; West Unity, 1862-1911; Mt. Salem, 1862-92; Kunkle, 1870-1903; residence, West Unity, 1862-1923; died, West Unity, O., December 11, 1923.

Torrance, William Born, Lanarkshire, Scotland, October 12, 1839; A.M., Hanover College, Ind., 1863; Seminary, 1866; D.D., Centre College, Ky.; licensed, 1865, Presbytery of Crawfordsville; ordained, November, 1866, Presbytery of New Albany; stated supply, Corydon, Ind., 1866-7; pastor, Charlestown, 1867-71; Harrodsburg, Ky., 1871-7; Franklin, Ind., 1877-86; Greensburg, Ind., 1886-91; La Crosse, Wis., 1891-7; Terre Haute, Ind., 1897-1900; moderator, Synod of Indiana, 1900; Central, Rock Island, Ill., 1900-05; Lexington, 1905-18; Muncie, Ind., 1918-24; died, Muncie, Ind., March 2, 1924.

Van Eman, John William Born, near Canonsburg, Pa., August 21, 1846; Westminster College, Pa., 1871; Seminary, 1874; licensed, April 10, 1873, Presbytery of Kittanning; ordained, June 2, 1874, Presbytery of Mankato; stated supply, Madelia and Lake Crystal, Minn., 1873-5; Bloomington, 1875-6; Atalissa and Cedar Valley, Iowa, 1876-7; Williams Station, 1877-82; Stella and Prospect, Neb., 1882-3; Covert, Kill Creek, and Shiloh, Kan., 1884-5; Colby, 1887; Prairie View, 1888; Miltonvale, 1890; Geneseo, 1892-3; Eldorado Springs, Mo., 1894-5; without charge 1896-1905; honorably retired, 1907; resided at Perth Amboy, N. J. and Metuchen, N. J.; died Metuchen N. J., Aug. 7, 1921.

The Bulletin of the Western Theological Seminary

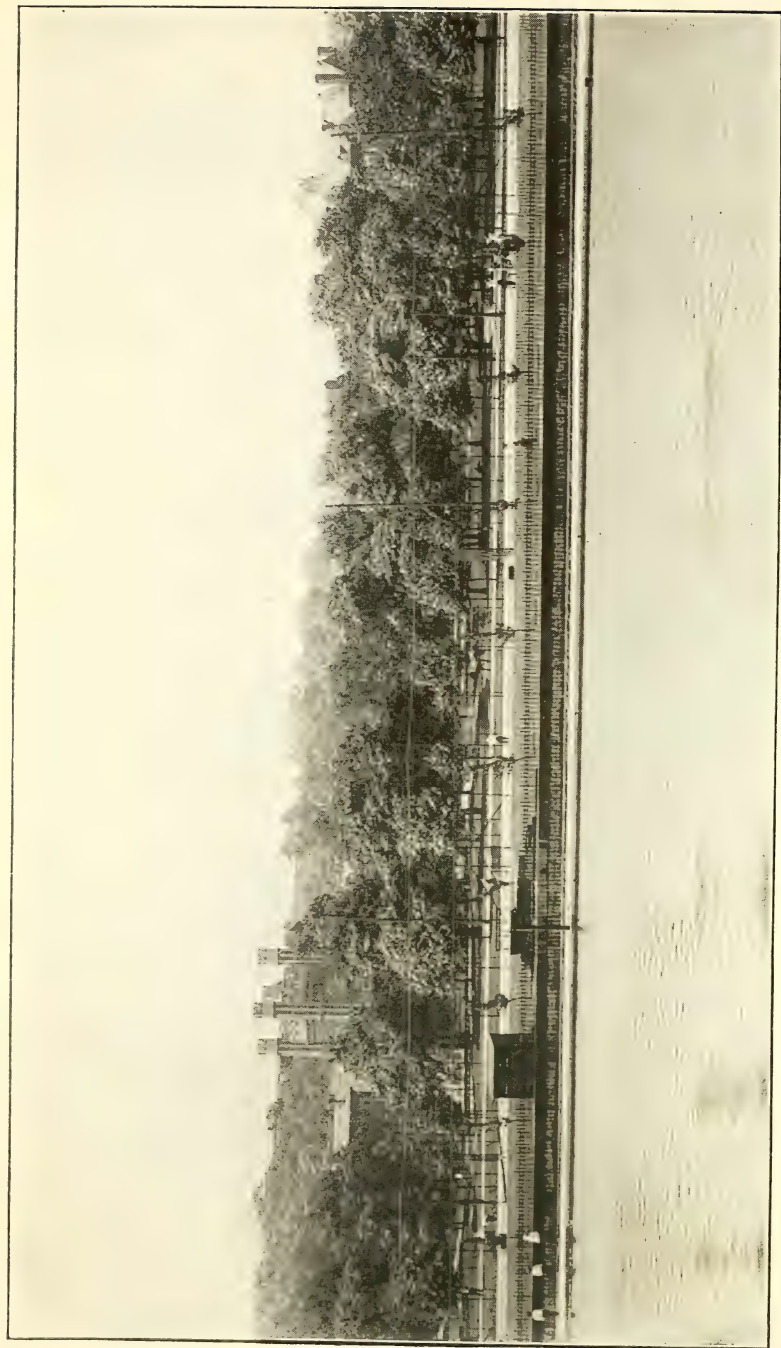
Wallace, William D. Born, near Rural Dale, O., July 29, 1846; Muskingum College, O., 1873; Seminary, 1876; licensed, April 15, 1875, and ordained, May 15, 1877, Presbytery of Zanesville; stated supply, West Carlisle, O., 1876-9; stated supply and pastor, Jefferson, 1876; Keene, 1878-87; Central College, 1887-93; Trenton, 1893-1900; supply, Liberty and West Berlin, 1900-04; supply, Duncan Falls and Chandlerville, about 2 years; White Lake, S. D., 1908-12; stated supply, Hollester and Pleasant Valley, Ida., 1912-13; Sterling, Kansas, 1913-15; resided at Columbus, O., 1921-3; died, Columbus, Ohio, June 25, 1923.

Webb, Henry Born, London, England, April 11, 1855; Central Pennsylvania College, 1887; Seminary, 1890; licensed, April 9, 1889, Presbytery of Allegheny; ordained, June 3, 1890, Presbytery of Kittanning; pastor, Harmony, Penn Run, Pa., 1890-2; Two Ridges and Cross Creek, Ohio, 1892-9; Hope-dale, Ohio, 1899-1908; Frankfort, Ind. (Geetingsville Church), 1908-9; Long's Run, East Liverpool, Ohio, 1909-11; Rushville, 1911-15; honorably retired, 1915; died, Westerville, Ohio, Nov. 2, 1923.

Boyle, William Born, near Taylorsville, Ky., March 11, 1851; Washington and Lee University, 1874; teacher, Scientific Department, Public School, Cynthiana, Ky., 1874-6; teacher Salado College, Salado, Tex., 1876-8; admitted to bar in Texas and Kentucky; principal, Collegiate Institute, Salt Lake City, Utah, 1881-5; Seminary, 1885-7; D.D., Highland University, Highland, Kan., 1897; licensed, June 4, 1887, and ordained, Sept., 1887, Presbytery of Allegheny; home missionary, Long Island, Kan., 1887-8; Hoxie and Selden, 1888-90; Burlington, 1890-3; Frankfort, 1893-5; president, Highland University and supply, Atchison, 1895-7; supply, Raton, N. Mex., 7 months, stated supply, Monument, Table Rock, Husted, Palmer Lake, and Gwillimville, Col., 1899-01; pastor, Westminster, Pueblo, 1902; Wilbur, Wash., 1903-4; stated supply, Postfalls, Ida., 1905; pastor, Third Church, Lincoln, Neb., 1906-7; stated supply, Diller, Neb., 1908-12; Hilliard, Fla., 1912-18; Livermore, Iowa, 1918-19; honorably retired, 1920; pastor-at-large, Fairfield, Iowa, 1920-4; died, Fairfield, Jan. 19, 1924.

Cheeseman, Charles Payson Born, Portersville, Pa., July 1, 1851; teacher, Elizabeth Academy, 1876-7; University of Wooster; missionary, Minnesota, 1878-80; Seminary, 1880-3; D.D., Grove City College, 1898; licensed, April 19, 1881; ordained, June 25, 1883, Presbytery of Redstone; pastor, Long Run and Mt. Vernon, Pa., 1883-91; pastor, Highland Ave., Pittsburgh, Pa., 1891-1920; died, Pittsburgh, Pa., Oct. 10, 1923.





Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK

Tower of Memorial Hall

CATALOGUE
1924 - 1925

THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY

Published quarterly, in January, April, July, and October
by the

TRUSTEES OF THE
Western Theological Seminary
OF THE
PRESBYTERIAN CHURCH IN THE UNITED
STATES OF AMERICA

Entered as Second Class Matter December 9, 1909, at the Postoffice at Pittsburgh,
Pa. (North Diamond Station), Under the Act of Aug. 24, 1912

PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.

CALENDAR FOR 1925

WEDNESDAY, APRIL 29th.

Written examinations at 8:30 A. M.; continued Thursday, April 30th, Friday, May 1st, and Saturday, May 2nd.

SUNDAY, MAY 3d.

Baccalaureate sermon.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 4th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 5th, and Wednesday, May 6th.

THURSDAY, MAY 7th.

Annual meeting of the Board of Directors in the President's Office at 10:00 A. M.

Meeting of Alumni Association and Annual Dinner 3:30 P. M.

Commencement exercises, Conferring of diplomas and address to the graduating class 8:15 P. M.

FRIDAY, MAY 8th.

Annual meeting of Board of Trustees at 3:00 P. M.
in the parlor of the First Presbyterian Church, Pittsburgh.

Session of 1925-6

TUESDAY, SEPTEMBER 15th.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 16th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 17th.

Semi-annual meeting of the Board of Directors at 2:00 P. M.

WEDNESDAY, NOVEMBER 18th.

Semi-annual meeting of the Board of Trustees at 3:00 P. M.

WEDNESDAY, NOVEMBER 25th. (noon)—FRIDAY, NOVEMBER 27th. (8:30 A. M.)

Thanksgiving recess.

SATURDAY, DECEMBER 19th. (noon)—TUESDAY, JANUARY 5th. (8:30 A. M.)

Christmas recess.

BOARD OF TRUSTEES

OFFICERS

President

R. D. CAMPBELL

Vice-President

R. W. HARBISON

Secretary

THE REV. SAMUEL J. FISHER, D. D.

Counsel

T. D. McCLOSKEY

Treasurer

COMMONWEALTH TRUST COMPANY

TRUSTEES

Class of 1925

Joseph A. Herron

Ralph W. Harbison

Geo. B. Logan

The Rev. William J. Holland, D. D., LL. D.

W. J. Morris

Wilson A. Shaw

William M. Robinson

Class of 1926

The Hon. J. McF. Carpenter

The Rev. W. A. Jones, D. D.

Daniel M. Clemson

Charles A. Dickson

John R. Gregg

*Sylvester S. Marvin

Robert Wardrop

Class of 1927

Geo. D. Edwards

John G. Lyon

The Rev. S. J. Fisher, D. D.

The Rev. Stuart Nye Hutchison, D. D.

R. D. Campbell

The Rev. P. W. Snyder, D.D.

Alex. C. Robinson

*Died May 12, 1924.

STANDING COMMITTEES

Executive

Geo. B. Logan	W. J. Holland, D. D.	George D. Edwards
Robert Wardrop	W. J. Morris	S. J. Fisher, D. D.

Auditors

W. M. Robinson	C. A. Dickson	Joseph A. Herron
----------------	---------------	------------------

Property

R. W. Harbison	Geo. B. Logan	Alex. C. Robinson
----------------	---------------	-------------------

Finance

President, Treasurer, Secretary, and Auditors

Library

A. C. Robinson	John G. Lyon	J. A. Kelso, Ph.D., D. D.
----------------	--------------	---------------------------

Advisory Member of all Committees

James A. Kelso, Ph. D., D. D., *ex officio*

Annual Meeting, Friday before second Tuesday in May, and semi-annual meeting, Wednesday following third Tuesday in November at 3:00 P. M., in the parlor of the First Presbyterian Church, Sixth Avenue.

BOARD OF DIRECTORS

OFFICERS

President

THE REV. HUGH T. KERR, D. D.

Vice-President

THE REV. WILLIAM HAMILTON SPENCE, D. D., Litt. D.

Secretary

THE REV. GEORGE TALYOR, Jr., Ph. D., D. D.

DIRECTORS

Class of 1925

Examining Committee

The Rev. Thomas B. Anderson, D. D.

W. D. Brandon

The Rev. John W. Christie, D. D.

†Dr. John C. Acheson

The Rev. Joseph M. Duff, D. D.

*John F. Miller

The Rev. John A. Marquis, D. D.

The Rev. J. M. Potter, D. D.

The Rev. William H. Spence, D. D., Litt. D.

The Rev. Stuart Nye Hutchison, D. D.

Class of 1926

The Rev. Maitland Alexander, D. D.

T. D. McCloskey

The Rev. Wm. O. Campbell, D. D.

J. S. Crutchfield

The Rev. Geo. N. Luccock, D. D.

James Rae

The Rev. George C. Fisher, D. D.

The Rev. J. Millen Robinson, D. D., LL. D.

The Rev. John M. Mealy, D. D.

The Rev. Samuel Semple, D. D.

†Resigned, May 8, 1924.

*Died, Jan. 13, 1924.

Class of 1927

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Wm. H. Hudnut, D. D.	Wilson A. Shaw
The Rev. Hugh T. Kerr, D. D.	Dr. A. W. Wilson, Jr.
The Rev. George Taylor, Jr., Ph. D., D. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. George M. Ryall, D. D.	
The Rev. William F. Weir, D. D.	

Class of 1928

The Rev. William R. Craig, D. D.	Charles N. Hanna
The Rev. Charles F. Wishart, D. D.	George B. Logan
The Rev. Frederick W. Hinitt, D. D.	Alex. C. Robinson
The Rev. S. B. McCormick, D. D., LL. D.	
The Rev. William L. McEwan, D. D.	
The Rev. W. P. Stevenson, D. D.	
The Rev. A. P. Higley, D. D.	

STANDING COMMITTEES

Executive

S. B. McCormick, D. D.	S. N. Hutchison, D. D.
Joseph M. Duff, D. D.	A. C. Robinson
T. D. McCloskey	
James A. Kelso, Ph. D., D. D., <i>ex officio</i>	

Curriculum

A. P. Higley, D. D.	William F. Weir, D. D.
Samuel Semple, D. D.	J. S. Crutchfield

Annual Meeting, Thursday before second Tuesday in May, and semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

FACULTY

THE REV. JAMES A. KELSO, PH. D., D. D., LL. D.

President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.

Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.

Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.

Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, PH. D.

Professor of Hebrew and old Testament Literature

THE REV. FRANK EAKIN, PH. D.

Associate Professor in the New Testament Department and Librarian

PROF. GEORGE M. SLEETH, LITT. D.

Instructor in Speech Expression

MR. CHARLES N. BOYD

Instructor in Music

REV. HOWARD M. LE SOURD

Instructor in Religious Education

COMMITTEES OF THE FACULTY

Conference

DR. SCHAFF AND DR. VANCE

Elliott Lectureship

DR. SCHAFF AND DR. SNOWDEN

Bulletin

DR. CULLEY AND DR. EAKIN

Curriculum

DR. FARMER AND DR. VANCE

Library

DR. CULLEY AND DR. EAKIN

Advisory Member of All Committees

DR. KELSO, *ex officio*

Secretary to the President

MISS MARGARET M. READ

Assistant to the Librarian

MISS SARA M. HIGGINS

LECTURES

Opening Lecture

Professor James Y. Simpson, D.Sc., F.R.S.E.
"Christianity and the Modern World"

On the Elliott Foundation

The Rev. John Mackintosh Shaw, D.D.

"The Christian Gospel of the Fatherhood of God"

1. "The Gospel of the Fatherhood, or What Do We Mean by Calling God Our Heavenly Father?"
2. "Fatherhood and Prayer, or Does Prayer Count in a World of Law?"
3. "Fatherhood and the Incarnation, or Why Call Jesus the Son of God Incarnate?"
4. "Fatherhood and the Atonement, or Why Did Jesus Die?"
5. "Fatherhood and the Resurrection, or Why Was Jesus Raised from the Dead?"

On the Severance Foundation

The Rev. Frank B. Llewellyn gave a course of lectures on Missions, meeting a class one hour weekly during the first semester.

On National Missions

The Rev. Warren H. Wilson, D.D. gave a course of five classroom lectures on "The Country Church".

Conference Lectures

"Impressions of England", The Rev. W. K. Anderson, D.D.

"Medical Missions in Korea", O. R. Avison, M.D.

"Work of the Near East Relief" (illustrated), Mr. E. J. Chreiman

"The Work of the Ministry", The Rev. W. H. Hudnut, D.D.

"Work of the Near East Relief", The Rev. M. P. Krikorian

"Missions in China", The Rev. W. L. Locke

"The Every Member Canvass", Mr. David McConaughy

"Biblical Poetry and Preaching", The Rev. Robert MacGowan, D.D.

"The Present Missionary Situation in India", Dr. Julius Richter

"Three Indian Leaders of Our Time—Gandhi, Tagore, and Sundar Singh", Dr. Julius Richter

"Foreign Missions", The Rev. W. N. Wysham

AWARDS: MAY, 1924

The Degree of Bachelor of Sacred Theology

was conferred upon

John Kurtz Bibby
Eugene L. Biddle
Jarvis Madison Cotton
Howard Truman Curtiss
C. LeRoy DePrefontaine
Ross M. Haverfield
James Russell Hilty

Ralph W. Illingworth, Jr.
Robert Caldwell Johnston
John Maurice Leister
George Karl Monroe
Harold Francis Post
Deane Craig Walter
J. Carroll Wright

A Certificate

was awarded to

William Stage Merwin

The Degree of Master of Sacred Theology

was conferred upon

Alvyn Ross Hickman
Rudolf Mahovsky

Paul L. Philipp
Rufus Donald Wingert

Harold Francis Post (of the Graduating Class)

The Seminary Fellowships

were awarded to

Harold Francis Post

Deane Craig Walter

The Keith Memorial Homiletical Prize

was awarded to

J. Carroll Wright

The Hebrew Prize

was awarded to

John Lyman Eakin

Merit Prizes

were awarded to

David K. Allen

George H. Rutherford

John Lyman Eakin

STUDENTS

Fellows

- Willard Colby MellinRimersburg, Pa.
A. B., University of California, 1920.
S. T. B., Western Theological Seminary, 1923.
- Roy Frank Miller, Cochran, Pa.28 Marchmont Road, Edinburgh, Scotland
B. Sc., West Virginia University, 1915.
Western Theological Seminary, 1920.
- Harold Francis PostPetersburg, Ohio
A. B., Washington and Jefferson College, 1918.
S. T. M., Western Theological Seminary, 1924.
- Deane Craig WalterNew Geneva, Pa.
A. B., Grove City College, 1920.
S. T. B., Western Theological Seminary, 1924.

Fellows 4

Graduate Students

- Martin F. Bierbaum1000 E. Ohio St., N. S.
Eden Theological Seminary, 1910.
- Dwight Brooker DavidsonHickory, Pa.
A. B., College of Wooster, 1916.
Princeton Theological Seminary, 1919.
- Alden J. Green3004 Merwin Ave., Corliss Sta., Pittsburgh.
A. M., Adrian College, 1909.
- Charles E. Held2112 Rockledge St., N.S.
Susquehanna College
Susquehanna School of Theology, 1922.
- Frank Bowman Llewellyn, Mission Compound, Kasur, Punjab,
India208
A. B., West Virginia University, 1912.
Western Theological Seminary, 1917.
- John D. McBrideR.F.D. 1, Wilkinsburg, Pa.
A. B., Grove City College, 1902.
Western Theological Seminary, 1905.
- Albert Z. Maksay, Cluj-Kolozsvar, Roumania101
Franz Joseph University, Kolozsvar, Hungary, 1919.
Reformed Theological Seminary, Cluj-Kolozsvar, Roumania, 1922.
B. D., Presbyterian Seminary of Louisville, Ky., 1924.
- Ludwig Reinhold Moessner1437 Juniata St., N. S.
A. M., University of Pittsburgh, 1924.
Eden Theological Seminary, 1908.

The Bulletin of the Western Theological Seminary

- George Karl MonroeR.F.D. 2, Tarentum, Pa.
 A. B., Grove City College, 1921.
 S. T. B., Western Theological Seminary, 1924.
- Henry Harrison NicholsonR.F.D. 4, Millvale, Pa.
 A. B., Washington and Jefferson College, 1914.
 Western Theological Seminary, 1917.
- Harry Allen Price907 Walnut St., Versailles, McKeesport, Pa.
 A. B., University of Pittsburgh, 1921.
 B. D., Garrett Biblical Institute, 1922.
- Paul Sappie, McDonald, Pa.208
 University of Pittsburgh.
 Western Theological Seminary, 1915.
- Ronald J. Tambllyn2 Sprague Ave., Bellevue, Pa.
 A. B., Adrian College, 1919.
 B. D., Yale Divinity School, 1924.
- Earle W. Terry, 828 Ridge Ave., N.S., Pittsburgh317
 A. B., Adrian College, 1918.
 B. D., Westminster Theological Seminary, 1922.
- John Arndt Yount114 Jumonville St.
 A. B., Roanoke College, 1901.
 A. M., West Virginia University.
 Mt. Airy Lutheran Theological Seminary, 1904.

Graduate Students, 15

Senior Class

- David K. Allen, Cadiz, Ohio202
 A. B., College of Wooster, 1922.
- John Bryant Barker, 1525 Shady Ave., Pittsburgh, Pa.203
 A. B., Haverford College, 1922.
- Claude Sawtell Conley, 1604 W-4th St., Williamsport, Pa.206
 Nyack Missionary Institute, 1922.
- William F. Ehmann, Philadelphia, Pa.218
 A. of A., Blackburn College, 1921.
- *Chalfant Greves, New Alexandria, Pa.206
 A. B., Lafayette College, 1922.
- Daniel Minnich Hamilton, R. 3, Glenford, Ohio302
 A. B., Muskingum College, 1922.
- Joseph Holub, Kupiczew, Gm. Nowy Dwor, Poland303
 University of Dubuque.
- William C. MarquisCreighton, Pa.
 Mount Union College.

*Died, Aug. 13, 1924.

The Bulletin of the Western Theological Seminary

C. Marshall Muir, Chevy Chase, Md.	206
A. B., Washington and Jefferson College, 1922.	
Paul Lyle Pickens, Youngstown, Ohio	217
B. Sc., Washington and Jefferson College, 1922.	
Jacob C. Ruble, West Alexander, Pa.	203
A. B., Washington and Jefferson College, 1922.	
George Henry Rutherford, Steubenville, Ohio	316
A. B. College of Wooster, 1922.	
Lewis Oliver Smith, R.F.D. 3, Coraopolis, Pa.	303
A. B., Southwestern College, 1916.	
Harry A. Stemme	2411 Charles St., Mt. Oliver Sta., Pittsburgh
A. B., Wheaton College, 1917.	
Clayton E. Williams	Sewickley, Pa.
University of Paris, France.	
University of Pittsburgh.	
Charles Edward Ziegler, 828 Ridge Ave., N.S.	216
A. B., College of City of New York, 1898.	
A. M., Columbia University, 1909.	
Christian and Missionary Alliance Institute, 1907.	

Senior Class, 16

Middle Class

Andrew Babinsky,	P.O. Box 177, Ellwood City, Pa.
Tanitokepzo, Temssvar, Hungary, 1907.	
Franz Omer Christopher, Cumberland, Ohio	218
A. B., College of Wooster, 1923.	
John A. Clark	Westmoreland City, Pa.
Oskaloosa College, 1923.	
John Lyman Eakin, Petchaburi, Siam	318
A. B., Washington and Jefferson College, 1923.	
Newton Carl Elder, Darlington, Pa.	318
College of Wooster.	
Elias J. Farris	4 Mercer St.
Geneva College.	
James Herbert Garner	5624 Woodmont St.
B. S., University of Pittsburgh, 1924.	
Paul T. Gerrard, 28 Merritt Ave. Carrick	304
University of Pittsburgh.	
James Henry Gillespie, Glen Spey, N. Y.	304
Litt. B., Grove City College, 1923.	

The Bulletin of the Western Theological Seminary

Herbert Beecher Hudnut, Cross Creek, Pa.	214
A. B., Princeton University, 1916.	
John Howard Proudfoot Logan, Conneautville, Pa.	204
A. B., Washington and Jefferson College, 1923.	
George Boulton Moreland, Jr., 129 W. Swissvale Ave., Edgewood, Pa.	
Princeton University.	
Victor Charles Pfeiffer	305 Millbridge St.
A. B., Baldwin Wallace College, 1920.	
Fred Eliot Robb, Sarcxie, Mo.	202
Ph. B., Missouri Valley College, 1923.	
John Waite, Jr., R.F.D. 3, Canonsburg, Pa.	305
A. B., Washington and Jefferson College, 1924.	
Philip L. Williams, Marion, Ind.	317
B. A. S., Young Men's Christian Association College, Chi- cago, 1922.	

Middle Class, 16

Junior Class

Rev. William Augustus Ashley. .909 Franklin Ave., Wilkinsburg, Pa.	
Agricultural and Mechanical College of N.C., Raleigh, N.C.	
Crawford McCoy Coulter, Washington, Pa.	306
A. B., Washington and Jefferson College, 1924.	
Thomas Davis Ewing	1516 South Negley Ave.
A. B., Princeton University, 1921.	
A. M., American University of Beirut, 1924.	
Curtis Kline France, Blairsville, Pa.	305
A. B., Grove City College, 1924.	
Byron Stanley Fruit, Avalon, Pa.	215
B. S., University of Pittsburgh, 1924.	
William Austin Gilleland, Dunbar, Pa.	217
A. B., Washington and Jefferson College, 1924.	
Darwin M. Haynes, Hanover, Ohio	302
A. B., Muskingum College, 1923.	
Paul Hagerty Hazlett, Newark, Ohio	315
A. B., Denison University, 1924.	
Lloyd David Homer, Fredonia, Pa.	215
B. S., Grove City College, 1922. . .	
Edgar Coe Irwin, Washington, Pa.	306
A. B., Washington and Jefferson College, 1924.	
Ralph Waldo Emerson Kaufman, Boswell, Pa.	204
A. B., Albright College, 1924.	

The Bulletin of the Western Theological Seminary

James Allen Kestle, Bellefontaine, O.	315
A. B., Ohio Wesleyan University, 1924.	
William W. MacEwan	11-3rd St., Rankin, Pa.
A. B., Mt. Union College, 1902.	
Roy Lincoln McQuiston,	Dippold Ave., Baden, Pa.
A. B., Geneva College, 1924.	
William Victor E. Parsons	4 Truman St., N. S.
Bourne College, England, 1919.	
Otto John Philipp	208 E. McIntyre Ave., N. S.
Prediger Seminar, Frankfort on the Main, Germany.	
Howard W. Strobel	10 Venture St., N.S.
Moody Bible Institute, 1924.	
John Alvin Stuart, Erie, Pa.	314
B. S., Grove City College, 1924.	
Joseph Carter Swaim, South Brownsville, Pa.	205
Washington and Jefferson College.	
Guy Hector Volpitto, Johnstown, Pa.	205
A. B., Washington and Jefferson College, 1924.	
Junior Class, 20.	

Visitors

Rev. Walter T. Neal	Sharpsburg, Pa.
Morehouse College.	

Visitors 1

Summary of Students

Fellows	4
Graduates	15
Seniors	16
Middlers	16
Juniors	20
Visitors	1
Total	72

REPRESENTATION

Theological Seminaries

Eden Theological Seminary	2
Garrett Biblical Institute	1
Mt. Airy Lutheran Theological Seminary	1
Prediger Seminar	1
Presbyterian Theological Seminary of Louisville Ky.	1
Princeton Theological Seminary	1

The Bulletin of the Western Theological Seminary

Reformed Theological Seminary, Cluj-Kolozsvar, Roumania	1
Susquehanna School of Theology	1
Western Theological Seminary	9
Westminster Theological Seminary	1
Yale Divinity School	1

Colleges and Universities

Adrian College	3
Agricultural and Mechanical College of N. C., Raleigh, N. C. . .	1
Albright College	1
American University of Beirut	1
Baldwin-Wallace College	1
Blackburn College	1
Bourne College, England	1
California, University of	1
Christian and Missionary Alliance Institute	1
City of New York, College of	1
Columbia University	1
Denison University	1
Dubuque, University of	1
Franz Joseph University, Kolozsvar, Hungary	1
Geneva College	2
Grove City College	7
Haverford College	1
Lafayette College	1
Missouri Valley College	1
Moody Bible Institute	1
Morehouse College	1
Mount Union College	2
Muskingum College	2
Nyack Missionary Institute	1
Ohio Wesleyan University	1
Oskaloosa College	1
Paris, University of	1
Pittsburgh, University of	7
Princeton University	3
Roanoke College	1
Southwestern College	1
Susquehanna College	1
Tanitokepzo, Temssvar, Hungary	1
Washington and Jefferson College	13
West Virginia University	3
Wheaton College	1
Wooster, College of	5
Y.M.C.A. College (Chicago)	1

States and Countries

India	1
Indiana	1
Maryland	1
Missouri	1
New York	1
Ohio	9
Roumania	1
Pennsylvania	55
Poland	1
Siam	1

STUDENT ORGANIZATIONS

Senior Class

President: John B. Barker Vice President: G. H. Rutherford
Secretary-Treasurer: J. C. Ruble

Middle Class

President: H. B. Hudnut Secretary: John L. Eakin
Vice President: N. C. Elder Treasurer: F. O. Christopher

Junior Class

President: J. C. Swaim Secretary: C. M. Coulter
Vice President: W. V. E. Parsons Treasurer: T. D. Ewing

Y. M. C. A.

President: D. K. Allen Secretary: C. M. Muir
Vice President: J. B. Barker Treasurer: J. H. Gillespie

Y. M. C. A. COMMITTEES

Devotional

H. B. Hudnut, Chairman
F. O. Christopher B. S. Fruit
C. E. Ziegler Dr. Schaff

Athletics

C. S. Conley, Chairman
J. C. Ruble E. C. Irwin
Fred E. Robb Dr. Farmer

Publicity

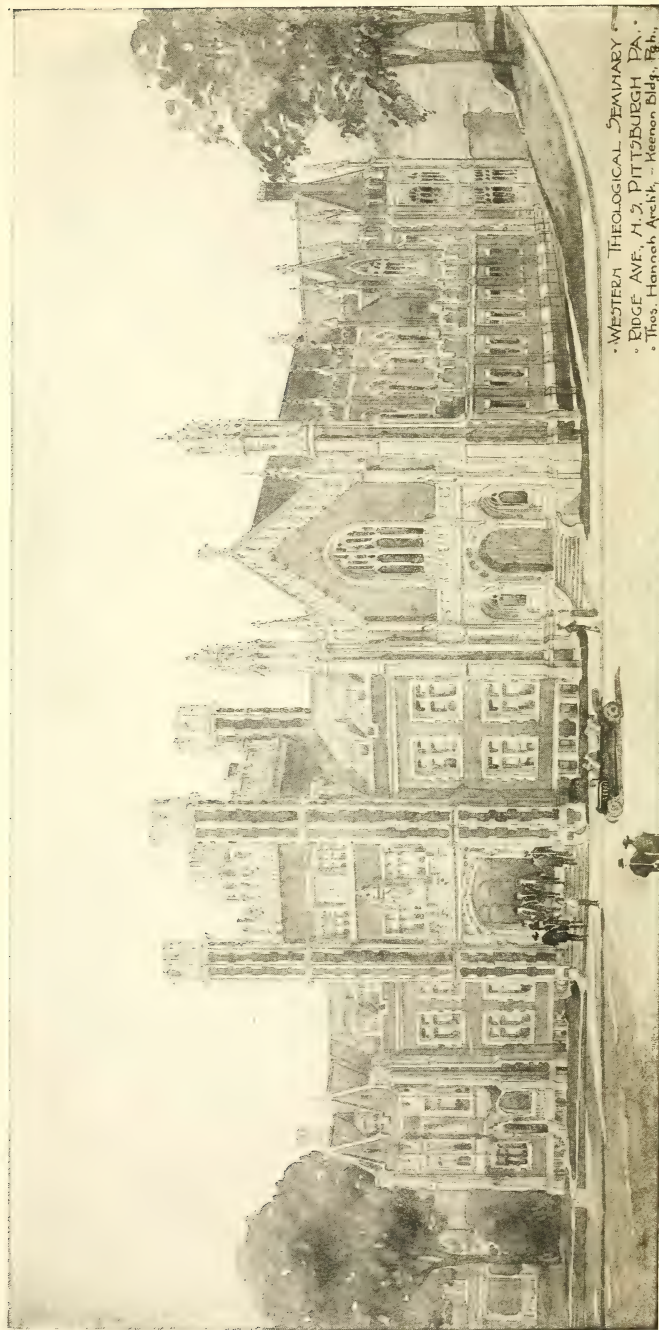
G. H. Rutherford, Chairman
P. L. Pickens T. D. Ewing
G. B. Moreland, Jr. Dr. Eakin

Social

N. C. Elder, Chairman Paul T. Gerrard
W. F. Ehmann D. M. Haynes
D. M. Hamilton Paul H. Hazlett
John L. Eakin Mr. Le Sourd

Leader of Student Volunteer Group

George H. Rutherford



• WESTERN THEOLOGICAL SEMINARY •
 • RIDGE AVE., H. S. PITTSBURGH PA. •
 • Theo. Hannah Archt. - Keenon Bldg. Bk. •

ADMINISTRATION BUILDING AND CHAPEL



Historical Sketch

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States". The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the ninety-seven years of her existence, two thousand four hundred and eighty-four students have attended the classes of the Western Theological Seminary; and of this number, over eighteen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred forty-four in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

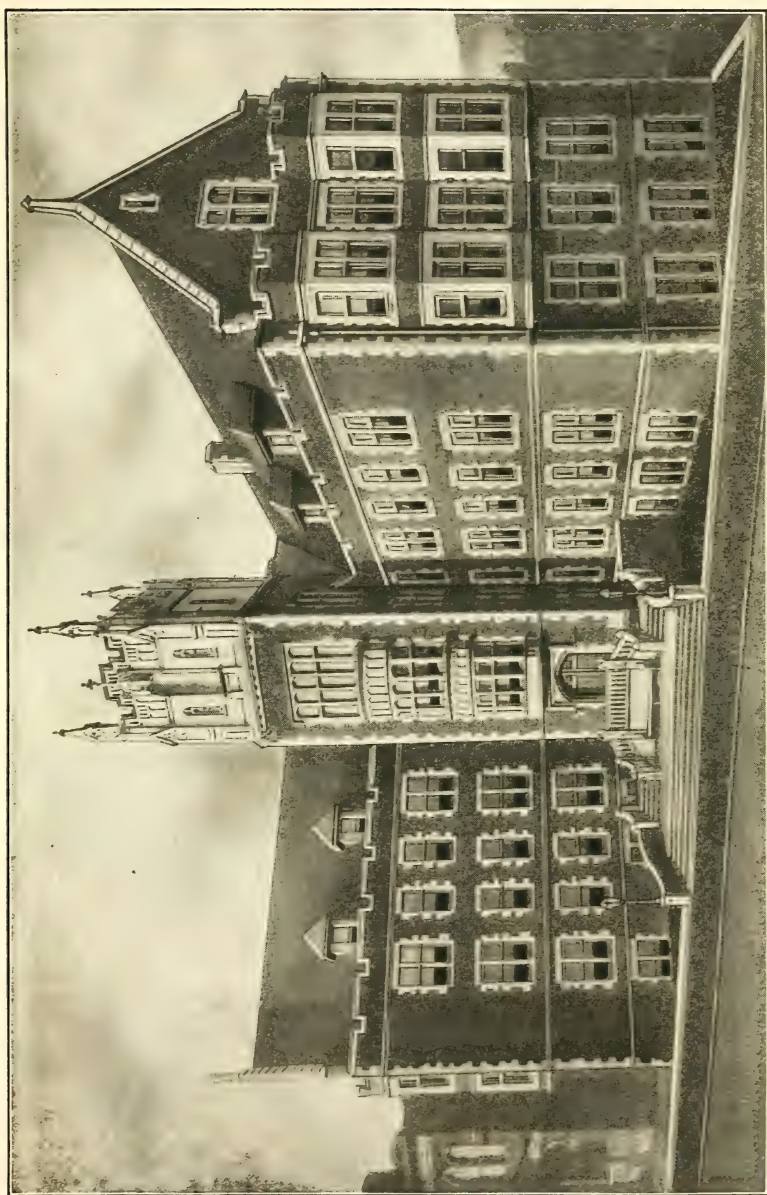
Location

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in

course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive sections of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. It is twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian churches and church life, the students have unlimited opportunities of gaining familiarity with every type of modern church organization and work. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

Buildings

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and also two wings of three stories each, fifty feet by twenty-five. It contained a chapel forty-five feet by twenty-five, with a gallery of like dimensions for the library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23d.



MEMORIAL HALL

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887 and was immediately revamped. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

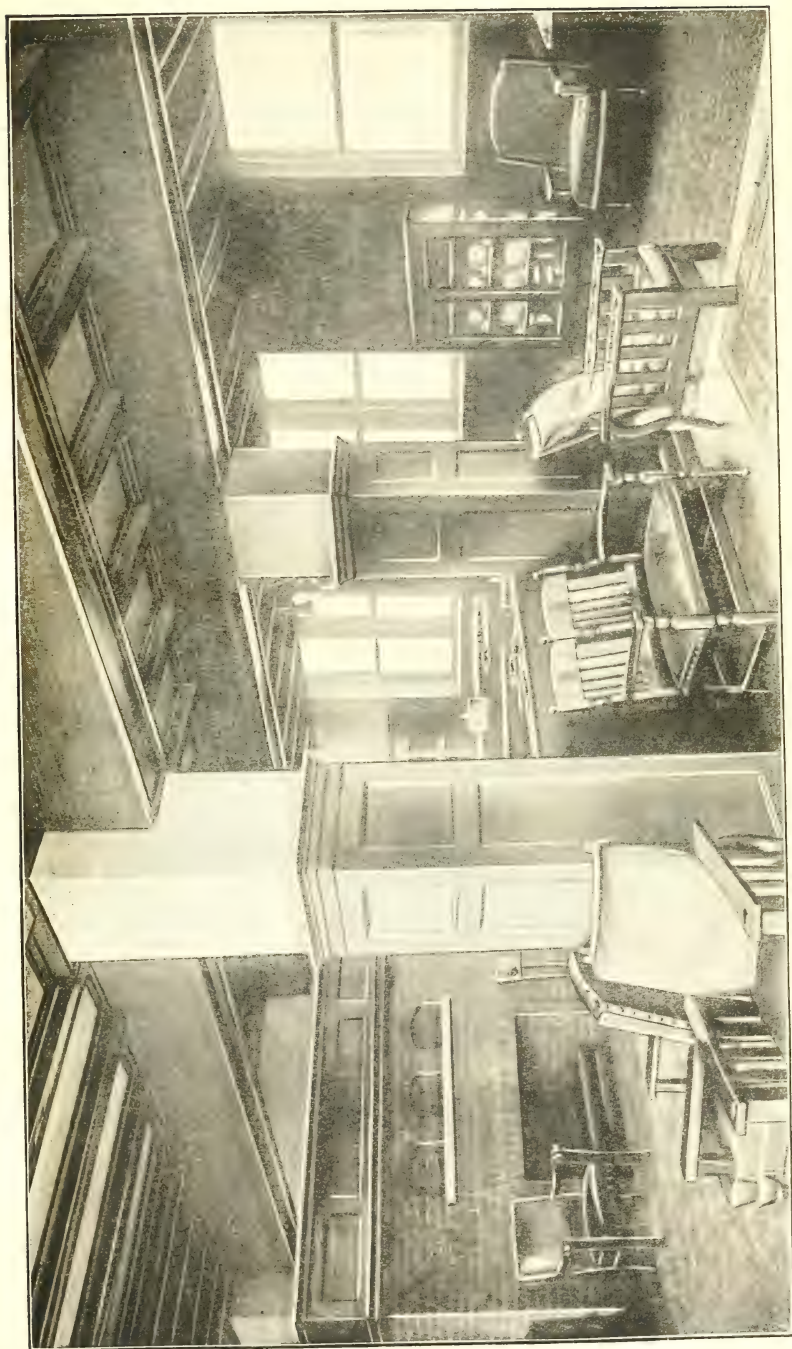
The first dormitory was made possible by the generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the reunion of the Old and New School branches of the Presbyterian Church.

The old library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

For the past fifteen years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$146,970; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in the shape of a Y, which is an unusual design for a college building, but brings direct sunlight to every room. Another notice-

able feature of this dormitory is that there is not a single inside room of any kind. The architecture is of the type known as Tudor Gothic; the materials are reënforced concrete and fireproofing, with the exterior of tapestry brick trimmed with gray terra cotta. The center is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for seventy students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

The erection of two wings of a new group of buildings, for convenience termed the administration group, was commenced in November, 1914. The corner stone was laid on May 6, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May 4, 1916. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and classrooms. The rear wing, in addition to containing two large classrooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes. The stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediæval Gothic style, with capacity for 10,000 volumes. The architecture of the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of



SOCIAL HALL



the Indiana limestone shade. The total cost of the two completed wings was \$154,777.00, of which \$130,000.00 was furnished by over five hundred subscribers in the campaign of October, 1913. The east wing of this group will contain rooms for museums, two classrooms, and a residence for the President of the Seminary. A generous donor has provided the funds for the erection of the chapel, which will constitute the west wing of the quadrangle. The architect is Mr. Thomas Hannah, of Pittsburgh.

There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

Social Hall

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in oriental patterns. The rugs were especially woven for the room. This handsome room was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earl R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicals and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

Dining Hall

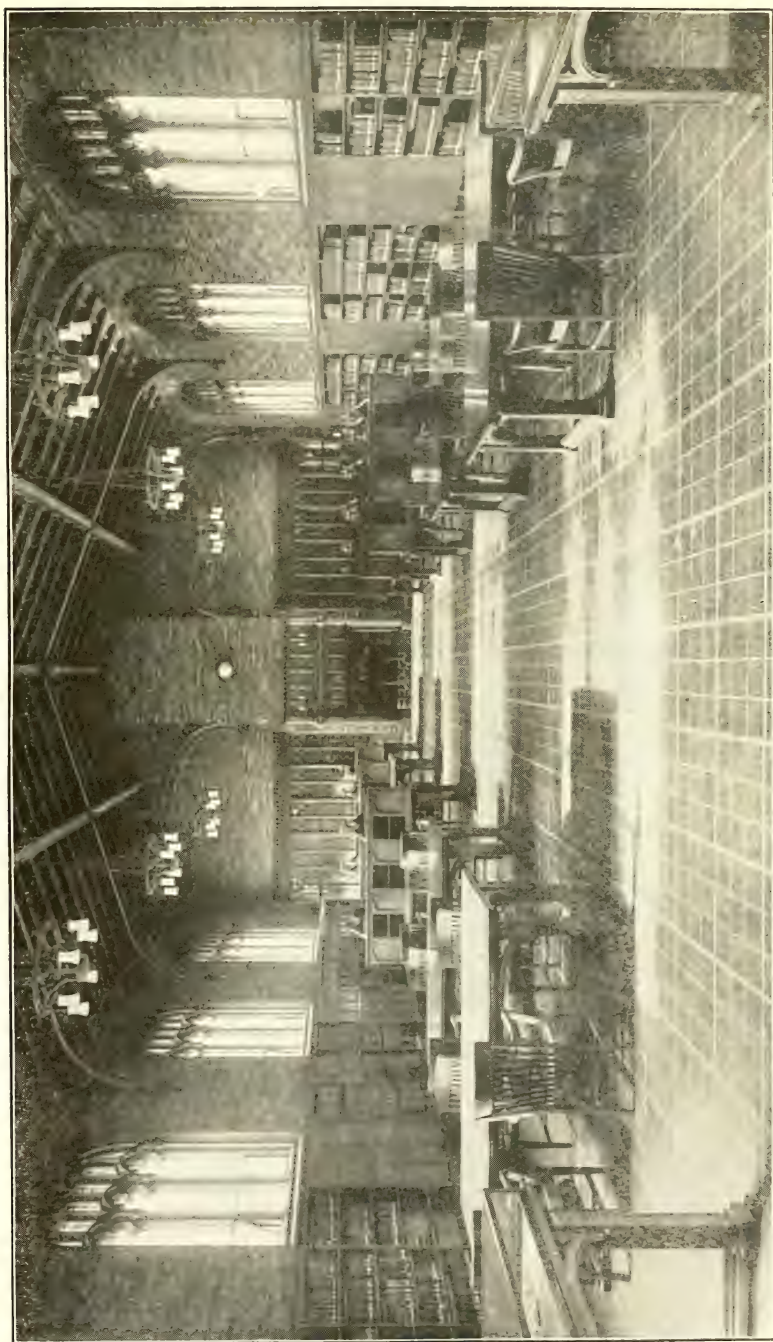
A commodious and handsomely equipped dining hall was included in the new Memorial Hall. It is lo-

cated in the top story of the left wing, with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the dining hall of an Oxford college. The actual operation of the commons began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembling of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

Library

The library of the Seminary is now housed in its new home in Swift Hall, the south wing of the group of new buildings dedicated at the Commencement season, 1916. This steel frame and fireproof structure is English Collegiate Gothic in architectural design and provides the library with an external equipment which, for beauty and completeness, is scarcely surpassed by any theological institution on this continent. The handsome beam-ceilinged reading room is furnished in keeping with the architecture. It is equipped with individual reading lamps and accommodates many hundred circulating volumes, besides reference books and current periodicals. Adjoining this are rooms for library administration. There is also a large, quiet seminar room for all those who wish to conduct researches, where the volumes that the library contains treating particular subjects may be assembled and used at convenience. A stack room with a capacity for about 165,000 volumes has been provided and now has a steel stack equipment with space for about 55,000 volumes.

The library has recently come into possession of a unique hymnological collection of great value. It consists of 9 to 10 thousand volumes assembled by the late



REFERENCE LIBRARY—SWIFT HALL

Mr. James Warrington, of Philadelphia. During his lifetime Mr. Warrington made the study of Church Music his chief pastime and had gathered together all the material of any value published in Great Britain and America dealing with his favorite theme. The library is exceedingly fortunate in the acquisition of this noteworthy collection, which will not only serve to enhance the work of the music department of the Seminary but offers to scholars and investigators, interested in the field of British and American Church Music, facilities unequaled by any theological collection in the country. The collection, together with Mr. Warrington's original catalogue and bibliographical material, occupies a separate room in the new building. The latter has been arranged and placed in new filing cabinets, thus rendering it convenient and accessible. Already in recent years, before the purchase of Mr. Warrington's collection had been thought of for the library, the department of hymnology had been enlarged, and embraced much that relates to the history and study of Church Music.

Other departments of the library also have been built up and are now much more complete. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the missionary literature is rich in biography, travel, and education. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not

only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times, people, and customs of the Gospel Age. The library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, the leading writers are given a place without regard to their creed. Increasing attention is being given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life. The number of works on the shelves of the library dealing with religious education has multiplied many fold in recent years, and new books in this important field are being added constantly.

The number of volumes in the library at present is, approximately, 40,000. This reckoning is exclusive of the Warrington collection, and neither does it include unbound pamphlet material. Over one hundred periodicals are currently received, not including annual reports, year books, government documents, and irregular continuations. A modern card catalogue, in course of completion, covers, at the present time, a great majority of the bound volumes in the library.

The library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 5; Saturdays from 9 to 12; Tuesday, Wednesday, and Thursday evenings from 7 to 9.

The library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

The James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, has been founded

by Mrs. Robert A. Watson, of Columbus, Ohio, in memory of her father, the late James L. Shields, of Blairsville, Pennsylvania.

The library is receiving the following periodicals:

- | | |
|---|---|
| All the World. | Expository Times. |
| Alte Orient. | Federal Council Bulletin. |
| America. | Glory of Israel. |
| American Catholic Quarterly Review. | Harvard Theological Review. |
| American Issue. | Herald and Presbyter. |
| American Journal of Archæology. | Hibbert Journal. |
| American Journal of Philology. | Homiletic Review. |
| American Journal of Semitic Languages and Literature. | International Conciliation. |
| American Journal of Sociology. | International Index to Periodicals. |
| American Lutheran Survey. | International Journal of Ethics. |
| Ancient Egypt. | International Review of Missions. |
| Archiv für Reformationsgeschichte. | Internationale Kirchliche Zeitschrift |
| Archiv für Religionswissenschaft. | Interpreter |
| Art and Archæology. | Jewish Missionary Magazine. |
| Asia. | Jewish Quarterly Review. |
| Atlantic Monthly. | Journal Asiatique. |
| Auburn Seminary Record. | Journal of American Oriental Society. |
| Bible Champion. | Journal of Biblical Literature. |
| Biblical Review. | Journal of Egyptian Archæology. |
| Bibliotheca Sacra. | Journal of Hellenic Studies. |
| B'nai B'rith. | Journal of Palestine Oriental Society. |
| British Weekly. | Journal of Presbyterian Historical Society. |
| Bulletin of American Schools of Oriental Research. | Journal of Religion. |
| Bulletin of National Conference of Social Work. | Journal of Royal Asiatic Society. |
| Catholic Historical Review. | Journal of Theological Studies. |
| Chinese Recorder. | Krest'anské Listy. |
| Christian Century. | L'Aurore. |
| Christian Endeavor World. | Liberty. |
| Christian Herald. | London Quarterly Review. |
| Christian Observer | Lutheran. |
| Christian Statesman. | Lutheran Quarterly. |
| Christian Union Quarterly. | Meadville Theological Seminary Bulletin. |
| Christian Work. | Methodist Review. |
| Churchman. | Missionary Herald. |
| Congregationalist and Advance. | Missionary Review of the World. |
| Contemporary Review. | Modern Churchman. |
| Continent. | Month, The |
| Crozer Quarterly. | Moody Monthly. |
| Cumulative Book Index. | Moslem World. |
| East and West. | Nation, The |
| Educational Review. | National Geographic Magazine. |
| Expositor. | Neue Kirchliche Zeitschrift. |

The Bulletin of the Western Theological Seminary

- | | |
|-----------------------------------|------------------------------------|
| New Near East | Rochester Theological Seminary |
| New Republic. | Bulletin. |
| Nineteenth Century and After. | Russell Sage Foundation |
| North American Review. | Library Bulletin. |
| Our Jewish Neighbors. | Sailors' Magazine. |
| Outlook. | Siam Outlook. |
| Palestine Exploration Fund. | Slovensky Kalvin. |
| Pedagogical Seminary. | Survey, The |
| Philippine Presbyterian. | Syria. |
| Pittsburgh Christian Outlook. | Theologisches Literatur-Blatt. |
| Prayer and Work for Israel. | Theologische Literaturzeitung. |
| Presbyterian. | Theologische Studien und Kritiken. |
| Presbyterian Advance. | Union Theological Seminary |
| Presbyterian Banner. | Bulletin. |
| Presbyterian Magazine | United Presbyterian. |
| Princeton Theological Review. | Unity. |
| Quarterly Register of Reformed | Women and Missions. |
| Churches. | World To-morrow. |
| Quarterly Review. | Yale Review. |
| Reader's Guide. | Zeitschrift für die Alttestament- |
| Reformed Church Review. | liche Wissenschaft. |
| Religious Education. | Zeitschrift für Assyriologie. |
| Revue Biblique. | Zeitschrift der Deutschen Mor- |
| Revue d' Assyriologie | genländischen Gesellschaft. |
| Revue de l'Histoire des Religions | Zeitschrift des Deutschen Palä- |
| | stina-Vereins. |
| Revue des Études Juives | Zeitschrift für Kirchengeschichte |
| Revue d'Histoire et de | Zeitschrift für die Neutestament- |
| Philosophie Religieuses. | liche Wissenschaft. |

Religious Exercises

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 11:20 A. M., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

Senior Preaching Service

(See Study Courses 46, 47, 56.)

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The Cecilia Choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

Students' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society, and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful coöperation with similar societies.

Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preach-

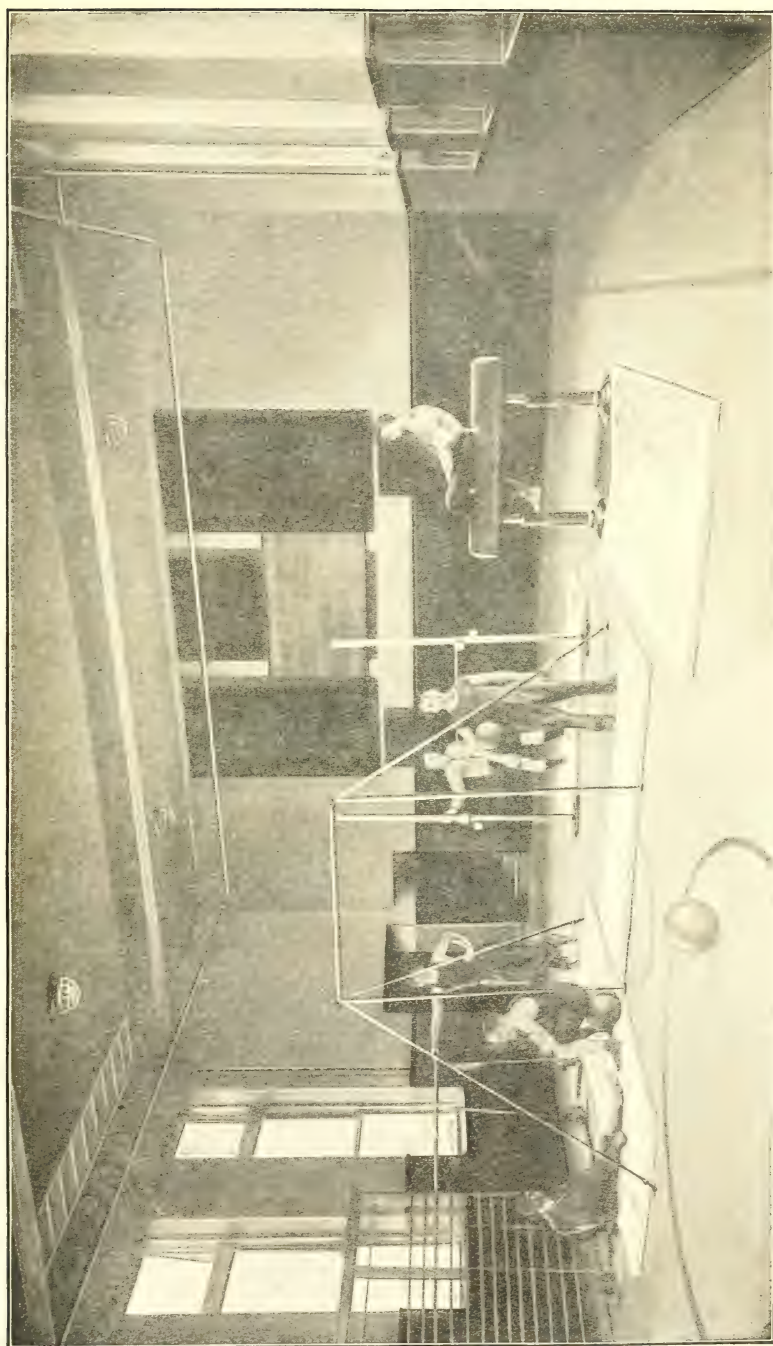
ing, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including services at the Presbyterian Hospital, at the Homes for Aged Women and Aged Couples, Wilkesburg, and at two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teacher Training Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home, the Kingsley House, and the Heinz Settlement.

Bureau of Preaching Supply

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterian Committees.* The allotment of places is in alphabetical order. The members of the senior class and regularly enrolled graduate students have the preference over the middle class, and the middle class in turn over the junior.

Rules Governing the Distribution of Calls for Preaching

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request, the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new



GYMNASIUM

arrangement will be made and the student thus giving up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.

5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 6 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for the entire senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are assigned. The middle class will be treated in the same manner as the senior, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but, like the members of the senior and middle classes, each member will have an equal chance.
9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

Physical Training

In 1912 the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and handball courts. It is open to students five hours daily. The students also have access to the public tennis courts in West Park.

Expenses

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the li-

brary and lecture rooms. Students residing in the dormitory and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the dormitory are required to take their meals in the Seminary dining hall. The price for boarding is six dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent Fee	\$ 30
Boarding for 32 weeks	192
Books	40
Gymnasium Fee	2
Y. M. C. A. Fee	3
Sundries	15
Total	\$282

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

Scholarship Aid

1. All students needing financial assistance may receive aid from the scholarship fund of the Seminary.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February, and April.

3. A student whose grade falls below "C", or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) work on Presbytery parts; (2) preaching or evangelistic engagements, unless special permission has been received from the Faculty (Application must be made in writing for such permission); (3) private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation, this loan to be without interest.

5. A student must take, as the minimum, twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and, in order to have the privilege of occupying a room in the dormitory, must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

Loan Funds

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

Recently a friend of the Seminary, by a gift of \$2500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students, which loans may be repaid after graduation.

General Educational Advantages

Pittsburgh is an ideal seat for a theological seminary, because it is one of the leading manufacturing and commercial cities of the country. It is obvious that a minister ought to come in contact with the problems of community life in one of the great throbbing centers of activity, where every social problem is intensified, in order to be able to enter into sympathetic

and intelligent relations with the people of the churches and communities which he may be called on to serve. To put it in a word, a term of residence in Pittsburgh brings a man into vital contact with life in its many complex modern forms.

In Pittsburgh we find some of the largest, most aggressive, and best equipped churches of our communion. Pittsburgh Presbytery is the largest presbytery of the Presbyterian Church, U. S. A., with 138 churches and 213 ministers on its rolls. In 1923 the total membership of these churches was 64,468. On the rolls of the Presbytery there are twelve churches with a membership of between 1000 and 2000, and there is one church with a membership of more than 2900. The local national missionary budget of Pittsburgh Presbytery for the fiscal year 1924-5 reached a total of approximately \$182,000. This large sum was raised in addition to the contributions of the Board of National Missions and the Synodical funds. As might be expected, every type of modern church activity and organization is represented in the churches of this Presbytery. A student has abundant opportunity to familiarize himself with the organization and methods of an efficient modern church, not merely through the study of a text book, but by personal observation or actual participation in the work.

Not only do many of these churches carry on an extensive and aggressive program of social service, but in addition the student has access to the many social settlements and other centers of welfare work with which Pittsburgh is well supplied. To prospective students who are especially interested in this type of modern philanthropic activity a pamphlet giving detailed information on Pittsburgh as a social centre will be mailed on request.

In addition to being a manufacturing center, with the largest tonnage of any city in the world, Pittsburgh is the seat of a University with an enrollment of

8,512 (1923-4). Students of the Seminary have the privilege of attending the University and of receiving the Master's degree under certain conditions (see p. 57). Besides the University, there are the Carnegie Institute of Technology, the Pennsylvania College for Women, and the Pittsburgh Musical Institute. Mr. C. N. Boyd, our instructor in Church Music, is one of the directors of the Pittsburgh Musical Institute, and through him any student who is interested in music may have access to special lectures and classes. Some idea of Pittsburgh as a musical center may be gained from the fact that during each season from two to four or five concerts are given by the foremost artists and musical organizations of the country. To these should be added the free organ recitals which are given every Saturday by Dr. Charles Heinroth, one of the world's greatest organists, in Carnegie Music Hall. Pittsburgh also occupies a prominent place as an art center, with the notable permanent and frequent transient exhibits in the Carnegie Institute.

In such a survey the library facilities of the city are not to be passed by. In addition to the Seminary library, which is exclusively theological in its scope and rich in its collections, there are the two Carnegie Libraries. The North Side Library, the first founded by Mr. Carnegie, in 1886, which is situated within five blocks of the Seminary buildings, affords the student ready access to general literature of every type. The main Library, in connection with the Carnegie Institute, with its larger collections, is also available to the students. The Museum of the Carnegie Institute is of large educational value, and students will be well repaid by a careful survey of its collections.

Admission

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special

aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and make some study of New Testament Greek. For elementary study in the latter subject Machen's "New Testament Greek for Beginners" and Nunn's "Short Syntax of New Testament Greek" are recommended.

College graduates with degrees other than that of Bachelor of Arts are required to take an extra elective study in their senior year. If an applicant for admission is not a college graduate, he is required either to pass examination in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(1) LATIN. Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I; Tacitus, Annals, I-VI.

(2) GREEK. Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) ENGLISH. Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam";

Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) GENERAL HISTORY. A standard textbook, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ".

(5) PHILOSOPHY. Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, Weber's, Falkenberg's, or Cushman's standard works.

(6) NATURAL SCIENCE. Biology, Geology, Physics or Chemistry.

(7) SOCIAL SCIENCE. Political Economy and Sociology.

Students who wish to take these examinations must make special arrangements with the President.

Students from Other Theological Seminaries

Students coming from other theological seminaries are required to present certificates of good standing and regular dismissal before they can be received.

Graduate Students

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

Seminary Year

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas holidays and the second commences immediately after the opening of the New Year. The Semi-

nary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important days are indicated in the calendar (p. 3).

Examinations

Examinations, written or oral, are required in every department, and are held twice a year, or at the end of each semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but, failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

The Bachelor's Degree

Upon graduation students receive the degree of Bachelor of Sacred Theology. The degree will be granted to those students who are graduates of an accredited college or who sustain satisfactory examinations in the subjects mentioned on page 36, and who have completed a course of three years' study, pursued in this institution or partly in this and partly in some other regular theological Seminary.

The candidate for the degree must pass satisfactory examinations in all departments of the Seminary curriculum and satisfy all requirements for attendance.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be entitled to the Bachelor's degree from this Seminary on

condition: (1) that they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our classroom work, such as regular attendance and recitations; (3) that they pass the examinations with the classes of which they are members; (4) it is a further condition that such students attend exercises in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

Courses of Study

The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been developed to prepare men for five different types of ministerial work: (1) the regular pastorate; (2) the foreign field; (3) home missionary service; (4) religious education; (5) teaching the Bible in colleges.

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary curriculum will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Sixteen hours of recitation and lecture work are required of Juniors. (Those taking Greek 14 will have eighteen hours the second semester.) In the middle year students who entered the Seminary with preparation in Greek will have fifteen hours, while those coming without such preparation will be expected to take sixteen hours work throughout the year. Fourteen hours are required of Seniors and twelve of Graduate Students. Those desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade "A" in his regular work will be allowed to take additional courses. A student absent from twenty-five percent of the classroom exercises in any course will not receive credit for that course.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Prophecy. The election of studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

Hebrew Language and Old Testament Literature

DR. KELSO, DR. CULLEY

I. Linguistic Courses

The Hebrew language is studied from the philological standpoint in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which aim to make the student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Scriptures.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen.

The Bulletin of the Western Theological Seminary

1-20. Three hours weekly throughout the year (five credits). Juniors. Required. Prof. Culley.

2a. First Samuel I-XX or Judges. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. All classes. Elective. Prof. Culley. Prerequisite Course: 1.

2b. The Minor Prophets or Jeremiah. Rapid reading and exegesis. Preparation optional. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Culley.

3. Deuteronomy I-XX or one Book of Kings. Hebrew Syntax. Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year (three credits). Middlers. Elective. (Middlers must elect either O. T. Exegesis 3 or O. T. Introduction 12.) Prof. Culley.

7a. Biblical Aramaic. Grammar and study of Daniel 2:4b—7:28; Ezra 4:8—6:18; Jeremiah 10:11. Reading of selected Aramaic Papyri from Elephantine. Two hours weekly first or second semester. Seniors and Graduates. Elective. Prof. Culley.

7b. Elementary Arabic. A beginner's course in Arabic grammar is offered to students interested in advanced Semitic studies or those looking towards mission work in lands where a knowledge of Arabic is essential. One or two hours weekly throughout the year depending upon the requirements of the student. Prof. Culley.

7c. Elementary Assyrian. After the mastery of the most common signs and the elements of the grammar, Sennacherib's Annals (Taylor Cylinder) will be read. This course is intended for those who propose to specialize in Semitics or are preparing themselves to teach the Bible in Colleges. Prince, Assyrian Primer; Delitzsch, *Assyrische Lesestücke*. Prerequisite courses: 1, 3, 7a, 7b. Hours to be arranged. Prof. Kelso.

II. Critical and Exegetical Courses

A. Hebrew

4. The Psalter. An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors. Elective. Prof. Culley.

5. Isaiah I-XII, and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy and critical questions. One hour weekly throughout the year (1924-5). Seniors. Elective. Prof. Kelso.

6. Proverbs and Job. The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year (1925-6). Seniors and Graduates. Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament are the text-books.

In order to elect these courses, the student must have attained at least Grade B in courses 1 and 3.

B. English

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly, second semester (1925-6). Juniors and Middlers. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. Two hours weekly, second semester (1924-5). Juniors and Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly second semester. Seniors and Graduates. Elective. Prof. Kelso.

10. The Psalter, Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Two hours weekly throughout the year. Prof. Kelso.

12. Old Testament Introduction. This subject is presented in lectures, with collateral reading on the part of the students. Two hours weekly throughout the year. Middlers, Seniors, and Graduates. Elective (Middlers must elect either this course or Course 3). Prof. Culley.

25. Old Testament Theology (see p. 44).

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation is examined in detail. One hour weekly throughout the year (1925-6). Seniors and Graduates. Elective. Prof. Kelso.

69. The Book of Genesis. A critical exegetical study of the Book of Genesis in English based upon the text of the American Revised Version. Seminar. Two hours weekly, one semester (1924-5). Seniors and Graduates. Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

New Testament Literature and Exegesis

DR. VANCE, DR. EAKIN

I. Linguistic Courses

13. New Testament Greek: Elementary. This course is designed for students who have made little or no previous study of

The Bulletin of the Western Theological Seminary

Greek. The aim is to prepare such students, as thoroughly as possible in the available time, to read and interpret the Greek New Testament. The text-book used is Machen's "New Testament Greek for Beginners". Three hours weekly throughout the year. Middlers. Prof. Eakin.

14. New Testament Greek: Review and Syntax. As much time as proves necessary is spent in a review of elementary Greek Grammar. The remainder of the course is devoted to a study of the syntax of N. T. Greek, partly from a text book and partly inductively, through reading in one of the Gospels. Two hours weekly, second semester. Juniors. Prof. Eakin.

One or other of these courses (13 and 14) is required of all regular students. Except in unusual cases it will be necessary for a student entering the Seminary with less than one full year of Greek to take Course 13, since he will not be able to complete successfully the work of the other course.

14a. New Testament Greek: Rapid Reading. In this course the primary aim is to give the student facility in reading the New Testament in Greek. Some attention is devoted to critical and exegetical problems as they are met with. Preparation on the part of the student is optional. Two hours weekly, first semester. Elective. Prof. Eakin.

II. Introductory Courses

22. New Testament Introduction: General. The aim in this course is first to acquaint the student with the principles and methods of scientific Biblical study, then to give a general view of the rise of the New Testament literature, the formation of the canon, and the history of the English New Testament down to the present time. Two hours weekly, first semester. Juniors. Required. Prof. Eakin.

23. New Testament Introduction: Special Problems. A study of critical problems connected with individual New Testament books and groups of books. Two hours weekly, first semester (1924-5) Elective. Prof. Eakin.

III. Historical Courses

16. The Life of Christ. A thorough study of the life of our Lord is made, using as a basis the Gospel narratives arranged in a harmony and several of the modern lives of Christ. Collateral reading is required, sufficient to ensure an acquaintance with the literature on the subject. Two hours weekly, throughout the year. Juniors. Required. Prof. Vance.

17. First Century Christianity. The antecedents and environment of early Christianity are traced, first from the Jewish and then from the Gentile side. This is followed by a sketch of the origin of the Christian movement itself and its development to the close of the first century. Two hours weekly, first semester. Middlers. Required. Prof. Eakin.

IV. Interpretative Courses

A. Greek

20a. Romans. The Epistle is studied with a two-fold aim: first, of training the student in correct methods of exegesis; and

The Bulletin of the Western Theological Seminary

second, of giving him a firm grasp of the theological content. Two hours weekly, throughout the year (1924-5). Prof. Vance.

20b. Hebrews. The aim of this course is the same as that of the preceding one. Two hours weekly, throughout the year (1925-6). Prof. Vance.

Course 20a or 20b is required of all students in either their Middle or Senior year. Prerequisite course: 13 or 14.

24. James and I. and II. Peter. Two hours weekly, first semester. Elective. Prof. Vance.

24d. Colossians and Ephesians. Two hours weekly, second semester. Elective. Prof. Vance.

B. English

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, first, of forming a judgment on the question of its authorship and its value as history, and second, of enabling the student to apprehend in some measure its doctrinal content. Two hours weekly, first semester. Elective. Prof. Vance.

24a. I. & II. Corinthians. Two hours weekly, second semester. Elective. Prof. Vance.

27. Mark. A course designed to lay a critical foundation for the use of this Gospel in preaching. Two hours weekly, second semester (1925-6). Elective. Prof. Eakin.

28. Galatians. A critical course, with a homiletical purpose in view. Two hours weekly, first semester (1925-6). Elective. Prof. Eakin.

The text of the American Standard Version is the basis of study in these courses. Reference to the Greek text on the part of the student is recommended but is not required.

67. Revelation. Prof. Kelso. (see "Biblical Apocalyptic", page 42).

26. Theology of the New Testament (see p. 45).

C. History of Interpretation

73. History of the Interpretation of the New Testament. A study of the understanding and use of the Christian Scriptures by representative interpreters from the first century to the twentieth. Two hours weekly, second semester (1924-5). Elective. Prof. Eakin.

Biblical Theology

25. Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly. Offered in alter-

The Bulletin of the Western Theological Seminary

nate years (1924-5). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

26. Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Required of Seniors, and open to Graduates. Prof. Vance.

English Bible

Great emphasis is laid upon the study of the English Bible through the entire Seminary course. In fact, more time is devoted to the study of the Bible in English than to any other single subject. For graduation, 46 term-hours of classroom work are required of each student. Of this total, 8 term-hours are taken up with the exact scientific study of the Bible in the English version, or in other words, more than one-fifth of the student's time is concentrated on the Bible in English. In addition to this minimum requirement, elective courses occupying 4 term-hours, are offered to students. For details in regard to courses in the English Bible, see under Old Testament Literature, p. 40f. and New Testament Literature, p. 42f. See especially the following courses:

10. The Psalter, Hebrew Wisdom and Wisdom Literature (see p. 42).

11. Old Testament Prophecy and Prophets (see p. 42).

67. Biblical Apocalyptic (see p. 42).

69. The Book of Genesis (see p. 42).

16. The Life of Christ (see p. 43).

19b. The Fourth Gospel (see p. 44).

24a. I. & II. Corinthians (see p. 44).

27. Mark (see p. 44).

28. Galatians (see p. 44).

61b. The Social Teaching of the New Testament (see p. 50).

The English Bible is carefully and comprehensively studied in the department of Homiletics for homiletical purposes, the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching. (see course 45).

Church History

DR. SCHAFF

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediæval and modern periods, from 600 to 1900. In all courses, readings in the original and secondary authorities are required and maps are used.

30. The Ante-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and liter-

ature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ; Œcumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediæval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; Social and Clerical Manners; Doctrinal Controversies; Monasticism.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental System; the Universities; the Cathedrals.

(iii) Boniface VIII and the Decline of the Papacy; the Breaking up of the Mediæval System; the Reformatory Councils; German Mysticism; the Reformers before the Reformation; Renaissance. Papal Corruption.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures on the doctrinal and historical differences.

Three hours weekly (i and ii first semester, iii and iv second semester). Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

33. Modern Church History, 1648-1900. The Counter-Reformation; the Council of Trent; Jesuitism; the Thirty Years' War; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; the Modern Popes; the Vatican Council; tendencies to Church Union. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World; Roman Catholic Missions in Canada and the South; the Puritans,—Roger Williams; Plantations; the planting of religion in Virginia, New York, Maryland, Pennsylvania; the Great Awakening; Francis Makemie and Early Presbyterianism; Organized Presbyterianism; the New England Divinity; the German Churches; religion during the Revolution; Methodism; the Unitarians and Universalists; the American Republic and Christianity; the Presbyterian Churches in the nineteenth century; Coöperative and Unionistic movements; Christian literature and theological thought. Two hours weekly, second semester. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism. Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States. Seniors and Graduates. Elective. Prof. Schaff.

Systematic Theology and Apologetics

DR. SNOWDEN

37. Theology Proper and Apologetics. This course includes in theology proper the nature and sources of theology, the existence and attributes of God, the trinity, the deity of Christ, the Holy Spirit, the decrees of God. In apologetics it includes the problem of the personality of God, antitheistic theories of the universe, miracles, the problems connected with the inspiration of the Bible, and the virgin birth and the resurrection of Christ. Three hours weekly throughout the year. Juniors. Required. Prof. Snowden.

39. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption, and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

41a. Philosophy of Religion. A thorough discussion of the problems of theism and of Ritschlian and other modern theories. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

41b. The Psychology of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

Practical Theology

DR. FARMER, PROF. SLEETH, MR. BOYD

Including Homiletics, Pastoral Theology, Speech Expression, Church Music, The Sacraments, and Church Government

A. Homiletics

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this

The Bulletin of the Western Theological Seminary

department, particularly Pedagogics, Bible Class Work, Sociology, and Personal Evangelism.

43. Public Worship. A study of the principles underlying the proper conduct of public worship, with discussion of the various elements which enter into it, such as the reading of Scripture, prayer, music, etc. One hour weekly, first semester. Juniors. Required. Prof. Farmer.

45. Introduction to Homiletics. A study of the Scriptures with reference to their homiletic value. One hour weekly, first semester. Juniors. Required. Prof. Farmer.

46. Homiletics. The principles governing the structure of the sermon considered as a special form of public discourse. The study of principles is accompanied by constant practice in the making of sermons which are used as a basis for classroom discussion. Two hours weekly, second semester. Juniors. Required. Prof. Farmer.

74. Homiletics. This course is designed to give the necessary practice in the preparation and delivery of sermons. The students are required to preach before the class, and the sermons are criticized by the professor and the students in respect of content, form, and delivery. Two hours weekly, first semester, one hour weekly, second semester. Middlers. Required. Dr. Farmer.

47. Advanced Homiletics. Historical and critical study of the work of representative preachers in all periods of the church's history, with special emphasis on modern preaching as it is affected by the conditions of our time. Students are required to submit critical analyses of selected sermons and also sermons of their own, composed with reference to various particular needs and opportunities in modern life. One hour weekly throughout the year. Seniors. Required. Prof. Farmer.

57a. Pastoral Care. A study of the principles underlying the work of the minister as he serves the spiritual welfare of men through more intimate personal contact, with practical suggestions for dealing with typical conditions and situations. One hour weekly, first semester. Seniors. Required. Prof. Farmer.

57b. Pastoral Care. A study of the minister's relations to the community in which he lives, his problems and opportunities as a leader in community life through inter-church activities and other forms of united effort for civic and social betterment. One hour weekly, second semester. Seniors. Required. Prof. Farmer.

60. Administration. A comparative study of the various types of church polity, with special emphasis on the distinctive characteristics of the Presbyterian order, and the organization and procedure of its several structural units. The course covers also the whole field of administration in the individual church and the church at large. One hour weekly, second semester. Middlers. Required. Prof. Farmer.

B. Speech Expression

50. The Foundations of Expression. Imagination and sympathy. Phrasing, rhythm, and melody. Vocal technique: breath-

The Bulletin of the Western Theological Seminary

ing, tone production, resonance, articulation. One hour weekly throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Platform Training in Delivery of Public Discourse. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

42. Hymnology. The place of Sacred Poetry in History. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper use of Hymns and Psalms in public worship. Text book: Breed's "History and Use of Hymns and Hymn Tunes". One hour weekly, first semester. Juniors. Required. Mr. Boyd.

53. Hymn Tunes. History, Use, Practice. Text book: Breed's "History and Use of Hymns and Hymn Tunes". Practical Church Music: Choirs, Organs, Sunday School Music, Special Musical Services, Congregational Music. One hour weekly, second semester. Juniors. Required. Mr. Boyd.

54. Practical Church Music. A year with the music of the "Hymnal", with a thorough examination and discussion of its tunes. A new feature, started in 1925, is the examination and discussion of special musical services for congregational participation, with actual use of various types. One hour weekly throughout the year. Middlers. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly throughout the year. Seniors. Elective. Mr. Boyd.

56. Vocal Sight Reading and Choir Drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. One hour weekly throughout the year. Offered in alternate years. Open to students of all classes. Elective. Mr. Boyd.

D. The Cecilia Choir

The Cecilia is a chorus of twenty-two voices, chosen from men and women in various city choirs, organized in 1903 by Mr. Boyd to illustrate the work of the Music Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead the singing and set standards for the choir part of the service. During the year special programs of Church Music are given from time to time both in the Seminary and in churches throughout the vicinity. The Cecilia has attained much more than a local reputation, especially for its performance of unaccompanied vocal music.

Christian Ethics and Sociology

DR. SNOWDEN, DR. FARMER

61a. Christian Ethics. The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teachings of the New Testament, rightly interpreted and applied, afford ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Græco-Roman world set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

Missions and Comparative Religion

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

63. Modern Missions. A study of fields and modern methods; each student is required either to read a missionary biography or to investigate a missionary problem. One hour weekly, one semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are delivered from time to time by able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries and Rev. F. B. Llewellyn gave a course on Modern Missions, running through the first semester.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam with regard to their bearing on Modern Missions. Two hours weekly. Offered in alternate years. (1925-6). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

68. Phonetics. A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. (1925-6). Elective. Open to all classes. Prof. Culley.

7b. Elementary Arabic (see p. 41).

Religious Education

MR. LE SOURD

The purpose of these courses is to give the student a knowledge of the principles and methods of religious education. The field that is covered includes the psychological and pedagogical aspects of the subject as well as the organization, principles, and methods of the Sunday School. They are open to Seniors, Middlers, and Graduates. Those who desire to specialize still further in this department have access to the courses in Pedagogy and Psychology at the University of Pittsburgh.

75. Principles of Religious Education. A course in the theory which underlies the whole program of religious education. It will include the question of aims, both general and specific; the social point of view; evangelism through education; and the application of some of the findings of educational psychology and philosophy to the educational task of the church. Two hours weekly, first semester (1924-5). Elective. Mr. Le Sourd.

76. How to Teach Religion. A practical course in the teaching process, which will prepare for leadership of teacher training classes, and the supervision of teaching. Specific methods for various age groups will be studied, along with the application of the project method to religious education. This course will be valuable to those who will become supervisors of religious education. Two hours weekly, second semester (1924-5). Elective. Mr. Le Sourd.

77. Organization and Administration of Religious Education. This course considers the problems of organizing and administering religious education in the church and community. It deals with the Church School, Week-day Religious Education, the Daily Vacation Bible School, Community Training School, and coöperating agencies in religious education. Two hours weekly, first semester (1925-6). Elective. Mr. Le Sourd.

78. Curriculum Construction for Church Schools. This course is a study of the scientific development of curricula, and the analysis of religious ideals. Definite curriculum problems, having to do with particular situations and specific social conditions, will be studied. An experiment in actually constructing a curriculum will be carried on in the class. This course will prove helpful also in preaching. Two hours weekly, second semester (1925-6). Elective. Mr. Le Sourd.

41b. The Psychology of Religion (see p. 47).

CURRICULUM COURSES IN OUTLINE

Junior Class

- | | |
|--|------------------|
| 1. Hebrew Grammar | |
| Prof. Culley | 3 hours* |
| 8. History of the Hebrews | |
| Prof. Kelso | 2 hrs, 2nd. sem. |
| 14. New Testament Greek | |
| Prof. Eakin | 2 hrs. 2nd. sem. |
| 22. New Testament Introduction | |
| Prof. Eakin | 2 hrs. 1st. sem. |
| 16. Life of Christ | |
| Prof. Vance | 2 hrs. |
| 30. Church History | |
| Prof. Schaff | 2 hrs. |
| 37. Theology Proper and Apologetics | |
| Prof. Snowden | 3 hrs. |
| 43. Public Worship | |
| Prof. Farmer | 1 hr. 1st. sem. |
| 45. Introduction to Homiletics | |
| Prof. Farmer | 1 hr. 1st. sem. |
| 46. Homiletics | |
| Prof. Farmer | 2 hrs. 2nd sem. |
| 42. Hymnology | |
| Mr. Boyd | 1 hr. 1st. sem. |
| 53. Hymn Tunes | |
| Mr. Boyd | 1 hr. 2nd. sem. |
| 50. Foundations of Expression | |
| Prof. Sleeth | 1 hr. |

Middle Class**

- | | |
|-----------------------------------|------------------|
| 8. History of the Hebrews | |
| Prof. Kelso | 2 hrs. 2nd. sem. |
| 13. New Testament Greek | |
| Prof. Eakin | 3 hrs. |
| 20. New Testament Exegesis | |
| Prof. Vance | 2 hrs. |

*Unless otherwise indicated courses continue throughout the year.

**Middlers must elect either O. T. Exegesis 3 or O. T. Introduction 12.

The Bulletin of the Western Theological Seminary

- 17. First Century Christianity**
Prof. Eakin 2 hrs. 1st. sem.
- 31. Church History**
Prof. Schaff 3 hrs.
- 39. Theology Proper**
Prof. Snowden 3 hrs.
- 24. Homiletics**
Prof. Farmer 2 hrs. 1st. 1 hr. 2nd. sem.
- 60. Administration**
Prof. Farmer 1 hr. 2nd. sem.
- 54. Practical Church Music**
Mr. Boyd 1 hr.

Senior Class*

- 11. Old Testament Prophecy**
Prof. Kelso 2 hrs.
- 26. New Testament Theology**
Prof. Vance 2 hrs.
- 47. Advanced Homiletics**
Prof. Farmer 1 hr.
- 57. Pastoral Care**
Prof. Farmer 1 hr.

Elective Courses

- 2a. Rapid Reading of I Samuel or Judges**
Prof. Culley 1 hr.
- 2b. Rapid Reading of Minor Prophets**
Hour to be arranged
Prof. Culley 1 hr.
- 3. Old Testament Exegesis**
Prof. Culley 2 hrs.
- 7a. Biblical Aramaic**
Hours to be arranged
Prof. Culley
- 7b. Elementary Arabic**
Hours to be arranged
Prof. Culley
- 7c. Elementary Assyrian**
Hours to be arranged
Prof. Kelso

*In addition to the required courses, Seniors must select eight hours per week from Electives.

The Bulletin of the Western Theological Seminary

4. **Exegetical Study of the Psalter**
 Prof. Culley1 hr.
5. **Exegetical Study of Isaiah** .
 Prof. Kelso (1924-5)1 hr.
6. **Proverbs and Job Interpreted**
 Hour to be arranged
 Prof. Kelso (1925-6)1 hr.
9. **Hexateuchal Criticism**
 Hour to be arranged
 Prof. Kelso.1 hr. 2nd. sem.
10. **Critical Study in English of the Psalter and Wisdom Literature**
 Hour to be arranged
 Prof. Kelso1 hr. 2nd. sem.
12. **Old Testament Introduction**
 Prof. Culley2 hrs.
25. **Old Testament Theology**
 Prof. Kelso (1924-5)2 hrs.
67. **Biblical Apocalyptic**
 Hour to be arranged
 Prof. Kelso (1925-6)1 hr.
69. **Critical Study of Genesis in English**
 Hours to be arranged
 Prof. Kelso (1924-5)2 hrs. one sem.
- 14a. **Rapid Reading of New Testament Greek**
 Hours to be arranged
 Prof. Eakin2 hrs. 1st. sem.
23. **New Testament Introduction**
 Hours to be arranged
 Prof. Eakin (1924-5)2 hrs. 1st. sem.
21. **The Pastoral Epistles**
 Hours to be arranged
 Prof. Eakin (1925-6)2 hrs. 2nd. sem.
- 19b. **The Fourth Gospel**
 Prof. Vance (1924-5)2 hrs. 1st sem.
24. **James and I. and II. Peter**
 Hour to be arranged
 Prof. Vance (1924-5)2 hrs. 1st. sem.
- 24a. **I. & II. Corinthians**
 Hours to be arranged
 Prof. Vance2 hrs. 2nd. sem.
- 24d. **Colossians and Ephesians**
 Prof. Vance2 hrs. 2nd. sem.
27. **Mark's Gospel**
 Hours to be arranged
 Prof. Eakin (1923-4)2 hrs. 2nd. sem.

The Bulletin of the Western Theological Seminary

- | | | | |
|-------------|--|----------------------|-----------|
| 28. | Galatians | Hours to be arranged | |
| | Prof. Eakin (1925-6) | 2 hrs. | 1st. sem. |
| 73. | History of Interpretation | Hours to be arranged | |
| | Prof. Eakin (1925-6) | 2 hrs. | 2nd. sem. |
| 32. | History of the Reformation | | |
| | Prof. Schaff | 2 hrs. | 1st. sem. |
| 33. | Modern Church History | | |
| | Prof. Schaff | 2 hrs. | 2nd. sem. |
| 34. | American Church History | | |
| | Prof. Schaff | 2 hrs. | 2nd. sem. |
| 36. | History of Presbyterianism | Hours to be arranged | |
| | Prof. Schaff | | |
| 41a. | Philosophy of Religion | | |
| | Prof. Snowden | 1 hr. | |
| 41b. | Psychology of Religion | | |
| | Prof. Snowden | 1 hr. | |
| 51. | Oral Interpretation of the Scriptures | | |
| | Prof. Sleeth | 1 hr. | |
| 52. | Platform Delivery | | |
| | Prof. Sleeth | 1 hr. | |
| 55. | Musical Appreciation | | |
| | Mr. Boyd | 1 hr. | |
| 56. | Vocal Sight Reading | | |
| | Mr. Boyd | 1 hr. | |
| 61a. | Christian Ethics | | |
| | Prof. Snowden | 1 hr. | |
| 61b. | Social Teaching of the New Testament | | |
| | Prof. Farmer | 1 hr. | |
| 63. | Modern Missions | Hour to be arranged | |
| 65. | Comparative Religion | | |
| | Prof. Kelso (1925-6) | 2 hrs. | |
| 68. | Phonetics for Missionaries | Hour to be arranged | |
| | Prof. Culley | 1 hr. | |
| 75. | Principles of Religious Education | | |
| | Mr. Le Sourd | 2 hrs. | 1st sem. |
| 76. | How to Teach Religion | | |
| | Mr. Le Sourd | 2 hrs. | 2nd. sem. |

The Bulletin of the Western Theological Seminary

77. Organization and Administration of Religious Education

Mr. Le Sourd2 hrs. 1st sem.

78. Curriculum Construction for Church Schools

Mr. Le Sourd2 hrs. 2nd sem.

Reports to Presbyteries

Presbyteries having students under their care receive annual reports from the Faculty concerning the attainments of the students in scholarship and their attendance upon the exercises of the Seminary.

Graduate Studies

The Seminary confers the degree of Master of Sacred Theology on students who complete a fourth year of study.

This degree will be granted under the following conditions:

(1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or of some other theological seminary. In case he has graduated from another seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words.

The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th of the academic year at the close of which the degree is to be conferred. By April 1st a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must elect their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

Relations with University of Pittsburgh

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on students of the Seminary who complete graduate courses of the University requiring a minimum of three hours of work for two years, and who prepare an acceptable thesis; and, on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of A. M. or M. S. and Ph. D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the candidate's offering courses that have already been credited toward the B. D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, theses, etc., of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological

Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term-hours. According to the above resolutions a minimum of twenty-four term-hours should be taken at the University.

Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to the two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 85 percent. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January, and April. Prolonged absence from the classroom in the discharge of extra-seminary duties makes a student ineligible for the fellowship.

2. The Michael Wilson Keith Memorial Homiletical Prize of \$100.00. This prize was founded in 1919 by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class, and pastor of the church from 1911 to 1917. This foundation was established in grateful remembrance of his service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France. It is awarded to a member of the senior class who has spent

three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the First Presbyterian Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

3. A prize in Hebrew is offered to that member of the junior class who maintains the highest standing in this subject throughout the junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar or a copy of Davidson's Hebrew Syntax, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in four installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

5. In May 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years, provided that his attendance and class standing continue to be satisfactory.*

6. In February 1919, Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment

*The income from this fund is not available at present.

of one thousand dollars, to be known as the John Watson Prize in New Testament Greek.*

7. In September 1919, Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the William B. Watson Hebrew Prize.*

8. In July 1920, Mrs. Robert A. Watson, of Columbus, Ohio, with an endowment of \$1,000, established the Joseph Watson Greek Prize, to be awarded to the student who passes the best examination in classical Greek as he enters the junior class of the Seminary.*

9. At their ten-year reunion (May 1921), the class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement in 1922.

10. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admission to the junior class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

(I) Candidates must, not later than September 1st, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

*The income from this fund is not available at present.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—Hebrew Grammar, translation of Hebrew prose, Hebrew composition; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) HISTORY—(a) Ancient Oriental History, (b) Græco-Roman History to A. D. 476, (c) Mediæval History to the Reformation, (d) Modern History.

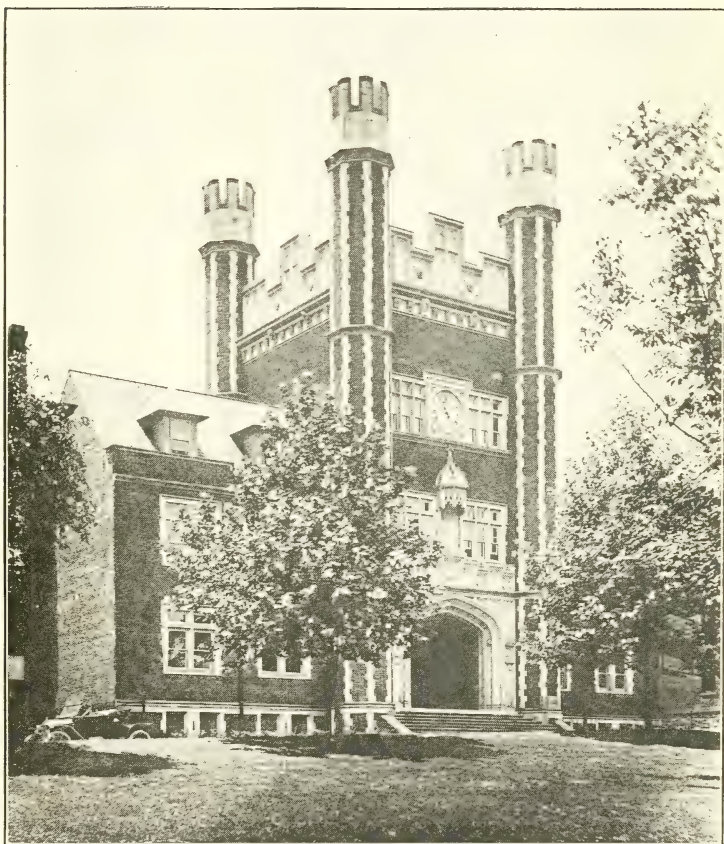
(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent. The payment will be made in two installments, the first at the time the award is made, and the second on April 1st. Failure to maintain a high standard in classroom work or prolonged absence will debar the recipients from receiving the second installment.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

Donations and Bequests

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Sem-



HERRON HALL

inary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania''. The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Chair of Apologetics	\$100,000
Apartment for Professors	100,000
Chair of Missions	100,000
Museum of Missions and Biblical Antiquities	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During recent years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861. In May 1912, the new dormitory building, costing \$146,097, was dedicated, and four years later, May 4, 1916, Herron Hall and Swift Hall, the north and south wings of the new quadrangle, were dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland; and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music; as well as eight scholarships amounting to \$22,331.10.

In the year 1918 a lectureship was established by a gift of \$5,000 from Mrs. Janet I. Watson, of Columbus, Ohio, in memory of her husband, Rev. Robert A. Watson, a member of the class of 1874. Mrs. Watson has also founded the James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, in memory of her father, the late James L. Shields, of Blairsville, Pennsylvania.

During the year 1919 Mrs. Watson established two prizes, each with an endowment of \$1,000: (1) The John Watson Prize in New Testament Greek, in memory of her husband's father, Rev. John Watson; (2) The Rev. William B. Watson Hebrew Prize, in memory of Rev. William B. Watson, a member of the class of 1868 and a brother of Rev. Robert A. Watson.

Also during the year 1919 the Michael Wilson Keith Memorial Homiletical Prize of \$100 was founded by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class and pastor of the church from 1911-1917. This foundation was established in grateful remembrance of Dr. Keith's service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France.

In December 1919, a friend of the Seminary, by a contribution of \$2,500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

In July 1920, Mrs. R. A. Watson established, with an endowment of \$1,000, the Joseph Watson Greek Prize, in memory of her husband's youngest brother.

In Nov. 1919 a member of the Board made a contribution of ten thousand dollars to the endowment fund. During the same year one of the holders of annuity bonds cancelled them to the sum of \$7,500. In addition

a legacy of \$25,000 was received from the Estate of James Laughlin, Jr.

During the year 1923 a donation of \$5,000 was received from the J. B. Finley Estate.

At their ten-year reunion (May 1921), the Class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who had maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize was awarded at the Commencement 1922.

The whirlwind campaign of October 24—November 3, 1913, resulted in subscriptions amounting to \$135,000. This money was used in the erection of the new Administration Building, to take the place of Seminary Hall. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the past six years a debt of \$88,000, incurred in the erection of Memorial Hall and Herron and Swift Halls, has been reduced to \$18,800. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

List of Scholarships

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.

The Bulletin of the Western Theological Seminary

7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melancthon W. Jacobus Scholarship, founded by will of his deceased wife.

The Bulletin of the Western Theological Seminary

32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D.D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D.D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D.D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.

The Bulletin of the Western Theological Seminary

59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodward Eells Scholarship, founded by his daughter, Anna Sophia Eells.
- *63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.
64. The Bradford Scholarship, founded by Benjamin Rush Bradford.
65. The William Irwin Nevin Scholarship, founded by Theodore Hugh Nevin and Hannah Irwin Nevin.

Special Funds

The James L. Shields Book Purchasing Memorial Fund.
The James H. Lyon Loan Fund.
Students' Loan and Self-help Fund.

Lectureships

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: the Rev. Professor Alexander F. Mitchell, D. D., Principal Fairbairn, the Rev. B. C. Henry, D. D., the Rev. J. S. Dennis, D. D., Prof. James Orr, D. D., the Rev. Hugh Black, D. D., the Rev. David Smith, D. D., President A. T. Ormond, the Rev. Prof. Samuel Angus, Ph. D., and the Rev. John Mackintosh Shaw, D. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given dur-

*Special Prize Scholarship (vide p. 60).



A VIEW OF THE PARK FROM THE QUADRANGLE

ing the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. The subsequent courses were delivered as follows: 1914-15, the Rev. Arthur J. Brown, D. D.; 1915-16, the Rev. S. G. Wilson, D. D.; October, 1917 (postponed from the term 1916-17), the Rev. A. Woodruff Halsey, D. D.; January, 1918, the Rev. J. C. R. Ewing, D. D., LL. D., C. I. E.; September, 1919, the Rev. Robert F. Fitch, D. D.; November, 1922, the Rev. J. Stewart Kunkle; December, 1923, the Rev. Robert F. Fitch, D. D. The ninth course was given as classroom lectures, one hour per week during the first semester 1924-5 by the Rev. Frank B. Llewellyn.

THE ROBERT A. WATSON MEMORIAL LECTURESHIP. This lectureship was endowed in May, 1918, by Mrs. Janet I. Watson, of Columbus, Ohio, as a memorial to her husband, Rev. Robert A. Watson, D. D., a graduate of the Seminary class of 1874.*

Seminary Extension Lectures

In recent years a new departure in the work of the Seminary has been the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

(1) "The Sacraments", four lectures, by Rev. David R. Breed, D. D., LL. D.

(2) "Social Teaching of the New Testament", six lectures, by Rev. William R. Farmer, D. D.

(3) "Theology of the Psalter", four lectures, by President Kelso.

(4) "Prophecy and Prophets", four lectures, by President Kelso.

*The income from this fund is not available at present.

The Bulletin of the Western Theological Seminary

(5) "The Fundamentals of Christianity", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(6) "The Psychology of Religion", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(7) "The Personality of God", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(8) "Crises in the Life of Christ", four lectures, by Rev. Selby Frame Vance, D. D., LL. D.

(9) "Jerusalem" and "Petra", two illustrated lectures, by President Kelso.

ALUMNI ASSOCIATION

OFFICERS FOR 1924-5

President

The REV. THOMAS C. PEARS, JR.
Class of 1910

Vice Presidents

The REV. J. NORMAN HUNTER
Class of 1912

The REV. LEROY LAWTHER
Class of 1917

Secretary

The REV. GEORGE C. FISHER, D. D.
Class of 1903

Treasurer

The REV. R. H. ALLEN, D. D.
Class of 1900

EXECUTIVE COMMITTEE

President, Vice Presidents, Secretary, Treasurer, President of Sem-
inary, *ex officio*

NECROLOGICAL COMMITTEE

The REV. R. H. ALLEN, D. D.
The REV. J. A. KELSO, Ph.D., D.D., LL.D.

DIRECTORY

Assistant to Librarian....A. L.	Middler	M
Director	President	Pres.
Fellow	Professor	Prof.
Graduate	Registrar	R
Instructor	Secretary	Sec.
Junior	Senior	S
Librarian	Trustee	T
	Visitor	V

Ashley, Rev. Wm. A.	J. 909 Franklin Ave., Wilkesburg
Alexander, Rev. Maitland, D. D. .D.....	920 Ridge Ave., N.S.
Allen, David K.	S. 202
Anderson, Rev. T.B., D.D.	D..... Beaver Falls, Pa.
Babinsky, Andrew	M.... Box 177, Ellwood City, Pa.
Barker, J. B.	S..... 203
Bierbaum, Rev. M. F.	G..... 1000 E. Ohio St.
Boyd, Charles N.	I..... 131 Bellefield Ave.
Brandon, W. D.	D..... Butler, Pa.
Breed, Rev. D. R., D.D.	Prof..... Bellefield Dwellings
Campbell, R. D.	Pres. of T..... 6210 Walnut St.
Campbell, Rev. W. O., D.D.	D..... Sewickley, Pa.
Carpenter, J. McF.	T..... Frick Annex
Christie, Rev. John W., D.D.	D..... 103 E. Auburn Ave., Cincinnati, O.
Christopher, F. O.	M..... 218
Clark, John A.	M..... Westmoreland City, Pa.
Clemson, D. M.	T..... Carnegie Bldg.
Conley, C. S.	S..... 206
Coulter, C. M.	J..... 306
Craig, Rev. W. R., D.D.	D..... Latrobe, Pa.
Crutchfield, J. S.	D..... 2034 Penn Ave.
Culley, Rev. D. E., Ph.D.	Prof. & R..... 57 Belvidere St. Crafton, Pa.
Davidson, Rev. D. B.	G..... Hickory, Pa.
Dickson, C. A.	T..... 316 Fourth Ave.
Duff, Rev. J. M., D.D.	D..... 1641 Shady Ave.
Eakin, Rev. Frank, Ph.D.	Prof. & L..... 90 Pilgrim Road, Carnegie, Pa.
Eakin, J. L.	M..... 318

The Bulletin of the Western Theological Seminary

Edwards, George D.	T.....	Commonwealth Trust Co.	
Ehmann, W. F.	S.....		218
Elder, Newton C.	M.....		318
Ewing, T. D.	J.....	1516 S. Negley Ave.	
Farmer, Rev. W. R., D.D.	Prof.....	1133 Western Ave., N.S.	
Farris, Elias J.	M.....	4 Mercer St.	
Fisher, Rev. Geo. C., D.D.	D.....	5919 Wellesley Ave.	
Fisher, Rev. S. J., D.D.	Sec. of T....	5611 Kentucky Ave.	
France, C. K.	J.....		305
Fruit, B. S.	J.....		215
Garner, James Herbert	M.....	5624 Woodmont St.	
Gerrard, Paul T.	M.....		304
Gillespie, James H.	M.....		304
Gilleland, William A.	J.....		217
Green, Rev. Alden J.	G.	3004 Merwin Ave., Corliss Sta.	
Gregg, John R.	T.....	P. O. Box 481, Pittsburgh	
*Greves, Chalfant	S.....		
Hamilton, Daniel M.	S.....		302
Hanna, C. N.	D.....	Bellefield Dwellings	
Harbison, Ralph W.	D & T ...	Farmers Bank Building	
Haynes, Darwin M.	J.....		302
Hays, Rev. C. C., D.D.	D.....	Johnstown, Pa.	
Hazlett, Paul H.	J.....		315
Held, Rev. Charles E.	G.....	2112 Rockledge St., N. S.	
Herron, Joseph A.	T.....	Monongahela City, Pa.	
Higgins, Miss Sara M.	A. L.....	Glenshaw, Pa.	
Higley, Rev. A. P., D.D.	D.	2020 E. 79th. St., Cleveland, O.	
Hinit, Rev. F. W., D.D.	D.....	Indiana, Pa.	
Holub, Joseph	S.....		303
Holland, Rev. W. J., D.D.	T.....	5545 Forbes Ave.	
Homer, Lloyd D.	J.....		215
Hudnut, Herbert B.	M.....		214
Hudnut, Rev. W. H., D.D.	D.....	245 N. Heights, Ave., Youngstown, O.	
Hutchison, Rev. S. N., D.D.	D & T.....	5915 Wellesley Ave.	
Irwin, Edgar C.	J.....		306
Jones, Rev. W. A., D.D.	T...	136 Orchard Ave. Mt. Oliver Sta.	
Kaufman, R. W. E.	J.....		208
Keiso, Rev. James A., Ph.D., D.D.	Pres.....	725 Ridge Ave., N. S.	

*Deceased

The Bulletin of the Western Theological Seminary

Kestle, James A.	J.	315
Kerr, Rev. Hugh T., D.D.	Pres of D....	827 Amberson Ave.
Le Sourd, Rev. H. M.	I. 244 Hilands Ave., Ben Avon, Pa.	
Llewellyn, Rev. F. B.	G.	208
Logan, George B.	D & T. 1007 N. Lincoln Ave., N. S.	
Logan, John H. P.	M.	204
Luccock, Rev. G. N., D.D.	D.	Wooster, Ohio
Lyon, John G.	T.	Commonwealth Bldg.
McBride, J. D.	G.	R.D. 1, Wilkinsburg, Pa.
McCloskey, T. D.	D.	Oliver Bldg.
McCormick, Rev. S. B., D.D.	D.	Alder Court Apts.
McEwan, Rev. W. L., D.D.	D.	836 S. Negley Ave.
MacEwan, Rev. W. W.	J.	11-3d St., Rankin, Pa.
McQuiston, Roy L.	J.	Baden, Pa.
Maksay, Albert Z.	G.	101
Marquis, Rev. J. A., D.D.	D....	156 Fifth Ave., New York, N. Y.
Marquis, W. C.	S.	Creighton, Pa.
*Marvin, S. S.	T.	Bryn Mawr, Pa.
Mealy, Rev J. M., D.D.	D.	Sewickley, Pa.
Meilin, Rev. W. C.	F.	Rimersburg, Pa.
*Miller, J. F.	D.	206 Waldorf St., N. S.
Miller, Rev. R. F.	F.	28 Marchmont Road, Edin- burgh, Scotland
Moessner, Rev. Ludwig R.	G.	1437 Juniata St., N. S.
Monroe, G. K.	G.	R.F.D. 2, Tarentum, Pa.
Moreland, G. B., Jr.	M.	129 W. Swissvale Ave., Edgewood, Pa.
Morris, W. J.	T.	6735 Penn Ave.
Muir, C. M.	S.	206
Neal, Rev. Walter T.	V.	Sharpsburg, Pa.
Nicholson, Rev. Henry H.	G.	R.F.D. 4, Millvale, Pa.
Parsons, W. V. E.	J.	4 Truman St., N. S.
Pfeiffer, V. C.	M.	305 Millbridge St.
Philipp, Otto J.	J.	208 E. McIntyre Ave., N. S.
Pickens, P. L.	S.	217
Post, H. F.	F.	Petersburg, Ohio
Potter, Rev. J. M., D.D.	D.	Wheeling, W. Va.
Price, Rev. Harry A.	G.	907 Walnut St., Versailles, McKeesport, Pa.
Rae, James	D.	801 Penn Ave.
Read, Miss Margaret M.	Sec. to Pres.	51 Chestnut St., Crafton, Pa.

*Deceased

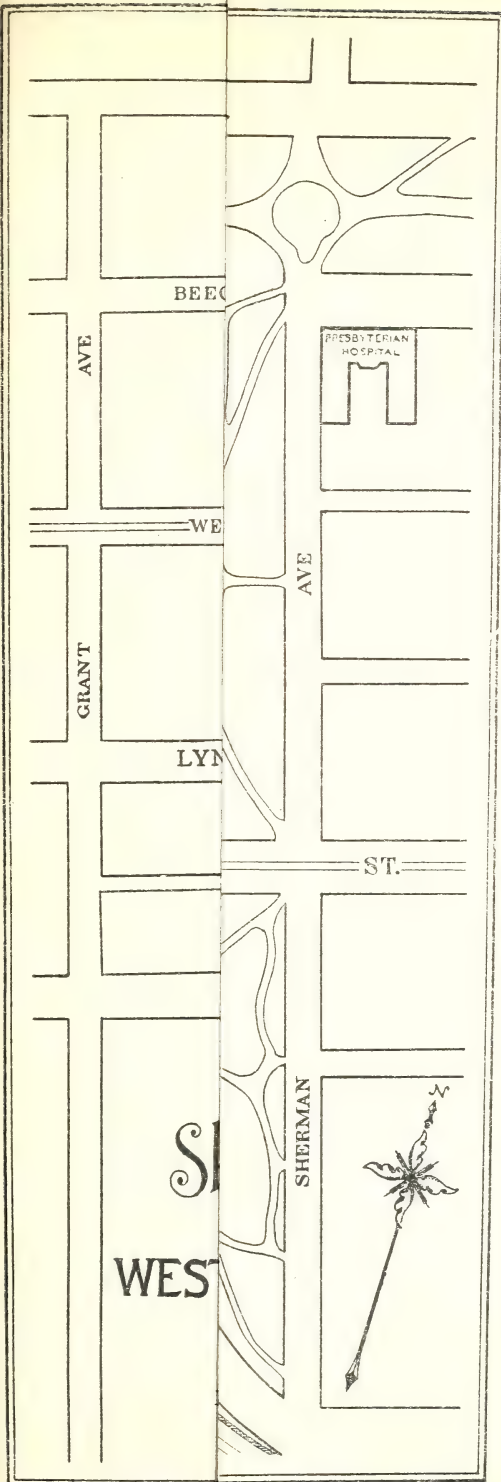
The Bulletin of the Western Theological Seminary

Robb, F. E.	M.	202
Robinson, A. C.	D & T....	4th Ave. and Wood St.
Robinson, Rev. J. Millen, D.D. .	D.	629 S. Negley Ave.
Robinson, W. M.	T.	Union Trust Bldg.
Ruble, J. C.	S.	203
Rutherford, G. H.	S.	316
Ryall, Rev. G. M., D.D.	D.	Saltsburg, Pa.
Sappie, Rev. Paul	G.	208
Schaff, Rev. D. S., D.D.	Prof.	737 Ridge Ave. N. S.
Semple, Rev. Samuel, D.D.	D.	Titusville, Pa.
Shaw, Wilson A.	D & T..	Bank of Pittsburgh, N. A.
Sleeth, G. M., Litt. D.	I....	749 River Road, Avalon, Pa.
Slemmons, Rev. W. E., D.D.	D.	Washington, Pa.
Smith, L. O.	S.	303
Snowden, Rev. J. H., D.D.	Prof.	723 Ridge Ave., N. S.
Snyder, Rev. P. W., D.D.	T.	634 Fulton Bldg.
Spence, Rev. W. H., D.D.	D.	Uniontown, Pa.
Stemme, Harry A.	S....	2411 Charles St., Mt. Oliver Sta., Pittsburgh, Pa.
Stevenson, Rev. W. P., D.D. ...	D.	Maryville, Tenn.
Strobel, Howard W.	J.	10 Venture St., N. S.
Stuart, John	J.	314
Swaim, Joseph C.	J.	205
Tambllyn, Rev. Ronald J.	G... 2	Sprague Ave., Bellevue, Pa.
Taylor, Rev. Geo. Jr., Ph.D., D.D.	Sec. of D.	Wilkinsburg, Pa.
Terry, Rev. E. W.	G.	317
Vance, Rev. S. F., D.D.	Prof.	237 Hilands Ave., Ben Avon, Pa.
Volpitto, Guy H.	J.	205
Waite, John, Jr.	M.	305
Wardrop, Robert	T.	First National Bank
Walter, D. C.	F.	New Geneva, Pa.
Weir, Rev. W. F., D.D.	D.	17 N. State St., Chicago, Ill.
Williams, C. E.	S.	Sewickley, Pa.
Williams, P. L.	M.	317
Wilson, Dr. A. W., Jr.	D.	Saltsburg, Pa.
Wishart, Rev. C. F., D.D.	D.	Wooster, Ohio
Yount, Rev. John A.	G.	114 Jumonville St.
Ziegler, C. E.	S.	216

The Bulletin of the Western Theological Seminary

INDEX

Admission, Terms of	35
Alumni Association	70
Awards	11
Bequests	62
Boarding	31
Book Purchasing Memorial Fund	26
Buildings	20
Calendar	3
Cecilia Choir, The	49
Christian Work	29
Conference	28
Courses of Study	38
Biblical Theology	44
Christian Ethics	50
Church History	45
English Bible	44
Hebrew Language and O. T. Literature	40
Missions and Comparative Religion	50
New Testament Literature and Exegesis	42
Practical Theology, Department of	47
Homiletics, Pastoral Theology, Sacred Rhetoric, Speech Expression, Church Music, Administration.	
Religious Education	51
Semitic Languages	40
Sociology	50
Systematic Theology and Apologetics	47
Degrees,	38, 56
Dining Hall	23
Diplomas	38
Directors, Board of	6
Directory	72
Educational Advantages	33
Examinations	38
Expenses	31
Extension Lectures	69
Faculty	8
Committees of	9
Fellowships	59
Funds, Special	68
Gifts and Bequests	62
Graduate Students	37
Graduate Studies and Courses	56
Gymnasium	31
Historical Sketch	19
Lectures:	
Elliott	68
Extension	69
On Missions	50
L. H. Severance	68
Robert A. Watson Memorial	69
List of	10
Library	24
Loan Funds	33
Location	19
Outline of Courses	52
Physical Training	31
Preaching Service	29
Preaching Supply, Bureau of	30
Presbyteries, Reports to	56
Prizes	59
Religious Exercises	28
Representation, College and State	16
Scholarship Aid	32
Scholarships, List of	65
Seminary Year	37
Social Hall	23
Student Organizations	18
Students, Roll of	12
Students from other Seminaries	37
Trustees, Board of	4
University of Pittsburgh, Relations with	57
Warrington Memorial Library	25
Y. M. C. A.	29
Committees of	18

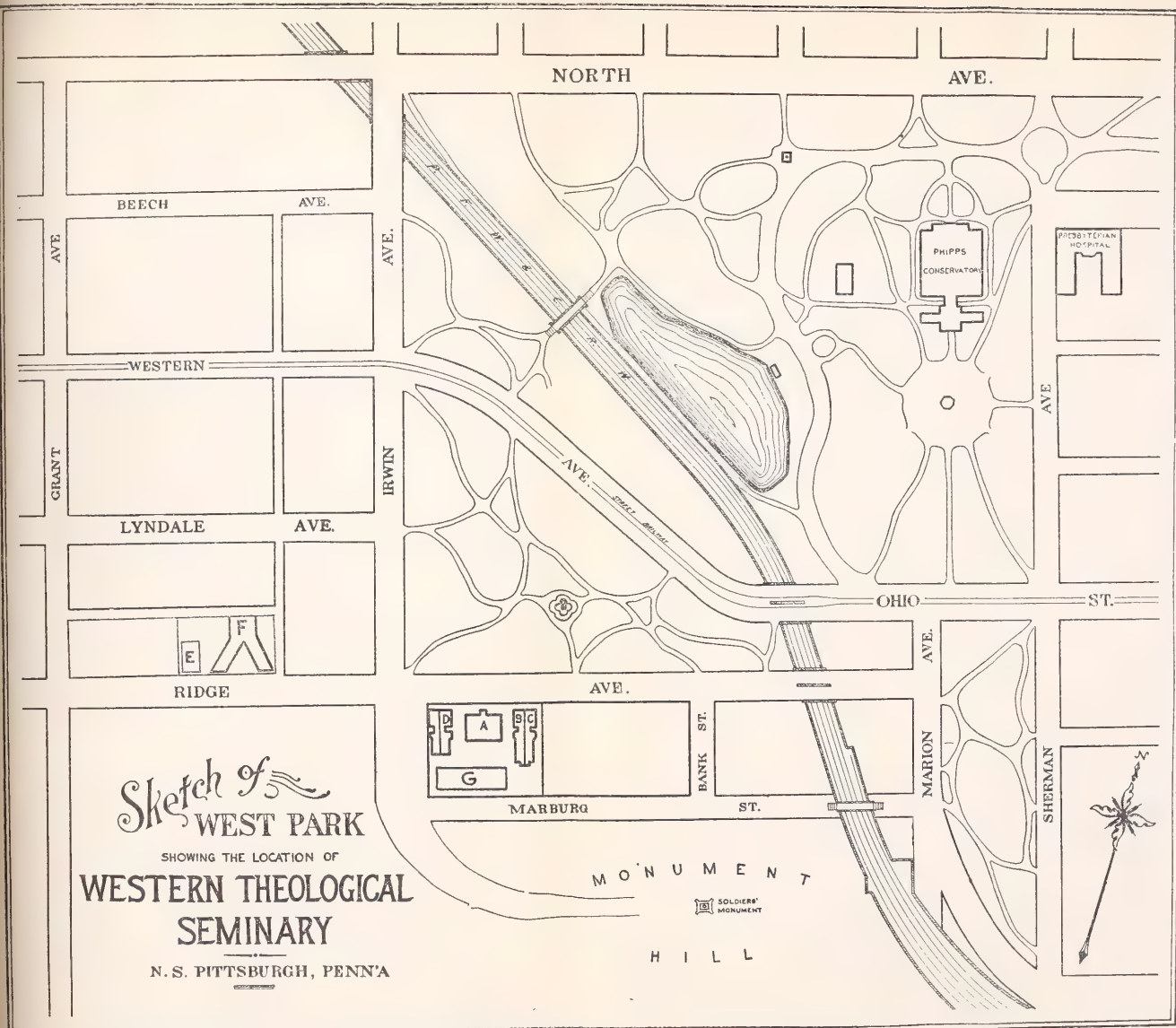


A—HERR—MEMORIAL HALL.
LL.

The Bulletin of the Western Theological Seminary

INDEX

Admission, Terms of	35
Alumni Association	70
Awards	11
Bequests	62
Boarding	31
Book Purchasing Memorial Fund	26
Buildings	20
Calendar	3
Cecilia Choir, The	49
Christian Work	29
Conference	28
Courses of Study	38
Biblical Theology	44
Christian Ethics	50
Church History	45
English Bible	44
Hebrew Language and O. T. Literature	40
Missions and Comparative Religion	50
New Testament Literature and Exegesis	42
Practical Theology, Department of	47
Homiletics, Pastoral Theology, Sacred Rhetoric, Speech Expression, Church Music, Administration.	
Religious Education	51
Semitic Languages	40
Sociology	50
Systematic Theology and Apologetics	47
Degrees,	38, 56
Dining Hall	23
Diplomas	38
Directors, Board of	6
Directory	72
Educational Advantages	33
Examinations	38
Expenses	31
Extension Lectures	69
Faculty	8
Committees of	9
Fellowships	59
Funds, Special	68
Gifts and Bequests	62
Graduate Students	37
Graduate Studies and Courses	56
Gymnasium	31
Historical Sketch	19
Lectures:	
Elliott	68
Extension	69
On Missions	50
L. H. Severance	68
Robert A. Watson Memorial	69
List of	10
Library	24
Loan Funds	33
Location	19
Outline of Courses	52
Physical Training	31
Preaching Service	29
Preaching Supply, Bureau of	30
Presbyteries, Reports to	56
Prizes	59
Religious Exercises	28
Representation, College and State	16
Scholarship Aid	32
Scholarships, List of	65
Seminary Year	37
Social Hall	23
Student Organizations	18
Students, Roll of	12
Students from other Seminaries	37
Trustees, Board of	4
University of Pittsburgh, Relations with	57
Warrington Memorial Library	25
Y. M. C. A.	29
Committees of	18



A—HERRON HALL

C—DR. SNOWDEN'S RESIDENCE.

E—OLD LIBRARY.

F—MEMORIAL HALL.

B—DR. KELSO'S RESIDENCE.

D—DR. SCHAFF'S RESIDENCE.

G—SWIFT HALL.

4
J
J
J
J
(
(
(
(
(

I
I
I
I
I
I
I
I
I
F
F
F
F
F
F
F
C
C
C
C
F
I

L
L
L
O
P
P
P
P
P
P
R
R
R
R
S
S
S
S
S
S
S
T
U
V
Y

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Some New and Recent Books.....	5
Books on Religious Education	53
Howard M. LeSourd	
Dr. Shaw's Elliott Lectures	59
List of Books for New Testament Study.....	65
Recent Books by Dr. Snowden	70
Library Note	73
Degrees	73
Faculty Notes	74
Alumniana	75

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Side Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1925

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.,
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. DAVID E. CULLEY, Ph. D.
Professor of Hebrew and Old Testament Literature

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Hymnology and Music

REV. HOWARD M. LE SOURD
Instructor in Religious Education

The Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVII.

April, 1925

No. 3

Some New and Recent Books

As announced in the Bulletin of April, 1924, the former policy of publishing book reviews has been discontinued. It is still the wish of the Bulletin Committee, however, to be of service to the alumni, and other friends of the Seminary, by helping them to keep in touch with books of unusual importance which appear from year to year. With this end in view the Committee have thought it well to make the present issue a Book Number, and have asked the members of the faculty each to contribute discussions of a number of books which they would like to bring to the attention of the readers of the Bulletin. Criticism and suggestions, looking toward an improved service of this character in the future, will be welcomed.

Dr. Kelso

Jeremiah. By George Adam Smith. London: Hodder and Stoughton. 1922. 10/6.

Prophecy and Religion. By John Skinner. Cambridge: Cambridge University Press. 1922. 12/6.

Until recent times the Prophet Jeremiah has had scant justice done to him, a condition which has been reflected in the scarcity of good books on his life and teachings. It has been customary to dismiss him as 'the weeping prophet', a man with a special propensity for lamentations and given to proclaiming pessimistic mes-

The manuscript of this number was closed on April 30th.

The Bulletin of the Western Theological Seminary

sages of national doom and disaster. In a word, according to the traditional conception, Jeremiah is a gloomy prophet with little attraction for the Christian reader. These two volumes prove the shallowness of such opinions and place the prophet in his true position not only as one of the greatest worthies of the Old Testament Dispensation but also as one of the most original and most profound interpreters of religious experience in the entire range of Biblical revelation. The author of the one, Principal George Adam Smith, is too well known by his former works to need any further introduction. The author of the second, Dr. Skinner, who recently died, was the head of Westminster College, Cambridge, the Theological Seminary of the Presbyterian Church of England. From his other writings he had a recognized position as one of the outstanding Old Testament scholars of the world. These two authors have succeeded in making Jeremiah pass before our eyes as a living personality who meets the problems of his day with faith and courage, albeit with a struggle that shakes his inmost soul. They have given clear, interesting, and sane expositions of the very striking and unique contributions made by this sensitive man of God to the teachings of Biblical religion. It is not to be forgotten that Jeremiah's words concerning sacrifice and true religion are among the most evangelical and suggestive teachings of the Old Testament. In his doctrine of the New Covenant (31:33f.) Jeremiah plumbs profounder depths of spiritual truth than any other worthy of the Old Testament and virtually reaches the position of Christianity (Heb. 8:8-12). With clear insight into the prophet's historical position and his mental environment, and with a thorough understanding of the development of the Old Testament revelation, these two British scholars have made original contributions to the interpretation of the utterances of the most modern of the Hebrew prophets. It will repay the preacher to select one of these two volumes and with it in hand to make a thorough study of the Book of Jeremiah.

Some New and Recent Books

Dr. Culley

The Old Testament; A New Translation. By James Moffatt. New York: George H. Doran Co. 1924. 2 volumes. \$5.00.

Introduction to the Old Testament. By Ernst Sellin. Translated by W. Montgomery. New York: George H. Doran Co. 1923. 271 pages. \$3.00.

The Authentic Literature of Israel. Edited by Elizabeth Czarnomska. New York: Macmillan Co. Volume I. 1924. 432 pages. \$4.00.

The Genius of Israel: A Reading of Hebrew Scriptures prior to the Exile. By Carleton E. Noyes. New York: Houghton Mifflin Co. 1924. 452 pages. \$5.00.

The thirty-nine books of our Old Testament constitute a library with a unique history. As a collection and individually these writings have exerted an enormous influence upon the social and religious life of mankind. But if we are rightly to understand them we must read and study them in the light of the conditions which called them forth. We must endeavor to stand in the place of their original readers and allow their messages to make their appeal to us in view of the problems—ethical, social, and religious—which confronted their first writers. Only so can we rightly interpret, and appreciate the significance of ancient Israel's laws, history, prophetic visions, wisdom, and prayers.

Of course it is recognized that this approach to the Old Testament Scriptures requires intelligent direction and adequate helps. Books must be prepared which will furnish the layman as well as the technical student for the difficult task. And it is gratifying to know that this equipment is rapidly being provided—that volumes are pouring from the press which have as their aim to turn the flood light of modern investigation and discovery upon the pages of the Hebrew Bible.

The Bulletin of the Western Theological Seminary

The most important of these books at the present hour is Dr. Moffatt's translation of the Old Testament, and its publication must be hailed an event of the first magnitude for the student of the Old Testament in English. Its forthcoming had long been promised and its appearance was awaited with eager interest in many parts of the religious world.

It was natural that a query should have arisen in many minds, when first it was announced that Dr. Moffatt was engaged in the task of Old Testament translation. We had become accustomed to expect masterful achievement from his pen. Would he be able in this new enterprise to measure up to the same high standard of excellence which his work, especially in biblical translation, had hitherto exhibited? His attainments in New Testament scholarship were of course unquestioned. But could he pass to the broad and many-sided Old Testament field and master it sufficiently well in so short a time as to enable him to give us a version of the Old Testament that would be on a par with his New Testament translation? But now that his work is before us our doubts are quickly dispelled; for it is at once evident that he has succeeded marvelously well in this most difficult enterprise and we need have no hesitancy in pronouncing his translation of the Old Testament by far and away the best that has yet been made into English.

Dr. Moffatt's high aim, kept before him throughout his labors, he tells us in his preface, has been "to present the books of the Old Testament in effective and intelligible English". This he understood to mean not simply the discovery of happy expression in idiomatic language with which to render Hebrew thought and idiom, but, so far as is possible in a translation, to let the pages of the Old Testament reflect for the lay reader the important results of modern research and discovery.

This Tyndale of the twentieth century has therefore departed widely from the practice of the revisers of 1885 whose object it was to reproduce the Authorized Ver-

Some New and Recent Books

sion introducing into it as few alterations as possible and "to limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions". As over against this aim Dr. Moffatt has translated the Old Testament books afresh and, whereas it was no part of the reviser's purpose to give the Scriptures modern expression at all, it was Dr. Moffatt's first ambition to render the Hebrew Bible intelligible to twentieth century English readers.

Again, the Revisers held that it was the task of the translator of Scripture to attempt to reproduce the original word for word, phrase for phrase, leaving the work of interpretation to the exegete or commentator; whereas modern translators have abandoned this conception of their task, believing it their duty to interpret the original, in so far as that may be done by a translation, without comment. It is their aim in consequence to render the thought of the scriptural writers into corresponding thought forms of to-day, thus permitting the modern reader to enjoy biblical books by allowing them to reproduce in his mind the same impressions, if that may be, which the original group of readers experienced to whom the books were first addressed.

It is important, too, to observe that, whereas the Old Testament Revisers "thought it most prudent to adopt the Massoretic text as the basis of their work, and to depart from it, as the Authorized Translators had done, only in exceptional cases" (the instances are indeed very exceptional), Dr. Moffatt departed widely from this practice. When he began his work, he found that "the primary difficulties are started by the text. The traditional 'Massoretic' text is often desperately corrupt. Sometimes the 'disrepair' can be mended with the aid of the ancient versions; sometimes by conjectural emendation; and sometimes nothing can be done." In this last instance what course should be followed? Dr. Moffatt has been content to simply indicate the *impasse*. This he has done by leaving three dots in the

The Bulletin of the Western Theological Seminary

text (Isa. 62:10; 63:6). And the reader understands that by some accident a portion of the passage has been lost and he can then proceed intelligently; otherwise he often wonders why the passage makes so little sense (as in Gen. 35:22 or II Kings 8:21). In many other cases Dr. Moffatt has emended the text freely either on the basis of the ancient versions or conjecturally, in the latter instance usually adopting the suggestion for which there is general agreement among Old Testament scholars. It seems unfortunate that the author could not have devised some way of indicating where he has thus departed from the traditional Hebrew text. Of course, as he remarks in the preface, "it would have swollen the book inordinately" to have attempted to justify all such departures since they are so numerous. But just to have indicated them in some simple manner would have been very helpful. There can be no question whatever that very frequent emendation is altogether necessary; this is one of the most important discoveries of modern Old Testament scholarship. Yet it would contribute greatly to intelligent study of the Old Testament writings if the reader could in some way understand that he had to do with a departure from the received text.

In another particular also Dr. Moffatt's translation will help the average reader to an intelligent grasp of these ancient writings. It is now well known that the Old Testament books are, most of them, composite, and it is impossible to read many of them with understanding where this fact is obscured. Dr. Moffatt has therefore indicated some of the strata which have been combined in the traditional text. The J narrative in the Pentateuch, for example, is thus often printed in italics and the portions belonging to E are marked by square brackets. It would have been well indeed if the practice could have been followed still more extensively, for it must be admitted that it adds greatly to the intelligent study of a passage of Scripture to realize that contigu-

Some New and Recent Books

ous verses or paragraphs were separated in origin by some four or five hundred years.

Of course Dr. Moffatt's translation is not all that could be desired in every respect. It seems unfortunate, for example, that he should have decided to follow the French practice and translate "Yahweh" by "The Eternal". In many passages this rendering is very unsuitable. At the same time it must be recognized that it is exceedingly difficult to decide upon a satisfactory disposition of the tribal name of Israel's God in a modern translation. It is unsatisfactory to leave it. It is equally unsatisfactory to change it. Again, readers will turn away disappointed from certain great passages which were formerly so beautiful, so meaningful. The rendering of certain psalms especially seems not to be so felicitous as one could have wished. But such results are inevitable. The task was stupendous and the marvel is that it has been so well done. It offers to the reader of the books of the Old Testament to-day a translation in "effective and intelligible English". To its making the whole realm of modern Old Testament scholarship has been laid under contribution and through it a great flood of light has been poured in upon the pages of the Hebrew Scriptures.

To those already well acquainted with the Old Testament and who love it Dr. Moffatt has rendered an exceedingly important service. They will read its books afresh with added interest and enjoyment. But those also who have hitherto neglected its pages will now turn to them finding in them a beauty and meaning which they had not realized they possessed. So it is a great service indeed which Dr. Moffatt has rendered to the English speaking world—to have brought thus to the library table of everyman the results of modern Old Testament scholarship and made them contribute to illumine the greatest collection of literature yet made by any part of the human race.

The Bulletin of the Western Theological Seminary

Next to Dr. Moffatt's book Sellin's Introduction should be mentioned. Its author is one of the foremost Old Testament scholars in Germany at the present time. He became professor at Vienna in 1897, went to Rostock in 1908, then to Kiel in 1913, and since 1921 has been professor at Berlin. He conducted excavations in Palestine in his earlier years and is the author of a large number of treatises on Old Testament subjects. It is especially fortunate that his Introduction should have been translated into English at this time, since the impression had got abroad in many quarters that Prof. Sellin, a distinguished Biblical scholar, supported the traditional view of Old Testament interpretation. All readers can now see for themselves to what extent this German investigator has deserted the Graf-Wellhausen school. So far as the Pentateuch is concerned it will be clear that the breach is not serious and that Prof. Sellin does not differ widely from the great majority of modern critical scholars in his analysis of these books into the documents J E D P. Moreover, he finds in Isaiah many oracles and fragments which are not to be reckoned the work of the prophet of the eighth century. And the book of Daniel he assigns to the Maccabean age. In general, indeed, his handling of the Old Testament, while marked by independence, is thoroughly critical and his views for the most part coincide with those of modern scholars.

When this has been said, however, it is also clear that Sellin represents a certain reactionary strain when compared with the more radical school in Germany. He believes, for example, that the Decalogue and the Book of the Covenant are to be traced to Moses as author. Indeed it is quite likely that Sellin represents a movement within the critical school itself which will re-evaluate many parts of the Old Testament when compared with their handling by the extreme wing of Old Testament critics; but of that it is too soon to speak as yet. He is now preparing a history of Israel which promises

Some New and Recent Books

to be a very important contribution to our knowledge of ancient Israel and her literature.

It is to Prof. Arthur S. Peake that we owe the suggestion that Sellin's Introduction be translated into English. He has provided the volume, too, with a valuable introduction and a bibliography for English readers.

Miss Czarnomska's volume represents an attempt to arrange the content of the Hebrew Scriptures in their chronological sequence. Biblical criticism has demonstrated conclusively that back of our thirty-nine books lie many earlier writings which editors and compilers have gathered together into our present Old Testament. Many of our books, for example, contain writings which have come from widely differing centuries and so represent very divergent historical situations. And, if we are to read the Old Testament in the light of the conditions and problems which called its parts into being, we must recognize this fact, and so a rearrangement of the material content of its many writings becomes imperative. Sometimes the books that lie back of our present books inspired mighty religious or social movements. And apart from the books or documents, such religious and social episodes cannot be understood or rightly estimated in the development of Israel's religion. So it is well and often necessary to rearrange the material found in the Old Testament books. This has been done, in part, before (especially have the books from Genesis to Joshua been so treated), enabling us to read consecutively such great documents as J and E and so to evaluate them.

Miss Czarnomska has undertaken this task for the whole of the Old Testament and if her work were well done it would possess great value. Unfortunately, however, instead of basing her arrangement upon the generally accepted conclusions of Old Testament scholars, she has introduced her own peculiar views. For exam-

The Bulletin of the Western Theological Seminary

ple, she finds the J document beginning in the second chapter of Genesis, continuing through the Pentateuch and the historical books down to the reign of Jehoshaphat, breaking off abruptly in I Kings 22:49. In the same way she finds the E document beginning in Genesis 15 and continuing to the reign of Jeroboam II in II Kings 14:27. II Kings chapters 15-20 she assigns to the JE redactor and the remainder of the book (II Kings 21-25), she believes, is the work of a P compiler.

Of course no one will deny to Miss Czarnomska the right to promulgate her own views concerning the origin of the Old Testament books; but it is unlikely that she will win many converts for the bizarre hypotheses here presented. The present volume contains the literature from the Exodus to the Exile, that is, down to 586. And one wonders why any of the work of P should be found here at all, especially since Miss Czarnomska thinks that the P school "may have been a self-perpetuating committee, appointed by the Sanhedrim at the beginning of the Persian period to arrange the Canon".

The text employed is that of the Authorized Version adapted or revised here and there by the author. And the form of the volume generally is not very attractive. Considerable confusion results from proof-readers' failure to discover a bad blunder by which tables indicating the content of two major sections of the book have been confounded. The table showing the content of pages 167-306 is found before 309, while that belonging before 309 is found before 167. Moreover, a large number of minor printer's errors occur throughout the volume. And on the whole it must be said that the book has little to recommend it.

In a very different fashion would we appraise Carleton Noyes' work. The author is not a trained Old Testament scholar and does not presume to make any independent contribution to our knowledge of Hebrew life, literature, and religion. But he is a writer with a

Some New and Recent Books

writer's flare for the important human elements of life and history, with a fascinating style, and as a result he has presented the life story of Israel in a most attractive form.

The writer's own conception of his book may be gathered from a paragraph of his preface in which he speaks of his volume as "an interpretation rather than a history". His aim he says is "to portray the Israelites as they were in the flesh, at work and at play, in the actual circumstances of their every day experience, and in their relations with contemporary nations. The genius of Israel was supremely a genius for religion. But beneath the passion for God and His righteousness beat the urge of human striving for the merely human goods of life. If it was granted this people to mount the heights, the path thither led along the ways of men."

With so many well written paragraphs the temptation is to quote much but I shall content myself with indicating the striking chapter headings as follows: Before Dawn; Out of the Desert; Shepherds in Egypt; Wilderness Wanderings; The Promised Land; Day-break; There was no King in Israel; Building the Nation; High Noon; The King's Peace; Divided Israel; Judah and Eclipse.

These chapters trace Israel's story down to the Exile. After them follow chapters on: Scripture in the Weaving; Justice and Law; Precursors of Prophecy; The Great Prophets; Yahweh and his People; The Flower of Israel's Genius.

Such chapter headings intrigue the reader. But, as he turns the pages of the book, he finds the content all that had been promised of charm and interest.

Though not a technical Old Testament scholar, Mr. Noyes is a careful student and his account is reliable and every page reveals his acquaintance with the results of modern investigation. And although the work is not a formal scientific history, it is a fascinating, trust-

The Bulletin of the Western Theological Seminary

worthy presentation of the story of Israel's rise and decline; and both the minister and layman will find it a most excellent book from which to obtain a survey not only of Hebrew history but of the development of Israel's literature and religion as well; for almost half the volume deals with these latter subjects.

It may be well to add here that this is the author's fourth book. Those preceding it are: "The Enjoyment of Art" published in 1903; "The Gate of Appreciation", 1907; and "An Approach to Walt Whitman", 1910. These titles indicate Mr. Noyes' center of interest in his writing and help to explain his approach to his Old Testament studies. It is well indeed to have men of outstanding literary ability, combined, as in the present instance, with deep religious interest, dedicate their gifts to the presentation of religious themes. It is rarely the case that the technical scholar is gifted in a literary way. But if writers like Carleton Noyes can gather up the findings of more technical workers and present them in attractive form, yet accurately, great indeed will be the gain. In the present volume Mr. Noyes has done for the genius of Israel what H. G. Wells did a few years ago for the general history of mankind only that he has done it better.

Some New and Recent Books

Dr. Vance

The Lord of Thought, A Study of the Problems Which Confronted Jesus Christ and the Solution He Offered. By Lily Dougall and C. W. Emmet. New York: George H. Doran Company. 1923. 324 pages. \$2.50.

The Historical Jesus. By Charles Piepenbring. Tr. by L. A. Clare. New York: The Macmillan Company. 1924. 224 pages. \$2.25.

The New Testament in the Twentieth Century, A Survey of Recent Christological and Historical Criticism of the New Testament. Second Edition. By Rev. Maurice Jones, D.D. New York: The Macmillan Company. 1924. 467 pages.

Everyman's Life of Jesus, A Narrative in the Words of the Four Gospels. By James Moffatt, D.D., LL.D. London: Hodder & Stoughton. 1924. 220 pages.

"The Lord of Thought" is a study of the problems which confronted Jesus Christ and the solution he offered. "It is now widely held that the whole thought of Jesus was governed by the belief that 'the end of the world' was very near, or, at least, that this belief was a confusing element in his outlook. Our aim in the present study is to show that Jesus did not expect a speedy and supernatural destruction of the world, but that he did expect the termination of an order of society based on oppression—the result of his appeal to the Jews to fuse their fervid patriotism in a world-embracing zeal for the God he knew to be the Father of all mankind." This thesis is successfully maintained against the extreme views of the Eschatological School, led by Johannes Weiss and Albert Schweitzer. But in doing so, the authors have gone to the opposite extreme in denying any apocalyptic outlook to Jesus.

The Bulletin of the Western Theological Seminary

“This book seeks to maintain that Jesus had a philosophy of life, in which all his ideas found a place. In other words, his ideas formed one consistent scheme of thought.” The authors, however, fail to grasp the idea that Jesus may have been able to make a consistent scheme of thought by teaching that God was to save the world by *regeneration* and at the same time maintain a “modified eschatology”. In order to make out their case, it becomes necessary to do some wholesale eliminating of passages in the Gospels on the ground that these passages were not spoken by Jesus, but are false interpretations of Jesus by the early church, due to inherited eschatological views. Nevertheless, this is one of the most successful presentations of the thesis that Jesus taught that the Heavenly Father was going to save the world by the process of regeneration. The book is therefore most worth while and helpful to the understanding of his teachings.

“The genius of Jesus, his originality, his contribution to the world’s wisdom, can only be understood if considered in relation to Jewish beliefs current in his day about the End of the World, the Last Judgment, final rewards and punishments, and the Reign of God or the Heavenly Kingdom—beliefs summed up under the term Eschatology. In addition it must be seen in relation to certain non-Jewish writings, now more carefully examined, which give us a clearer idea of the then Pagan notion of personal salvation. But the more all these are studied the more clearly, by contrast, does the teaching of Jesus stand out as distinctive.”

The book is divided into three parts:—“The World into which Jesus Came”, “The Genius of Jesus”, “Critical Verification”. Parts I and II were written by Miss Dougall and Part III by Mr. Emmet. From the Apocalyptic writings of the first and second centuries B.C. and the first century A.D., Miss Dougall finds God to have been conceived as a righteous judge, who, though he loved the righteous, had no pity on the wicked, was

Some New and Recent Books

doing nothing to save these wicked, but would some day solve the difficulties in the world by destroying all wicked. Destruction was his only means of obtaining a saved world. John the Baptist, she says, came preaching the immediate destruction of the world, calling on men to repent in view of the end which was near at hand, that they might escape this angry God. The Son of Man of the apocalyptists is stern and cruel, doing the will of this avenging God. With such conceptions, which were very prevalent in his time, Jesus would have nothing to do. His God was a God of love who yearned over men, a Father who loved and had a heart of forgiveness. In the second part she develops the conceptions of Jesus as to the character of God, his teaching as to sin and consequences, sin and punishment, sin and forgiveness, sin and salvation. In this part is to be found the really great treatment of the subject.

The attempt by Mr. Emmett to verify these conclusions is the least satisfactory part of the book. By eliminating from Jesus all the Son of Man passages that are clearly apocalyptic and tracing them to the early church, he decides that the origin of this name for Jesus' thought was in the Old Testament, especially in Ezekiel and not in the Apocalyptic writings.

The authors are correct in maintaining that Jesus was not a mistaken and disappointed apocalypticist as he has frequently been represented, expecting the world to come to an end in that generation. But, just as he "fulfilled" the law, so he "modified" the eschatology of his time. His apocalyptic conceptions were thoroughly in harmony with his teaching that God is the Heavenly Father who will bring about the salvation of the world through regenerative processes. The term Son of Man had a connection with the Apocalyptic Son of Man. It was modified by the Servant of Jehovah conception.

"The Historical Jesus" is an enlarged edition of a work which was published in French a number of

The Bulletin of the Western Theological Seminary

years ago. Dr. Piepenbring, who was born in 1840, has been a prominent minister in the Reformed Church of France. He belongs to the Eschatological School. His treatment of Jesus is purely naturalistic. Jesus was born of Joseph and Mary, became a great prophet, who expected the end of the world in his generation. Those who are interested in discovering what Jesus is, when the supernatural is removed from his life, will find in this book an able presentation.

Dr. Jones is principal of St. David's College, Lampeter. The first edition of "The New Testament in the Twentieth Century" was published in 1914 and is now out of print. As the title indicates, this is a presentation of the discussions of the critical questions that have been before the world of scholarship during the twentieth century. The topics as presented in the headings of the chapters will indicate the completeness of the work. Book One deals with The Liberal Protestant Christology, Jesus or Christ, Jesus or Paul, The Christ-Myth, The Christ of Eschatology, St. Paul and the Mystery Religions, The Language of the New Testament. Book Two deals with The Synoptic Problem, The Acts of the Apostles, The Epistles of St. Paul, The Epistle to the Hebrews, The Epistle of St. James, The First Epistle of St. Peter, The Epistle of St. Jude and the Second Epistle of St. Peter, Authorship of the Fourth Gospel, The Historical Value of the Fourth Gospel, The Epistles of St. John, The Apocalypse of St. John.

In connection with each chapter there is a full bibliography of all worth while books issued on the Continent, in England, and America since 1900, together with some of the outstanding ones of last century.

In this, the second edition (1924), there is a discussion of each of these topics together with a bibliography of books issued since 1914, bringing the book down to date.

Some New and Recent Books

This is an exceedingly valuable book for the minister who wishes to know the latest views on criticism of the New Testament. It is written by a well-known scholar of the moderate type.

“Everyman has an interest in Jesus. He may not know it. He may know it and yet he may not care enough about it. But for everyman this is true, that life is not life, life cannot be all that God intended it to be, apart from Jesus.” Believing in the value of Jesus to everyman, Dr. Moffatt has successfully attempted to “trace the outline of the tale of Jesus behind the various traditions, and to recover the salient features of the main narrative that shimmers through the four biographies which we call Gospels.” He has used the text of his own translation of the New Testament, “selecting what is more or less central”, and arranged these selections from the various Gospels in what he esteems to be the natural order of events. This material he has arranged in twenty-eight chapters, with an introduction to each chapter, which will enable the reader to understand the incidents or teachings that follow. He has thus made it possible for everyman to obtain a fairly complete grasp of the life of Jesus from the words of the Gospels themselves. Some readers of the Gospels become confused by the repetitions and idiosyncrasies in the various Gospels. Some people can hardly be induced to read any Gospel at all in its conventional form. Dr. Moffat hopes that such will find help in this book, their attention being caught and their imagination being appealed to. It would seem that his hope may fairly be expected to be realized.

The Bulletin of the Western Theological Seminary

Dr. Eakin

Some Aspects of the Life of Jesus from the Psychological and Psycho-Analytic Point of View. By Georges Berguer. Tr. by Eleanor Stimson Brooks and Van Wyck Brooks. New York: Harcourt, Brace & Company. 1923. 332 pages. \$3.50.

The New Testament in Modern Education. By J. Morgan Jones, M.A. London: Hodder & Stoughton. 1922. 303 pages.

The Four Gospels; a Study of Origins, Treating of the Manuscripts, Tradition, Sources, Authorship and Dates. By Canon Streeter. New York: The Macmillan Company. 1925. 622 pages. \$3.50.

The Teaching Work of the Church. By the Committee on the War and Religious Outlook (Appointed by the Federal Council of the Churches of Christ in America). New York: Association Press. 1923. 309 pages. \$2.00.

The Dance of Life. By Havelock Ellis. New York: Houghton Mifflin Company. 1923. 377 pages. \$4.00.

The Idea of the Holy: An Inquiry into the Non-rational Factor in the Idea of the Divine and Its Relation to the Rational. By Rudolf Otto. Tr. by John W. Harvey. London: Humphrey Milford. 1923. 228 pages.

The Philosophy of Civilization. Part I. The Decay and Restoration of Civilization. 105 pages. Part II. Civilization and Ethics. 298 pages. By Albert Schweitzer. Part I. tr. by C. I. Campion. Part II. tr. by John Naish. London: A. & C. Black. 1923. 2 volumes.

Some New and Recent Books

Georges Berguer, Lecturer at the University of Geneva, has produced what is perhaps the most important book about Jesus that has appeared in recent years. It is now eight years since G. Stanley Hall published his "Jesus the Christ in the Light of Psychology". From the two ponderous volumes of this work some readers got an inkling of the fact that psychology might have something to contribute to a better understanding of the wonderful Life which the Gospels present. Dr. Hall's work, however, was far from satisfactory—particularly by reason of the author's ignorance of Biblical scholarship. Psychological knowledge is hardly a sufficient equipment for carrying through an investigation that is primarily literary-critical and historical. Berguer—in a single volume of modest size—has done much better. He is at home in both the Biblical and the psychological fields, and he focuses new light from the latter field on old problems connected with the Gospel records in a way that is interesting even where it does not convince.

The book does not aim to sketch the life of Jesus in a complete and consecutive way. Attention is devoted particularly to the birth stories, the baptism and temptation narratives, the miracles, the resurrection, and Jesus' personality. At not a few points the reader is likely to get the impression that the author's psychological interest has led him to adopt an interpretation that can scarcely stand the test of sober history, but on the whole this is less true than one would be prepared to expect. The conclusions are sometimes radical, or will seem so to many readers, yet the sound scholarship, the moral earnestness and the religious spirit which pervade the book are such as to insure a respectful reading even on the part of those who disagree with it. Many who are not antagonized by its departure from traditionally accepted views will find it to have much value as a devotional book, ministering to the deeper life of

The Bulletin of the Western Theological Seminary

the soul. Incidentally, it will serve as a first-rate primer for initiation into the "new psychology".

"The New Testament in Modern Education" is a book which ought to be more widely known in America than it is. The author is Professor of Church History and Religious Education in the Independent College at Bangor, Wales. A few sentences from his preface will serve to make clear what he is trying to do. "After all, why should we, in the schools of the twentieth century, teach, as an important element in our instruction, the literature and history of an ancient Semitic race or the fugitive writings of a little group of Hellenistic religious enthusiasts of the first century? On the face of it such a question demands a far more thorough and scientific discussion than has yet been given to it The following chapters are intended as a contribution to this initial educational discussion of the Biblical material in so far as it concerns the New Testament. The first part of the book deals with the relation between religious and modern education generally; with the results and significance of modern Biblical study for the teacher; with the educational interpretation of the material of the New Testament; with its place and use in the process of education; and with the specific task of the teacher of the New Testament. The second part discusses the main particular problems involved in teaching the New Testament—dealing in turn with the Life, Personality, and Teaching of Jesus Christ (special chapters being devoted to the Parables and the Miracles); with the Life and Letters of the Apostle Paul and with the Johannine Literature; while the last chapter attempts to summarize the meaning of the whole discussion and to give a comprehensive appreciation of the specific educational values of the New Testament in relation to the needs and interests of our modern world."

It does not require to be demonstrated how the

Some New and Recent Books

Bible, apart from modern interpretation, can be used in the education of the young. It has been so used, with little variation in aim or method, for centuries. But how are the Biblical materials to be used by those teachers who understand the Bible in the newer way? It is surprising how few books have yet appeared which can be said to deal with this question in a thoroughgoing and constructive way. It is a question which should interest conservatives and liberals alike. If modern Biblical study is indeed the destructive force which some believe it to be, then it will be particularly in this field of practical application that its failure may be expected to be most evident. On the other hand, if modern Bible study yields gain, not loss, it becomes important that scholars should show how this gain can be made available for the rank and file. The obligation has been too long neglected, and the author of this book deserves thanks for having produced an important pioneer work.

Canon Streeter's new book on "The Four Gospels" is a semi-popular work of the "survey" type, but with a difference. The difference lies in the fact that the author is himself a first-hand investigator, possessing unusual qualifications and large experience, in the field which his book surveys. This is not the case as often as we might wish. In the past there has been a rather serious gap, in Biblical and theological literature, between the technical and the popular types of works. The popular and semi-popular books have been written by men whose equipment of scholarship was sometimes better and sometimes worse, but who in any case usually lacked the sureness of touch which only the expert can have.

This book has the sureness of touch. Canon Streeter tells us where he thinks we stand, in the year 1925, with respect to the outstanding problems involved in the study of the Gospels. He may be mistaken at some points, and he knows that he may, but his book seems

to me to handle the subject more satisfactorily than any other which has yet appeared.

Text criticism is dealt with first. The general conclusion reached may be summed up in a couple of sentences. "For the historian, as well as for the ordinary Christian reader, a text like that of Hort or Tischendorf, or that used in preparing the Revised Version, may be taken as reliable for all ordinary purposes. But for fine points of scholarship it is vital to realize that in our search for the original reading we must, on occasion, go behind the printed texts" (p. 148).

Next comes the Synoptic Problem. Canon Streeter believes that the "Two Document Hypothesis" is inadequate, and probably most present-day students of the problem would agree with him in this. To assume that Matthew and Luke had only one important source in addition to Mark is to do less than justice to the facts. The theory put forth in this book is that in addition to the common source "Q" Matthew used a peculiar source "M" and Luke a peculiar source "L". Thus the material of our first three Gospels comes from four sources, and each of these represents the tradition of one of the great centers of Christianity in the first century. "M" is from Jerusalem, "L" from Cæsarea, "Q" from Antioch, and Mark from Rome. Under the dominance of the Two Document theory there was a tendency to belittle the historical weight of matter found only in Matthew or in Luke, but there is good reason for believing that this tendency was wrong. Canon Streeter points out that his critical study, leading to a "Four Document Hypothesis" has the effect "very materially to broaden the basis of evidence for the authentic teaching of Christ" (p. 270).

But the third part of the book, on the Fourth Gospel, is the most interesting of all. Readers who find themselves bored by Text Criticism and the Synoptic Problem should go directly to it. "The Fourth Gospel should not be classed among works definitely historical

Some New and Recent Books

in intention; it belongs rather to the Library of Devotion. The author is a Christocentric mystic The creative activity of the subconscious mind has always a dramatic quality; this is especially true of the mystic or the artistic temperament. In such cases memory tends to enhance detail along the line of the special interest of the individual. In antiquity this tendency was not checked by the training in accuracy emphasized in modern education, with its stress on the scientific value of correctness of observation." As to the lengthy discourses attributed to Jesus in this Gospel, Streeter notes "the contrast between the Jewish practice of preserving the *ipsissima verba* of Wise Men and Rabbis and the Greek literary tradition by which an author puts into the mouths of historical characters speeches of his own composition. The Synoptics reflect the Jewish practice; John's method is akin to the Greek, but with the significant difference that the author regarded himself as a prophet inspired by the Spirit of Jesus, and therefore considered the discourses as the utterances of that Spirit and not as his own individual composition" (pp. 363-364).

The quotations will give a hint, though scarcely more than a hint, as to the line which the discussion takes. Any one who wishes a constructive picture of this great Gospel as it appears in the light of modern study can scarcely do better than turn to this book. Here and there the author puts forth particular views of his own, and some of them are of great interest, but for the most part what he presents is the common view of the most competent scholarship of to-day.

No one interested in the success of the Christian enterprise in America can afford to ignore "The Teaching Work of the Church". It is the final volume in a series of five reports issued by the Committee on the War and the Religious Outlook. But to state this fact about it is likely to give a very erroneous impression as

The Bulletin of the Western Theological Seminary

to the kind of a book it is. It is not a typical committee report at all. It is a compact, well-arranged work of some three hundred pages, with a uniform literary excellence such as one does not expect in a book of composite authorship. It presents scientific data as to what the church has done and is doing along all lines of its educational enterprise, carefully thought out criticisms of these achievements, and constructive suggestions looking toward a greatly increased educational efficiency.

The twelve chapters have been drafted by Professor Luther A. Weigle, of Yale Divinity School; Rev. Benjamin S. Winchester, of the International Sunday School Lesson Committee; Professor William Adams Brown, of Union Theological Seminary; Rev. Samuel McCrae Cavert, of the Federal Council of the Churches; Rev. Erwin L. Shaver of the Congregational Education Society; and Dr. Robert L. Kelly, of the Council of Church Boards of Education. Many other leaders in religious education also had a share in the work.

Ministers and teachers of religion will find this a fascinating and valuable book. It provides much ground for pessimism, if one chooses to regard it in this light, but certainly it opens a vista toward the future that is challenging.

Christopher Morley, in reviewing Havelock Ellis' "The Dance of Life" some months ago, expressed the opinion that it would be an excellent book for preachers to read. Henry Churchill King has similarly recommended it. I should like to second the recommendation and pass it on. There are prophets, to-day, among the leaders of the church. That is something to be thankful for. Also, there are prophets outside the church. That too we should regard as a cause for thankfulness—and humility. Havelock Ellis is one of the prophets outside—one of the greatest in the English-speaking world. We may not agree with him always, but we—

Some New and Recent Books

and the world which we are trying to reach and save—have much to learn from him.

Let me quote a few sentences:—"The man who has never wrestled with his early faith, the faith that he was brought up with and that yet is not truly his own,—for no faith is our own that we have not arduously won—has missed not only a moral but an intellectual discipline. The absence of that discipline may mark a man for life and render all his work in the world ineffective. He has missed a training in criticism, in analysis, in open-mindedness, in the resolutely impersonal treatment of personal problems, which no other training can compensate. He is, for the most part, condemned to live in a mental jungle where his arm will soon be too feeble to clear away the growths that enclose him and his eyes too weak to find the light" (pp. 197-198). "We see, also, that all arguments are meaningless until we gain personal experience. One must win one's own place in the spiritual world, painfully and alone. There is no other way of salvation. The Promised Land always lies on the other side of a wilderness" (p. 219). "Life must always be a great adventure, with risks on every hand; a clear-sighted eye, a many-sided sympathy, a fine daring, an endless patience, are forever necessary to all good living. With such qualities alone may the artist in life reach success" (p. 263).

No doubt to many of us this conception of life will seem to have a one-sided emphasis. It will seem too intellectual, too independent, too austere. The quotations will seem to reflect Stoicism rather than Christianity. Even so, to see it as one-sided is not to see it as valueless. Without being all of Christianity it may yet be a real and vital part of it. And we shall do well to question whether it is not a part that needs emphasis just now.

Dr. Rudolf Otto is Professor Hermann's successor as Professor of Theology in the University of Marburg. That fact alone would make him and his work matters

The Bulletin of the Western Theological Seminary

of interest to a great many students of religion in Great Britain and America. But Dr. Otto has shown us that he can be interesting, and contribute that which has value, on his own account. He has shown it, in particular, through his book "*Das Heilige*", the ninth German edition of which has been published in English translation under the title "*The Idea of the Holy*". The work was first published in Germany in 1917.

The factor in religion which Dr. Otto has tried to isolate and study is *non-ethical* as well as non-rational, though the title does not indicate this. It may be said, with some adequacy, that religion has three component parts, or aspects: emotional, rational, and ethical. In Christian history, from the first century to the twentieth, there has been a constant tendency for the rational to dominate. The traditional orthodoxy which fought "*rationalism*"—e.g. in the eighteenth century—was itself in a high degree rational. Its aim was to express religion in intellectual formulas. By the latter part of the nineteenth century it had become evident that this traditional emphasis on dogma as the heart of religion was fighting a losing fight. The emphasis was shifting from dogma to conduct, from the rational to the ethical. It remained for the twentieth century to witness a still further, and very significant, shift of emphasis—from the rational and ethical to the emotional, from religion as doctrine or as conduct to religion as primarily and most essentially feeling, an experience of man's inmost soul. Since William James published his "*The Varieties of Religious Experience*", in 1902, the serious study of religion has increasingly been dominated by this outlook and interest. Works on the Psychology of Religion, and on one phase or another of Mysticism, have been multiplying rapidly. Now comes Dr. Otto's book, attempting, with the aid of a wide knowledge of religious phenomena from the most primitive to the most advanced, to scrutinize and analyze this non-rational and non-ethical *something*—the "*numinous*", as he calls

Some New and Recent Books

it—in which he believes that the essence of religion is to be found.

His task is paradoxical enough—impossible, in a sense. He first lays down the thesis that religion is essentially non-intellectual, and then proceeds to the intellectual dissection of it in the thoroughgoing fashion which only a German professor can achieve. It could not well be, and it is not, a wholly satisfactory book. Yet it is very much worth while. It will help to hasten the day when the religion of the spirit—as over against dogmatism and bibliolatry on the one hand and “spiritualistic” vagaries on the other hand—will have won the place and dignity which are its own.

One of the most interesting figures among present-day leaders of thought is Albert Schweitzer, Doctor of Philosophy, Doctor of Theology, and Doctor of Medicine; author of widely read works on Biblical criticism; musician, composer, and authority on Bach; missionary in Africa. He has now produced two volumes of a work on “The Philosophy of Civilization”, at which, he tells us, he has been laboring for more than a score of years. The style, as is the case with others of Schweitzer’s writings, leaves somewhat to be desired. It exhibits a curious combination of fondness for abstract statement with over-indulgence in metaphor. It also tends to be repetitious. But this is not wholly a defect; sometimes an idea is driven home by repetition which would otherwise remain obscure. Moreover, the work is not dull, whatever one may think of the style. On the contrary, the reader is likely to find it of absorbing interest, and thought-provoking in unusual degree.

Schweitzer’s first and great concern is to arouse the men and women of our modern world to the importance of reflection upon the underlying meaning of things—to the need of a philosophy of life. “What I desire above all things—and this is the crux of the whole affair—is that we should all recognize fully that our present entire lack of any theory of the universe is the

ultimate source of all the catastrophies and misery of our times, and that we should toil in concert for a theory of the universe and of life, in order that thus we may arrive at a mental disposition which shall make us really and truly civilized men" (Vol. I., pp. xiv f.). His own philosophy he builds not upon knowledge of the meaning of the external world, for such knowledge he thinks to be unattainable, but rather upon the "will-to-live" which each one of us finds within himself. When we reflect upon this will-to-live within ourselves we see that it logically carries with it an outlook upon life as a whole which is both affirmative and ethical. Also, it leads to religion, i.e. to mysticism, if we follow it far enough. "Without understanding the meaning of the world I act from an inner necessity of my being so as to create values and to live ethically, in the world and exerting influence on it. For in world- and life-affirmation and in ethics I fulfill the will of the universal will-to-live which reveals itself in me. I live my life in God" (Vol. II., p. xvi).

To expound this philosophy in any detail would require more space than is here available. The work has at any rate the great merit of relating philosophy, in the closest fashion, to the life of the contemporary world. This relation obtained among the ancient Greeks, but in modern times philosophy has been mainly a matter of the schools. One of our critical weeklies recently reported an address delivered before an American philosophical society in which the speaker called upon philosophy to save the world. The reporter commented cynically that "nobody laughed". The fact that there is ground for such cynicism adds force to Schweitzer's plea. Philosophy and life must be brought more closely together, and the best way to bring this about is for all of us who are interested in life to become philosophers—to cultivate the habit of reflection, of first-hand grappling with reality. Christian ministers should lead the way, following the example which their Master has set.

Some New and Recent Books

Dr. Schaff

St. Francis of Assisi. By Gilbert K. Chesterton. New York: George H. Doran Company. 1924. 185 pages. \$1.25.

Saint Joan: A Chronicle Play in Six Scenes and an Epilogue. By George Bernard Shaw. New York: Brentano's. 1924. LXIV, 114 pages. \$2.25.

Erasmus. A Study of his Life, Ideals and Place in History. By Preserved Smith. New York: Harper. 1923. 479 pages. \$4.00.

The three books which I have chosen for review bear upon personalities of a perennial interest. They are all identified not only with the general history of the church and the Western world but with the policies of the Roman Church. One of them, an Italian, belongs to the heart of the Middle Ages, Francis d'Assisi, who died 1226, ten years after the death of the great pope, Innocent III., and a year after the birth of the worthy theologian, Thomas Aquinas. Joan of Arc lived two hundred years later and was involved in the wars of France with England. Erasmus of Holland belongs to the years when the Middle Ages were coming to an end and the modern age was beginning. The first two are eminent saints of the Roman calendar and have supposedly been most useful by their intercessions in heaven. St. Francis' name is embodied in a great order of monks. St. Joan is the first of French patriots. Erasmus was in his day condemned both by Roman Catholics and Protestants but has been to these modern times unspeakably useful through his scholarship and literary works. The first two are living personalities and forces in the domain of piety and worship. The Dutch scholar is one of the best witnesses to the errors and corruptions of the old mediæval way in religion at the time

The Bulletin of the Western Theological Seminary

when the new way was being blazed. Some Roman Catholics nowadays hold that he does not deserve to be wholly reprobated. Some Protestants cite his course to show that the Reformation was too drastic a movement; that in their methods and language Luther and Calvin were unnecessarily violent and that the more moderate methods of Erasmus are the proper methods to be used in the church when serious corruptions and abuses are abroad and a reformation should be attempted.

Mr. Chesterton's work is not intended to be a biography of Francis d'Assisi. Its purpose is to arouse in the reader the desire to secure and read a consecutive life of the saint. The interest of the work is derived in part from the connection of Mr. Chesterton with the Roman Catholic communion to which he passed over a few years ago. The author has written a romance in which his religious enthusiasm carries him along through chapters filled with admiration for the saintly qualities of Francis and the adaptation of the Roman Church to develop such remarkable personages as St. Francis. Not that Mr. Chesterton accepts all the wonderful stories which the centuries have gathered around St. Francis' career. He denies none of them. He enters into no criticism of their historic accuracy. The stigmata, or scars on Francis' hands and side, Mr. Chesterton does not specifically declare genuine much less does he deny that they were mysteriously imprinted on the saint's body. He paints a brilliant picture of the possible scene on Mt. Alverno where Francis is reported to have had his vision and there he leaves the matter.

The work is really a study in Mr. Chesterton's psychology as much as an admiring presentation of St. Francis. Mr. Chesterton, referring to his ability to appreciate the miracles believed in the Roman communion and the state of mind in which Roman Catholics are with respect to religious sanctity, says that now he has

Some New and Recent Books

come to a position to comprehend where before he was blind and insensible. "Many thousand things", to quote his own words, "that I now partly comprehend I should have thought utterly incomprehensible. Many things I now hold sacred I should have scouted as utterly superstitious, many things that seem to me lucid and enlightened now that they are seen from the inside I should honestly have called dark and barbarous seen from the outside". This experience is not confined to the author among those who have gone over from the Protestant Church or from indifferentism to the Roman communion. The experience is to be dealt with as an honest reality.

In taking reckoning of this experience it is proper to take notice of several changes in Mr. Chesterton's judgment which it is almost impossible for a Protestant who has studied history to understand. Take the Inquisition. Mr. Chesterton, not denying cruelties practiced by it, admires it. It was the embodiment of heroic chivalry such as actuated the Spaniards as they drove the Moors out of Spain. The extinction of the Albigenses is presented under that aspect. In the same manner are the Crusades treated. They were a knightly romance, not without abuse but still a romance. Such a judgment seems bizarre when we remember what St. Bernard said, that in "slaying an infidel on the plains of Syria the Crusader was doing Christ service and in dying the Crusader profited himself. Securely he may kill and more safely he may die". Now it is perfectly proper, I think, to hold that the crusading idea was in its genesis and in part in its execution a holy impulse of the mediæval church. But it was a mistaken impulse, a very mistaken impulse, an impulse which met with the most amazing rebuke, and it seems to me that words used to commend it, unless much modified, are dangerous and misrepresenting words.

It is also very interesting to see the glamour that Mr. Chesterton drapes around the Middle Ages, espe-

The Bulletin of the Western Theological Seminary

cially the 12th and 13th centuries. Dr. Welsh has written a book to show that the 12th century was the greatest of all the centuries. Mr. Chesterton speaks of the stained glass and the cathedrals and the awakening of learning as the amazing elements of that period. I wish that he and others would put into that period such things as the terrible prevalence of leprosy and skin diseases in England and on the Continent, the beggary, the helplessness of the serf, the illiteracy of the vast masses without any effort to relieve it, the prohibition of free expression of thought, the hell of the great theologians and Dante, the suppression by such a man as Innocent III. of the study of the classics, the subordination of all realms and studies to ecclesiasticism with the prisons of bishops for all dissenters and sure death for them when the ecclesiastical sentence was proclaimed.

But what of St. Francis, the most genial of Italian saints, the man who came nearest embodying the rule of Christ of any man in the Middle Ages, so Dr. Lea and Prof. Harnack agree in declaring? For Mr. Chesterton, he is an amazing person equally wonderful in his love of nature and his love of God, in the freshness and fervor of his religious experience and as a model of social virtue. "All these things", he says, "which nobody understood before Wordsworth were familiar to St. Francis. All things that were first discovered by Tolstoy had been taken for granted by him". I myself have great admiration for St. Francis, for his humility of spirit and for the generous compassion of his soul. I honor him but I would regard it as highly dangerous to set him up as an example. Granted that he had virtuosity in high degree, yet there are some things which should awaken doubts in setting him up as a model. Some of these things may be mentioned again. First, if Mr. Chesterton is right, St. Francis dignified beggary. Sabatier's *Life* disagrees from that presentation, but Mr. Chesterton does not refer to Sabatier's contention that St. Francis meant to found a working brotherhood.

Some New and Recent Books

Deliberate beggary is not admirable whether in a religious interest, if it can be avoided, or in the interest of indolence. A second thing is Francis' act in stealing goods from his father in order to help him in his benevolent work. The end cannot justify the means. To be sure, the matter was brought before the ecclesiastical superior and the goods were returned but there was no sign or word of repentance on the part of the sinning son. Mr. Chesterton closes the account, which is quite sufficiently given, by saying "Francis was not crushed, still less crawling so far as his father was concerned He stood up and said before them all 'Up to this time I have called Pietro Bernardone father but now I am the servant of God'".

There is one more thing I wish to refer to, St. Francis' treatment of the lepers of Assisi. Most gladly is St. Francis to be honored for his sympathy for people of this unfortunate class even as is Hugh of Lincoln who built a hospital for them. But, when Mr. Chesterton in enthusiasm paints St. Francis as springing from his horse and rushing upon a leper and throwing his arms around the leper, we are put face to face with a disregard of all medical saneness and all compassionate and rational propriety. Christ himself did nothing of the kind. To magnify such a procedure is to magnify an appalling mistake or to open the question whether or not St. Francis was always sane in his mental processes.

Mr. Chesterton has accomplished his purpose. No one will understand the book who is not already read up on St. Francis. All will be stirred to want to know more of the good man of Assisi. The reader will see nothing in Mr. Chesterton's volume of Francis' tremendous humiliation when, returning from Africa, he found himself superseded as head of his brotherhood through the manipulation of the cardinal who was afterwards pope Gregory IX. To me Francis' attitude under that humiliation is perhaps the most notable thing in his career. It can be compared in our own American history

The Bulletin of the Western Theological Seminary

to the removal of the great Jonathan Edwards after twenty-three years of service from his pulpit in Northampton, and the subsequent honor which has been paid him.

Compared with St. Francis, I should be inclined to say that Joan of Arc has a more human interest than the saint of Assisi. She is equally with him a character out of the ordinary by the mysterious power which moved her. Yet she had feelings and temptations a good deal like those of ordinary mortals. Francis, to use the expression Sidney Lanier applied to Thomas à Kempis, was "overmild". Joan fought for human interests with human weapons.

The success of Mr. Shaw's play on the stage in London and New York and other cities proves the interest taken in the career of Joan the Maid and also the skill with which the author has treated her career in his notable dramatization. The first sixty pages of this volume are occupied with brief essays—now brilliant, now snappy—bearing on the times in which Joan lived and was burnt, the treatments given to her by Schiller and other modern interpreters, the legal fairness of her trial, and other subjects. Some of the essays startle by treating in juxtaposition Joan and Socrates and Joan and Napoleon. One of the outstanding marks of genius in Mr. Shaw's work is that his play does not break off with Joan's execution. In the final scene she is presented as the canonized saint. Though not canonized until 1920, Joan the sainted appears to Charles VII. and has conversations with him, with those who conducted her trial, and even with a soldier who having gone to hell has one day off each year. It is a little distracting that a real saint coming from heaven should address the king of France as "Charlie". This aside, her appearance is a striking and uplifting episode. While she speaks, the statue in front of the Rheims cathedral appears in the shadowy distance—the modern statue all

Some New and Recent Books

clad in armor. Now the archbishop of Beauvais and the inquisitors all acclaim her, "You are the soul of France. All praise thee!" With true patriotism and military ardor she declares, "My sword is the sword of France". She is a saint but still most true to France, whom she delivered from the English at the siege of Orleans. At last she fades away enswathed in the white radiance which had descended upon her.

There are three things which the play especially suggests. The first bears upon the voices which Joan of Arc declared she heard, especially the voices of St. Margaret and St. Catherine. Following these, as a girl she appeared before the impotent Charles VII., archbishops, and generals, and led the French armies to victory. Swedenborg likewise heard voices, voices as of angels. They spoke to him constantly as a child. They did not leave him as a man. I dare not say that in the one case or the other case the voices were unreal, because such phenomena are outside the pale of my experience. More things are dreamt of in our philosophies than this world thinks of. The present age, busy with discovery and invention and the interchange of thought, is a different age from the last century of the Middle Ages. Joan lived scarce twenty years, 1411-1431. The deliverer of France, she has superseded all of France's other patron saints, St. Denis, St. Martin, St. Geneviève. She is for France the model patriot, the model military hero. At her altar worshippers pray. She is still the leader of French battalions.

The second thing is the horror of the inquisition. Here in these pages one shrinks back in terror from the heartlessness of archbishops and of Cauchon and his fellow inquisitors. How the natural feelings of compassion may be shrivelled up under the dead pressure of law and custom and how the ecclesiastic may be zealous for the Church and doctrine and yet forget Christ and be dead to mercy! "Torture is law. It is custom". That was the watchword of the tribunal that tried Joan

The Bulletin of the Western Theological Seminary

as a heretic and as a witch wearing men's clothes. The words of Christ, "Judge not that ye be not judged", burn themselves in flaming letters before the eyes of this generation in the scenes of Mr. Shaw's tragedy.

The third thing is that Mr. Shaw puts Joan among the Protestants. She did not appeal to the pope. That was unchurchly. She did not accept the judgment of the Church. That was heresy. "I shall mind God alone", she said to her judges. She must be excommunicated, they replied. She is a wicked girl. The stake is for such as she. But she persisted, "I must follow my voices. I shall mind God alone whose commands I always follow. God must be served first". Of course the use of the word Protestant is ambiguous. Joan was not a Protestant as were Wyclif and Huss, both of them likewise execrated. Nevertheless, the greatest thing is to "serve God first" and to have that lesson taught in theatre or in pulpit, in sermon or in play is a great achievement in this generation or in any other.

If I were the occupant of a pulpit I would read this play with care.

The career of Erasmus was brought out anew for English readers a quarter of a century and more ago and in a brilliant way by Froude, who had been lecturing on the subject at Oxford. The life produced by our Professor Emerton of Harvard, which appeared in 1899, if not so brilliant in style, is accurate and reliable and scholarly. This recent life of the Dutch scholar is written by a man who is an expert in the history of the Protestant Reformation and has done most valuable service by his "Life of Luther," his two volumes of Luther's letters in English translation, and his "Age of the Reformation". Professor Smith's present work is full of information and shows large acquaintance with the period of which it treats. At two or three points we should differ from him. In this volume, as in the

Some New and Recent Books

"Age of the Reformation", Calvin is disparaged. Here Calvin is said to have taken his doctrine of election from Luther. He wrote his Institutes ten years after Luther had his controversy with Erasmus over the freedom of the will. Calvin, no doubt, was familiar with that controversy. But he knew Augustine as well as Luther did and both drew from Augustine. In the "Age of the Reformation" all originality as a commentator is denied Calvin,—a judgment against which very much may be said. The other point is that Professor Smith is inclined to overestimate as against the Renaissance and the Reformation the influence of the economic element in bringing about the change from the mediæval age to the modern age.

Erasmus was one of the most interesting personalities that have ever lived. The human element in him was most prominent. He was the leading classical scholar of his time. He came into contact either personally or by correspondence with the chief actors of the age from Sir Thomas More and Henry VIII. in the North to Leo X. and Adrian VI. in the South, and from Colet, Fox, and Archbishop Warham to Luther, Calvin, and Zwingli. He was a monk and received dispensation from his vow at the hands of Julius II., whom he so good-naturedly satirized after the pontiff's death by representing him as trying to get into heaven with the wrong key. His attacks upon the monks for their indolence, ignorance, and unreasoning conservatism are unsavory reading for those who hold that religious matters in the 16th century did not need a complete overhauling and that in some way ordination confers on priests magical grace and should also confer purity of thought and life. He honored the Roman pontiff in spite of his laxities and counselled Luther to deal gently with Leo X. At the same time, he laughed at the relics of Walsingham and Canterbury and watched with a sneer the sale of pardons for souls in purgatory. He edited the first printed editions of Hilary, Irenæus, Augustine, and

other Fathers. He wrote a commentary on the New Testament in the spirit of the critical student who seeks after the truth only. Above all, in 1516, he issued the first printed Greek New Testament. For this last service alone the name of Erasmus would be immortal. From the second edition, 1518, Luther made his German version and later Tyndale used Erasmus in preparing the first printed English New Testament. A good student, Erasmus left out of the several editions the fraudulent passage I John V:7. Luther did the same from his German New Testament. Later, in deference to ecclesiastical opposition, Erasmus restored the fraudulent words to the text. Greek manuscripts, discovered in the last century, confirm the exclusion. Nevertheless Leo XIII. in 1897 in the face of all critical evidence declared the words to be genuine. It is a choice between the pontiff and Erasmus.

Erasmus was condemned by Roman Catholics and is condemned by them still. The Council of Trent pronounced him a heretic and Paul IV. in 1559 placed all his works upon the Index. The Protestant Reformers owed much to the Dutch scholar and keen critic. In the first stages of the Reformation Luther, Calvin, and Zwingli corresponded with him and called him "the glory and ornament" of Christian scholarship. In the end, Erasmus turned back from the Reformation. He was a moralist and lacked, perhaps, that deeper religious conviction which might have enabled him to follow along the path laid down in his condemnations of religious conditions. Erasmus was the first academician of the age and to him the teaching of the New Testament was "the philosophy of Christ". For him the Reformation went too far and he came to call it "a tumult." He did not like changes that meant fuss. After the Diet of Worms he even wrote that he did not care if Luther was roasted. On the other hand, Luther called Erasmus names but spoke the truth when he wrote that Erasmus "had done what he was called to do. He introduced the

Some New and Recent Books

study of the languages and called us from those other godless studies. Perhaps, he will die in the land of Moab for to come to the promised land of better pursuits is not his lot". This John the Baptist died in the Protestant city of Basel but still in the obedience of the Roman Church. And he lies in the Protestant cathedral of Basel. On hearing of his death Luther remarked that Erasmus died without taper or cross—*sine lux et crux*. We of to-day may well forget his faults, remembering that we are all weak and liable to make mistakes. We do well to honor his name for his service to the circulation of the Scriptures and the other good work he did with his pen. No one can adequately understand the Reformation without knowing about him and no one should read the Greek New Testament without thinking of his name. Perhaps Luther drew a right distinction when he wrote

<i>res et verba</i>	the thing and the right words	Melanchthon
<i>res non verba</i>	the thing without right words	Luther
<i>verba non res</i>	the words and not the thing	Erasmus

At any rate, in honoring the great Reformer we do right also in paying esteem to the literary chieftain of his age, Erasmus.

Dr. Snowden

The Making of the Western Mind: A Short Survey of European Culture. By F. Melian Stawell and F. S. Marvin. New York: George H. Doran Company. 1923. 353 pages. \$3.50.

Contributions of Science to Religion. Edited by Shailer Mathews. New York: D. Appleton and Company. 1924. 427 pages. \$3.00.

Origins and developments are always interesting and every lover of out-of-doors knows how alluring is the adventure of following a stream from its spring up in the hills down to its outlet in the river or the sea. This book traces the course of intellectual development from its beginnings in Greek thought down through Hellenism, Hebraism, early Christianity, the Roman Empire, the Middle Ages, the Renaissance, and the Reformation, to our modern period and our own day. It is thus a story or picture of a river beginning in far-away fountains and flowing down through the centuries, every century and almost every year pouring in its tributary stream, until it broadens out in our modern sea. It is a summary of human thought and culture and gives us the finest products of the human spirit. If culture consists in "knowing the best that has been thought and done", in Matthew Arnold's phrase, then this book is the distilled essence of it. As all this is compressed into a modest volume, it is necessarily a superficial summary or slight sketch and will be best appreciated by readers who already have a broad acquaintance with this development, and yet those whose knowledge of this history is slight will find it instructive and illuminating. It does not confine its view to any one field, such as history or science, but sweeps the whole horizon of thought, tracing the developments of literature and art

Some New and Recent Books

and disclosing the whole complex movement and efflorescence of the human soul. Properly read and digested the book is an education in itself and will broaden any mind and enrich any life. The authors are masters of their subject and write with lucidity and beauty and eloquence.

All truth is a contribution to religion, and science makes a specially illuminating and valuable contribution as it is an interpretation of God's work which has upon it the impress of the same mind and hand as his Word. This book consists of thirteen chapters by as many scientists giving summaries of the state of knowledge in their respective fields, and five chapters by Dr. Shailer Mathews who contributes the distinctively religious portions of it. The scientific chapters are each by an eminent authority in his field and they summarize the latest views on the scientific method, the constitution of matter, the structure of the universe, the making of the earth, the nature of life, plant life, animal evolution, social evolution, psychology, medicine, eugenics, agriculture, and sanitation. These are a tempting list of subjects and they grow fascinating in the hands of these experts who disclose to us amazing theories and results expressed in clear and graphic style. They do not deal directly with and scarcely refer to religion, but they are all presumably religious men and many of them are well-known Christian men, and their presence in this volume means that in their judgment science when properly understood has no quarrel with religion when rightly interpreted. Dr. Mathews states more definitely the relation of science to religion, showing that science justifies religion and gives content to religious thought. If books like this had been written long ago they would have saved the scientific and religious worlds from many unhappy misunderstandings and much mutual "warfare", and adjusted them much earlier and more satisfactorily into harmony and mutual support.

The Bulletin of the Western Theological Seminary

The book is a notable contribution to sympathy and unity between science and religion and helps to build them into one vast temple of worship, or to weave them as richly variant instruments and chords into one grand symphony and song of praise.

Some New and Recent Books

Dr. Farmer

The Art of Preaching in the Light of its History. By Dr. Edwin Charles Dargan. New York: George H. Doran Company. 1922. 247 pages. \$1.75.

The Art of Preaching. By Prof. Charles Reynolds Brown. New York: The Macmillan Company. 1922. ix, 250 pages. \$1.75.

The Art of Preaching. By Prof. David Smith. New York: George H. Doran Company. 1924. vii, 221 pages. \$2.00.

The Mystery of Preaching. By Dr. James Macdougall Black. New York: The Fleming H. Revell Company. 1924. 277 pages. \$1.75.

The Principles of Preaching. By Pres. Ozora Stearns Davis. Chicago: University of Chicago Press. 1924. xvii, 270 pages. \$2.50.

The Work of the Pastor. By Prof. Charles Rosenberg Erdman. Philadelphia: Westminster Press. 1924. xvi, 257 pages. \$1.50.

The Minister and his Parish, a Discussion of Problems in Church Administration. By Prof. Henry Wilder Foote. New York: The Macmillan Company. 1923. xv, 179 pages. \$1.75.

There have been published within the last year or two a number of notable books on the technique of the preacher's art. Dr. Edwin Charles Dargan, formerly Professor of Homiletics in the Southern Baptist Theological Seminary at Louisville, Kentucky, has given us, in his "The Art of Preaching in the Light of its History" (Doran 1922) a very interesting account of the development of homiletic theory, beginning with the biblical and classical bases of preaching as an art and end-

The Bulletin of the Western Theological Seminary

ing with two chapters on Modern Homiletics in Europe and America. It is not a large book—less than 250 pages of it altogether, but it covers a wide field adequately. It is impossible rightly to value the work of the preacher in its relation to our own time without knowing something of its development through the centuries that lie back of us, and Dr. Dargan has rendered a valuable service in showing how the theory of the preacher's art has been modified and steadily improved under the influence of the changing conditions in which the preacher has done his work.

Of the books intended for the instruction of the theological student—or the preacher who is still willing to be instructed—the following may be mentioned as particularly valuable, each in its own way: “The Art of Preaching”, by Prof. Charles Reynolds Brown, being the Lyman Beecher Lectures for 1922; “The Art of Preaching” by Prof. David Smith of Belfast; “The Mystery of Preaching” by Dr. James Black, minister of St. George's United Free Church, Edinburgh; and “The Principles of Preaching” by Pres. Ozora S. Davis of the Chicago Theological Seminary.

Of these four books on the technique of the preacher's art only that of President Davis departs in any considerable degree from the beaten track, so far as method is concerned. The chief value in the books of Dr. Brown, Dr. Smith, and Dr. Black is the “personal equation” of their authors, and that is a very great value indeed. But Prof. Davis has applied a method which is new in the study of homiletics. Like every other method it is to be judged by its results. The method consists essentially in the application to a number of sermons, selected as representing the best work in widely differing types of preaching, of a scheme of analysis and criticism, for the purpose of discovering and defining the elements of value in each. There can be no question that the faithful prosecution of this

Some New and Recent Books

method of study will result in the sharpening of the critical faculty and the strengthening of the power of analysis on the part of the student. It is also certain that this sort of work will have, for the man who can do it, a fascination which is altogether lacking in the study of homiletics as it has generally been carried on. And these are enough to commend Prof. Davis's notable contribution to homiletics, not only to theological students, but to those preachers who count not themselves to have attained perfection in their art.

In the field of pastoral work and church administration we have two contributions of considerable value to the working pastor. Prof. Charles R. Erdman of Princeton Theological Seminary, in "The Work of the Pastor" has amply fulfilled the purpose which he announces in his preface: "This volume is intended to serve as a handbook to pastors and as a textbook for students of theology. It should be found helpful, however, to many others who are concerned with the organization and activities of the Christian Church." There has undoubtedly been a need for a book that would treat the practical work of the minister as pastor and executive in a definite and practical way, and Dr. Erdman has in a very large measure met this need. The whole ground of pastoral and administrative work is covered, the method being a happy medium between the indefiniteness of general principles on the one hand and on the other the laying down of too specific rules in a sort of work whose methods must always be in large measure determined by local conditions and the personality of the worker. In "The Minister and His Parish, A Discussion of Problems in Church Administration", Prof. Henry Wilder Foote of Harvard Divinity School, has given us an admirable discussion which, as the sub-title indicates, covers a somewhat narrower field than that of Dr. Erdman. It is confined wholly to matters of administration, touching not at all on such problems as

The Bulletin of the Western Theological Seminary

arise out of the more intimate relations of a pastor with his people. It is based upon lectures delivered to the students at the Harvard Divinity School, and upon a wide experience as minister, teacher, and administrative officer. Although the comprehensive aim of the writer has made it necessary to treat the subject in a more general way than would have been required in writing on the organization and administration of churches in any one denomination, yet the treatment throughout is definite and specific enough to be of great practical value to any pastor or administrative officer, no matter what may be the particular form of his church organization.

Some New and Recent Books

Mr. Boyd

Church Music and Worship. By Earl Enyeart Harper.
New York: The Abingdon Press. 1924. 324
pages. \$2.00.

Books on church music, too few in number at best, are usually written by organists and choirmasters, in large part for the use of liturgical churches, and frequently are too theoretical or technical to be of use to the average minister or church musician. A welcome addition to the small list of books written from the standpoint of a musical minister is the volume named above. It is a practical book for the church of to-day, based on principles which the writer has thoroughly tested in his own churches. He has sought a program that would touch the hearts and lives of all the people, that would espouse the very highest ideals of music and art, and that would be practical for general adoption by all sorts and conditions of churches. The author believes the minister to be the ideal leader of the music and worship program of the church, and that his training should include proper preparation for such a position, with the understanding that the leadership of choirs be left to the trained musician. He describes the needful education and equipment of the musician who will be the musical minister of the church, and eagerly awaits the development of such professionals.

Thought-provoking chapters deal with congregational singing and the congregational song repertory. The author believes in choirs, not one choir for a church, but four, Junior, Intermediate, Young People's, and Senior; all placed in a program of organization and training, and all leading to permanent enrichment of life, rather than passing and temporary pleasure and inspiration. Plans for the organization and maintenance of each of these choirs are given in full.

The Bulletin of the Western Theological Seminary

Special coöperative choral services also receive attention, and a chapter is devoted to miscellaneous but important matters in church music. Then follow detailed plans and programs for services of music and worship, mostly with congregational participation.

Such a book as this is an inspiration to any minister or church musician. It exhibits a rare combination of practical common sense with high ideals of music and worship. It calls to attention the innumerable neglected opportunities and privileges of the average church, and reminds one that the means to improve the service of music in the church are at hand in every community, and only need intelligent direction and encouragement to become available.

Books on Religious Education

Howard M. LeSourd

The increasing emphasis on Religious Education as the most effective method of evangelism is reflected in the number of books that are appearing in this field. Every pastor feels the need of keeping in touch with new developments in organization, administration, and methods. Every church should seek to keep the officers and teachers of its School up to the highest efficiency by providing instruction and inspiration through the best books now available. The following list is suggestive of what pastors and teachers ought to be reading, and constitutes a small working library for a church that wishes to have ready of access the very best helps.

I. *Books that Help to Form a General Outlook.*

- *Coe, G. A.—“A Social Theory of Religious Education” Scribners
- Winchester, B.S.—“Religious Education and Democracy” Abingdon
- Peabody, F. G.—“The Religious Education of an American Citizen” Macmillan
- Betts, G. H.—“The New Program of Religious Education” Abingdon
- *Committee on the War and the Religious Outlook—“The Teaching Work of the Church” Association Press
- *Athearn, W. S.—“Character Building in a Democracy” Macmillan
- Coe, G. A.—“What Ails Our Youth” Scribners
- Squires, W. A.—“A Parish Program of Religious Education” Westminister
- Brown, A. A.—“History of Religious Education in Recent Times” Abingdon
- Dewey, J.—“Human Nature and Conduct” Henry Holt
- *Robinson, J. H.—“The Mind in the Making” Harper
- Ellwood, C. A.—“The Reconstruction of Religion” Macmillan
- Coe, G. A.—“Do You Really Believe in Religious Education?”

II. *Books on General Organization and Standards.*

- *Cope, H. F.—“Organizing the Church School” Doran
- *Stout, J. E.—“Organization and Administration of Religious Education” Abingdon
- Meyer, H. H.—“The Graded Sunday School” Methodist
- Cope, H. F.—“Efficiency in the Sunday School” Doran
- Fergusson, E. M.—“Church School Administration” Revell
- Cope, H. F.—“The School in the Modern Church” Doran
- Evans, H. F.—“The Sunday School Building and Equipment” U. of C. Press
- Athearn, W. S.—“Indiana Survey” 3 Volumes Doran

The Bulletin of the Western Theological Seminary

III. *Books on Methods of Teaching.*

(1) GENERAL

- *Betts & Hawthorne—"Method in Teaching Religion" Abingdon
 Betts, G. H.—"How to Teach Religion"Abingdon
 *Strayer & Norsworthy—"How to Teach"Macmillan
 *Shayer, E. L.—"The Project Principle in Religious Education"U. of C. Press
 Kirkpatrick, W. H.—"Use of the Purposeful Act"Teachers College
 Stevenson, J. A.—"The Project Method of Teaching" ..Macmillan
 *Coe, G. A.—"Law and Freedom in the School" ..U. of C. Press
 Galloway, T. W.—"The Use of Motives in Teaching Morals and Religion"Pilgrim
 McMurry, F. M.—"How to Study and Teaching How to Study"Houghton
 *Horne, H. H.—"Story-Telling, Questioning and Studying"Macmillan
 *Fitch, J. G.—"The Art of Questioning"Carleton College
 *Fitch, J. G.—"The Art of Securing Attention" ..Carleton College
 *DuBois, P.—"The Point of Contact in Teaching"Dodd, Mead & Co.
 Betts, G. H.—"The Recitation"Houghton
 Carmack, H. E.—"How to Teach a Sunday School Lesson"Revell
 Wardle, A. G.—"Handwork in Religious Education"U. of C. Press
 Ruediger, W. C.—"Vitalized Teaching"Houghton

(2) ON STORY TELLING

- *Eggleston, M. W.—"Use of Story in Religious Education" Doran
 St. John, E. P.—"Stories and Story Telling"Pilgrim
 Bryant, S. C.—"How to Tell Stories to Children"Houghton
 Forbush, W. B.—"A Manual of Stories" ...Am. Inst. Child Life

(3) DEPARTMENTAL METHODS

- Chapin, L. S.—"The Cradle Roll of the Church School" ..Pilgrim
 Danielson, F. W.—"Methods for Beginners"Abingdon
 Munkres, A.—"Primary Method in the Church School" Abingdon
 Powell, M. C.—"Senior Method in the Church School" Abingdon
 Thompson, J. V.—"Handbook for Workers with Young People"Abingdon
 Richardson, N. E.—"The Religious Education of Adolescents"Abingdon
 Horne, H. H.—"Leadership of Bible Study Groups" ..Assoc. Press
 Meyer, H. H. ed.—"Specialization Courses in Teacher Training One for each Department"Abingdon

(4) MISSIONARY AND SOCIAL SERVICE EDUCATION

- Diffendorfer, R. E.—"Missionary Education in the Sunday School"Abingdon
 Beard, F.—"Graded Missionary Education"Griffith
 Hutchins, W. N.—"Graded Social Service for the Sunday School"U. of C. Press
 Lobingier, J. L.—"World Friendship through the Church School"U. of C. Press

Books on Religious Education

IV. Books that Help Teachers to Understand Their Pupils.

- *Waddle, C. W.—"An Introduction to Child Psychology" Holt
 *Hartshorne, H.—"Childhood and Character" Pilgrim
 O'Shea, M. V.—"The Child, His Nature and Needs" The Children's Foundation, 1924
 Soares, Theo. G.—"Study of Adult Life" Pilgrim
 Mumford, E. E. R.—"Dawn of Religion in the Mind of the Child" Longmans
 Moxcey, M. E.—"Girlhood and Character" Abingdon
 *Norsworthy & Whitley—"Psychology of Childhood" Macmillan
 St. John, E. P.—"Child Nature and Child Nurture" Pilgrim
 Kirkpatrick, E. A.—"The Individual in the Making" Houghton
 Mudge, E. L.—"Psychology of Early Adolescence" Methodist
 Whitley, M. T.—"The Study of the Little Child" Westminster
 Whitley, M. T.—"The Study of the Primary Child" Westminster
 Whitley, M. T.—"The Study of the Junior Child" Westminster

V. Books Useful in Special Fields.

- Hartshorne, H.—"Book of Worship for the Church School" Scribners
 Miller, E. E.—"Dramatization in the Church School" U. of C. Press
 Meredith, W. V.—"Pageantry and Dramatics in Religious Education" Abingdon
 Bailey, A. E.—"Use of Art in Religious Education" Abingdon
 Curtis, H. S.—"Education Through Play" Macmillan
 Richardson, N. E.—"The Church at Play" Abingdon
 Cope, H. F.—"Religious Education in the Family" ... U. of C. Press
 Betts, A. F.—"The Mother Teacher of Religion" Abingdon

VI. Books on Week-Day Work and the Daily Vacation Bible School.

- Athearn, W. S.—"A National System of Education" Doran
 Cope, H. F. ed.—"Week-Day Religious Education" Doran
 Cope, H. F.—"The Week-Day Church School" Doran
 Squires, W. A.—"The Week-Day Church School" Presbyterian
 Stout & Thompson—"The Daily Vacation Church School" .. Abingdon
 Stafford, H. S.—"The Vacation Religious Day School" Abingdon
 Hauser, C. A.—"Latent Religious Resources in Public School Education" Heidelberg Press

VII. Books on Curriculum.

- *Betts, G. H.—"The Curriculum of Religious Education" ... Abingdon
 Charters, W. W.—"Curriculum Construction" Macmillan
 Bobbitt, J. F.—"How to Make a Curriculum" Houghton
 International Sunday School Lesson Committee—"Tabulation of Church School Curricula" Chicago, 1923

VIII. Concerning Tests in Religious Education.

- Athearn, W. S.—"Indiana Survey" Vol. II Doran
 *Hartshorne and May—"Objective Methods of Measuring Character" ("The Pedagogical Seminary" March 1925)
 *Case, Adelaide T.—"Liberal Christianity and Religious Education" Macmillan

The Bulletin of the Western Theological Seminary

Chassell, Clara F.—“Some New Tests of Religious Education”
(Religious Education, Dec. 1921)

Downey, June—“The Will Profile”World Book Co.

Whitley, M. T.—Biblical Knowledge Tests”Teachers College

Laycock, S. R.—“Laycock Test of Biblical Information”

University of Alberta, Edmonton, Canada

Special attention is called to the books that are starred. These should be familiar ground to leaders in the work of religious education. All the books in specialized fields are important. In order to make the bibliography more helpful, the following suggestions are made as to the use of books for special purposes.

One of the best books for teacher training is “Method in Teaching Religion”, by G. A. Betts and M. O. Hawthorne. This book is just off the press, and embodies in it many new principles that are not included in earlier volumes. While it was especially prepared for college students, it is not impracticable for use in the ordinary Church School groups of teachers. It advocates the use of the project method, which is not mentioned in Prof. Betts’ earlier book, “How to Teach Religion”, and it also discusses more adequately the various methods of teaching through stories, discussion, dramatization, manual arts, and social service.

In connection with this book, “How to Teach” by Strayer and Norsworthy would prove helpful in gaining a real understanding of the underlying principles of the educative process. There we find a thoroughly illuminating discussion of original nature, attention, habits, memory, imagination, thinking, individual differences, transfer of training, and other fundamental considerations in teaching.

Nor would we overlook a recent book entirely devoted to the discussion of the project method, namely “The Project Principle in Religious Education” by Erwin L. Shaver. This book sums up the results of the best thought and practice in the use of this method in general education, and applies it to the task of the church in the education of its children. In addition to

Books on Religious Education

the theoretical presentation of the principles involved, Dr. Shaver devotes nearly half the book to actual projects in religious education and indicates how these can be used. The book is suggestive and important.

As a corrective of misuse of the project method, careful reading of "Law and Freedom in the School", by George A. Coe, is very necessary, that an understanding may be had of the limitations under which it must operate.

Besides these books, attention should be directed to all the others starred in Section III., as making an essential contribution to the preparation of teachers.

The materials of the curriculum were not set forth in this bibliography because of the excellent and complete list contained in Dr. Betts' new book on "The Curriculum of Religious Education". This book is the first one ever produced dealing exclusively with this subject. Two-thirds of the book deals with curriculum materials that have been used in the past and are at present being used in the Church Schools of the country. This historical material is most interesting, clear, and satisfactory, and his discussion of the guiding principles and criteria of curriculum evaluation is most valuable and suggestive. But his conception of the nature of the curriculum is weak and decidedly out of date, for he thinks still in terms of information, rather than of activities and of what Bobbit calls the "process of living". Religion is a way of life, and education in religion must teach children how to live by actually leading them in religious living. To supplement this book of Prof. Betts', careful study should be made of "Curriculum Construction" by W. W. Charters, and "How to Make a Curriculum" by J. F. Bobbitt.

New understanding of the basis of effectiveness in education is making insistent demands for a new curriculum that will actually accomplish the desired ends of religious education. An appreciation of this movement for a new curriculum that will meet the needs of

The Bulletin of the Western Theological Seminary

childhood and accomplish the purposes of the Church should be had by all workers in the field of religious education, which includes all pastors and all officers and teachers in the Church Schools.

Dr. Shaw's Elliott Lectures—Some British Reviews

The Editor of the Expository Times dealt with this volume at some length in the March 1925 number. His review is given in full.

“Last year Professor J. M. Shaw delivered six Lectures at the Western Theological Seminary at Pittsburgh. These have now been published by Messrs. Hodder & Stoughton. The Lectures all deserve the most careful attention. The subject of the second Lecture is ‘Fatherhood and Prayer’. Professor Shaw is very well aware that true prayer is more than petition, but in this lecture he confines himself to petitionary prayer, and deals with the possibility and the reasonableness of asking not only for spiritual benefits but also material ones in a world which is ‘governed by law.’

“How can petitionary prayer be efficacious if we are living under a system of law which is really a rigid, closed, mechanical system bound together by the iron bands of natural law? If this were a true description of the world, Professor Shaw agrees that petitionary prayer could not be efficacious in any real sense, although it might have a subjective influence. But it is not a true description.

“Modern scientific and philosophical thought is increasingly realizing and insisting that nature is rather a living, moving, growing organism, existing only in a spiritual context and controlled and energized for spiritual ends. What is meant, then, by ‘uniformity of nature’ is that the world is governed according to law in the sense that the same cause is found to be uniformly followed by the same effect. ‘In a more definite Christian phraseology, the principle of the uniformity of nature is the expression of the stability of God’s method

The Bulletin of the Western Theological Seminary

working in nature.' 'It is the very "grammar of the love of God", not the operation of an external mechanical necessity to be accepted with resignation.'

"But there is a further point to be borne in mind. It is that 'this system of law which we speak of as nature is not all one homogeneous piece. There are different strata, different grades or levels in it, each subject to laws proper to its own order, and descriptive of its own distinctive or characteristic modes of behaviour or procedure. Three chief grades or levels in this system are usually distinguished.' They are the inorganic, the organic, and, third, the order of intelligence. In this scale of orders each lower order is 'not a rigid, closed or self-contained system but is open to control or modification, because utilization, by the order or orders above'. The system of nature is not subjection to the ends of personality, and the evidence of that, as Carlyle observed, is that I can freely stretch out my hand. The system of laws which we speak of as our bodies we utilize freely for personal ends, and the very condition of our being able to use them is that they are stable and uniform.

"And so the more we learn or discover the laws of nature, the more controllable nature becomes to the ends of personal will. To illustrate. 'An ocean liner with hundreds of lives on board is in imminent peril in mid-Atlantic, rendered helpless and out of control by the angry storm. Once that liner must have been left to its own helplessness, or to the limited resources of its own provision. But through the discovery in recent days of more of the system of nature's laws, the mind of man has learned to manipulate natural forces in a new way, so that now appeal for help can be sent out by "wireless", across the distances, in answer to which appeal great ships change their courses and hurry to the place of danger.'

"If it is true, then, that man is able more and more with advancing knowledge of nature's laws to use them

for ends of personal value, can we set any limits to the sphere of God's working in answer to prayer? 'Who would be so rash as to attempt to set bounds to the possibilities of the working of Him who in His activities in the world is limited, not by any obstacles or hindrances outside of Himself, as man is, but only by such conditions as proceed from His own character as wise and holy Love, and whom, therefore, we call our Almighty Heavenly Father?'

'But there is a further point. Prayer is not only possible in a world of law but it is rationally necessary. 'That God, being the God He is, namely, our Heavenly Father who has created the universe at the first and controls and governs it chiefly for moral and spiritual ends with His children, has provided in His universe of law a place for prayer, and further makes the bestowal of His blessings on ourselves and others dependent on prayer—this, when we consider it, so far from being arbitrary or strange, is in line with God's method everywhere. It is, indeed, itself a case of law.' It is one illustration of a law of God's working that God, being essentially and centrally Father, conditions the bestowal of His blessings on the co-operation with Him of His children. This is true in the field of scientific discovery. God 'does not blazon His truth on the skies, so that man has only to open his eyes to see it. Only when men give themselves to intellectual labour and toil is God given a chance to bestow His blessings of truth on the world for our own and others' good.'

'Just as in the natural world unless men work, and as in the intellectual world unless men think, God cannot bestow His gifts: so in the moral and spiritual world unless men pray, God is not given the opportunity for the bestowal of His chiefest blessings on men.'

'And if we ask why this is so, the answer is that God's chief concern is the development of character. If in the intellectual world God were to bestow His gifts of truth without our having to exercise our brains,

The Bulletin of the Western Theological Seminary

where were the opportunity for the development of the intellectual side of our being?

“So then to the question, ‘Can prayer count in a world of law?’ Professor Shaw’s reasoned reply is: ‘Yes, prayer can and does count, just because the world in which we live is a world of law, and because Love, Father-love, is “creation’s final law”’. Because this is so, as Dora Greenwell says in one of her Essays, “Prayer is itself one of these laws, upon whose working God has determined that a certain result shall follow”.’

In the British Weekly of March 19, 1925, Rev. Professor H. R. Mackintosh, D.D., of New College, Edinburgh, gave a sympathetic review of these lectures. We are reprinting his article.

“Easy-going views of the Fatherhood of God in a past generation have done much to provoke the revival of Calvinism (including some of its less Christian features) lately reported from the Continent. Religion is always asking for trouble when it shifts its gaze from Christ and takes to thinking about God as we should like Him to be, rather than as He is vouched for by the experience of His Son. This new book from Professor Shaw’s pen has caught the true perspective. It is a book of insight as well as knowledge, of learning kindled by faith and love. There is no petulance in his mind. He believes in thinking out the subject quietly, in the assurance that we cannot miss the truth if only we start from the right point and let the Spirit that was in Jesus guide us.

“The Fatherhood of God, rightly understood, is the heart of the Christian Gospel, but the number of books upon it is astonishingly small. In writing these stimulating lectures Professor Shaw has wisely not confined himself to any subtle analysis of an idea, even that of ‘Holy Father-love’; but, taking this great thought from Jesus, who alone makes it fully credible, he flings

Dr. Shaw's Elliott Lectures

its light on a series of religious problems, all of them as central as they are difficult. If it be the fact that Holy Love is the essence of Godhead as Jesus revealed it, our idea of omnipotence, for example, must be revised in this sense, and it will appear that in the pagan and unregenerate meaning which we too often give the word, God is not omnipotent. He is not almighty in the way of mere caprice or arbitrary power; He is almighty to overrule even sin for good. Perhaps the most effective chapter of all is a masterly discussion of 'Fatherhood and Prayer'. This ought not to be missed by those who want helpful guidance on a topic perennially troublesome. Dr. Shaw points out, for one thing, that 'the more we learn or discover of the laws of nature the more controllable or susceptible nature becomes to the ends of personal will', each new law thus opening up new possibilities for our management and combination of forces. We are able to produce events which would never have been produced by nature apart from our interposition; shall we say that God cannot do as much and infinitely more in response to His children's prayers? Such Divine action, as it is admirably expressed, 'so far from being a violation of nature and natural law, is truly its fulfilment, enabling it to come to itself and realize its true destiny and consummation'. Not only so: it is in harmony alike with God's character and with the constitution of things 'that God, being essentially and centrally Father, conditions the bestowal of His blessings on the co-operation or working along with Him of His children'. The whole lecture, as stating a position, could hardly be improved on.

"Reference must also be made to a fresh and persuasive presentation of the Atonement in Lecture IV. It is shown that in the New Testament the death of Jesus is a death not only for righteousness but for sin. No type of theory offered in explanation of the vicarious value of the Cross can claim the exclusive support of apostolic writers, but this does not mean that Chris-

The Bulletin of the Western Theological Seminary

tianity ever was anything but faith in a Saviour who died for others. It is the easiest thing to become too legal and forensic by losing touch with the Gospels; but when we keep close to them, and to Him whom they exhibit in His unique passion, we behold in the Cross an infinite love for man, perfect homage to the righteous will of God, a full realization of God's awful judgment on sin. Adopting in some degree the language of McLeod Campbell, whose influence still grows yearly, Dr. Shaw sums up his view in the pregnant words: 'Christ could identify Himself, and did identify Himself, with sinful humanity in such a way as to say "Amen" from within humanity to the judgment of God on sin, and to suffer all that that involved'.

"The argument is really completed in the next lecture, which deals with the Resurrection; but on this I have no space to dwell. Let it be said once more that good as each lecture is, the peculiar attraction of the book lies in its steady and luminous application of a single conception. Even those who cannot share the author's conclusions will own his real catholicity of temper, and be grateful that books on theology are still written which it does one good to read."

List of Books for New Testament Study

(from "The Churchman", March 28, 1925)

(a) THE BIBLE IN ENGLISH

American Revised Version recommended.

(b) THE NEW TESTAMENT IN GREEK.

Editions: Westcott & Hort (Macmillan; \$1.50), Souter (Oxford Press; \$1.70), or Nestlé (Stuttgart edition, not that published by the British and Foreign Bible Society; inexpensive).

There is little choice between these three.

Lexicons: G. Abbott-Smith, "A Manual Greek Lexicon of the New Testament" (Scribner's; \$6.00) or A. Souter, "Pocket Lexicon to the Greek New Testament" (Oxford Press; \$1.20).

The difference in price a fair estimate of the difference in value.

Grammars: J. G. Machen, "New Testament Greek for Beginners" (Macmillan; \$2.20), or W. H. Davis, "Beginners' Grammar of the New Testament" (Doran; \$2.00).

Either is adequate.

Gospel Harmonies: Huck, "Synopse der drei ersten Evangelien" (Tübingen, Mohr; \$1.25).

Greek text. The headings are in German, but these do not interfere with the utility of the volume.

Commentaries: A. H. McNeile, "The Gospel according to St. Matthew" (Macmillan; \$5.75), A. Plummer, "The Gospel according to St. Mark" (Macmillan; \$2.80), A. Plummer, "The Gospel according to St. Luke" (Scribner's; \$4.00).

The first of these is the best, the second a small work, and the third expository.

"International Critical Commentary" on the Epistles from and including Romans to and including He-

The Bulletin of the Western Theological Seminary

brews, 9 vols. (Scribner's; \$3.50-\$4.00), J. A. Robinson, "St. Paul's Epistle to the Ephesians" (Macmillan; \$5.00), G. W. Blenkin, "The First Epistle General of Peter" (Macmillan; \$1.60), M. R. James, "The Second Epistle General of Peter and the Epistle General of Jude" (Macmillan; \$1.40), A. E. Brooke, "The Johanne Epistles" (Scribner's; \$4.00).

(c) THE CANON AND TEXT OF SCRIPTURE.

A. Souter, "Text and Canon of the New Testament" (Scribner's; \$1.75), K. Lake, "The Text of the New Testament" (Gorham; \$0.80). E. C. Moore, "The New Testament in the Christian Church" (Macmillan; \$2.00).

The first is a compendium, the second and third popular accounts.

(d) HISTORY, INTRODUCTION, ETC.

G. W. Wade, "New Testament History" (Dutton; \$7.00), A. S. Peake, "Critical Introduction to the New Testament" (Scribner's; \$1.75), J. Moffatt, "Introduction to the Literature of the New Testament" (Scribner's; \$3.50).

The first is an encyclopedic handbook, covering New Testament times, theology, textual criticism, and introduction, somewhat liberal in tone; the second is conservative; the third very full, from the liberal standpoint.

S. Mathews, "New Testament Times in Palestine" (Macmillan; \$2.00), W. Fairweather, "The Background of the Gospels" (Scribner's; \$4.75), E. R. Bevan, "Jerusalem Under the High Priests" (Longmans; \$3.00), S. Angus, "The Environment of Early Christianity" (Scribner's; \$1.75), G. A. Smith, "Historical Geography of the Holy Land" (Doran; \$6.00), W. W. Smith, "Students' Historical Geography of the Holy Land" (Doran; \$2.00).

Books for New Testament Study

The first gives the facts succinctly. Fairweather gives the theology and Bevan the history in a very interesting fashion. Angus deals with the wider world.

G. A. Barton, "Jesus of Nazareth" (Macmillan; \$2.25), F. L. Anderson, "The Man of Nazareth" (Macmillan; \$1.50), A. H. McNeile, "Concerning Christ" (Appleton; \$1.50).

Three important books representing the non-apocalyptic, the apocalyptic, and the more conservative standpoints, respectively.

B. W. Robinson, "The Life of Paul" (Chicago University; \$1.75), F. O. Norton, "The Rise of Christianity" (Chicago University; \$2.00), A. H. McNeile, "New Testament Teaching in the Light of St. Paul's" (Macmillan; \$2.75).

Perhaps the "best" in their respective fields.

(e) THE BIBLE IN ENGLISH.

A. S. Peake, "Commentary on the Bible" (Nelson; \$4.00), J. R. Dummelow, "One Volume Bible Commentary" (Macmillan; \$3.00), J. Hastings, "Dictionary of the Bible," 1 volume edition (Scribner's; \$7.00).

The first is more scholarly than the second; the third is well nigh indispensable.

E. D. Burton & E. J. Goodspeed, "A Harmony of the Synoptic Gospels" (Scribner's; \$1.60).

Much the best in English.

"New Century Bible Commentary," 13 vols. (Doran; \$1.25), but for Romans and Corinthians. "The Bible for Home and School" (Macmillan; \$1.10 and \$1.60).

Attached to this list, in "The Churchman", is the following note: "This list was unanimously approved by the Conference of New Testament Professors, representing twelve seminaries, which met at the General Theological Seminary, February 20 and 21, 1925".

The Bulletin of the Western Theological Seminary

The list as a whole is an excellent one, and we reproduce it here with the thought that it may be of service to the readers of the Bulletin. Perhaps a few further comments may add to its usefulness.

Under the head "a" Moffatt's translation (Doran; \$1.50) and Goodspeed's (University of Chicago Press; \$2.50) might have been mentioned. As to Greek lexicons, I cannot myself approve the omission of Thayer (American Book Company; \$5.00), which is still essential for serious work in the Greek New Testament. As to grammars, it might have been noted that Machen's work has much more explanatory matter, and places much more emphasis on composition than the work of Davis. Both are excellent beginner's books. But ministers with scholarly tastes should not be allowed to forget the existence of A. T. Robertson's "Grammar of the Greek New Testament in the Light of Historical Research", which has passed through four editions since its appearance in 1914 (4th ed. 1924. \$8.50). With regard to harmonies it should be known that the Burton and Goodspeed Harmony is available in Greek as well as in English (University of Chicago Press; \$3.00.) American students will find it a much more satisfactory work to use than Huck's. The section on Commentaries is perhaps the least valuable part of this list. Unless the compilers had felt justified in going into the matter more at length it might have been as well to have listed only the one-volume works of Peake and Dummelow. (In this connection I may remark that many of the younger alumni of the Seminary are reporting that they find the Peake commentary to be invaluable.) If even a modest list of Greek commentaries is to be given it surely should include such works as Menzies' on Mark (Macmillan; \$2.75), Milligan on Thessalonians (Macmillan; \$2.00) and Beckwith on The Apocalypse (Macmillan; \$4.00). Under the head "d", I would have been disposed to have included Prof. S. J. Case's "The Evolution of Early Christianity" (University of Chicago Press;

Books for New Testament Study

\$2.25), Prof. E. F. Scott's "The Beginnings of the Church" (Scribner; \$1.25), Prof. F. G. Peabody's "The Apostle Paul in the Modern World" (Macmillan; \$2.50), and Prof. C. F. Kent's "The Life and Teachings of Jesus" (Scribner; \$1.25); also Canon Streeter's work on the Four Gospels, which is reviewed elsewhere in this issue of the Bulletin.

FRANK EAKIN

Recent Books by Dr. Snowden

The Making and Meaning of the New Testament has proved so popular that it has been reprinted by the publishers within a year from the date of its original issue. Typographical errors have been corrected, and the work is now available in an attractive edition at a reduced price. (Macmillan 1923, \$2.50; 1924, \$1.50). From the many reviews and press notices which have appeared since the book was published we quote the following as typical.

“Designed for use by classes of non-professional students, this handbook is free from the burdensome methodological discussions commonly given in treatises on Introduction. It is based on the best that modern scholarship can offer to-day. A life-long student of the Bible, and of all questions regarding the origin and content of the Bible, Dr. Snowden has brought together, arranged, and put into clear form the materials that the student stands most in need of as he takes up the study of the New Testament. The special aspects emphasized are historical and literary. Of the former, the background of the New Testament, the Life of Christ, and the content of the book of Acts furnish the main part. Of the latter, the outline, setting, and original purpose of each book of the New Testament make up subjects of discussion. It is a volume admirably adapted for the purpose for which it was prepared.” (Homiletic Review)

“A well-ordered and well-written handbook of the New Testament as understood from the conservative point of view. It is excellently adapted for the use of the average Bible school teacher and pupil. It is divided into four sections: The Background of the New Testament; brief introduction to each of the books of the New Testament; the Life of Jesus; and the Spread of Christianity.” (Congregationalist)

Recent Books by Dr. Snowden

“*The Making and Meaning of the New Testament*, by the Rev. James H. Snowden (Macmillan), covers a very wide field. Its four sections deal in succession with the background of the New Testament, the books of the New Testament, the life of Jesus, and the spread of Christianity. Obviously it is impossible to deal fully with all these topics, but the writer has succeeded in compressing a very great deal of information into this work. It is fitted to serve admirably the purpose for which it is intended, to be a handbook to church classes and study circles. The exposition is clear, the style vigorous and pictorial, and the spirit warmly Christian.” (Expository Times)

The Christian Belief in Immortality (Macmillan, 1925, \$1.50) is off the press so recently that only a few reviews of it have yet appeared. The following is from “The United Presbyterian” of March 5, 1925.

“We have placed as the caption of this editorial a part of the title of a book just issued by the Macmillan Company. The book is written by Dr. James H. Snowden, professor of theology in the Western Theological Seminary. It is the essay which won a prize offered by The Churchman in the summer of 1922. This important Episcopalian journal offered a prize of \$1,000 for the best treatise on ‘The Christian Belief in Immortality in the Light of Modern Thought’. The conditions of the contest were defined, and three distinguished scholars and leaders were named as judges. This book is the essay which received the offered award.

“Since the World War there has seemed to be a growing interest in questions related to the future life. The spirit of criticism and investigation, which is so much in evidence in recent years, has compelled a new study of the foundations of our belief in immortality and a better life after this earthly life is over. Very many books have appeared that deal with this subject.

The Bulletin of the Western Theological Seminary

We do not hesitate to express the opinion that Dr. Snowden's book is the most valuable contribution to a better understanding of the subject, and to a clearer and stronger faith in immortality, which has recently appeared.

"We count this book so valuable because it gathers together the most recent discoveries of science and the best approved conclusions of psychology and philosophy, and then shows how all these tend to confirm and establish the Christian belief in immortality as that is defined in Scripture. Science and philosophy are here shown as buttresses of the teaching of Jesus. Dr. Snowden is well-known as a philosopher. He is recognized as an authority in that line. It is not so well-known, perhaps, that he is a constant student of physical science, and is hardly more a philosopher than he is a physicist. It is most informing and cheering to learn, as we do in this book, how the latest conclusions in science help to establish the Christian belief in immortality. Science, as well as philosophy, seems to be declaring that personality is the ultimate reality in the universe, and that personality is indestructible.

"Of course this book does not attempt to deal with details or to go into the more profound discussions. Much of the matter has to be treated in the briefest way, for the volume contains less than two hundred pages. But a strong feature of it is its freedom from technicalities, the simplicity and clearness with which the whole argument is expressed. The man who is unfamiliar with the technical terms of the scientists and the philosophers and the theologians will read this book understandingly. And the literary style is really delightful. The book makes fascinating reading. We read it as we were traveling on the train, and we found it more interesting, by far, than the latest novel or the most lurid magazine."

Library Note

Announcement has frequently been made of the fact that the Seminary library sends out books by mail. This service has been greatly extended in recent years, and we believe that it will continue to grow as its value is increasingly recognized. The time limit is regularly four weeks, with privilege of renewal. The expense—for postage only—is small. Additions to the library are being made at an average rate of six or seven hundred volumes per year, so that new as well as old books, on a wide range of subjects related to religion and theology, are available. Any book reviewed or listed in this issue of the Bulletin may be borrowed from the library. In some cases, of course, it may be necessary for a patron to await his turn.

Degrees

In 1923 the Trustees of the Seminary secured from the College Council of the State of Pennsylvania the right to grant the degrees of S.T.B. (Theologiae Sacrae Baccalaurei) and S.T.M. (Theologiae Sacrae Magistri). The first degree is awarded on the completion of the regular course of three years, and the second to those who have secured the first degree here or at some other recognized institution and have been in residence at the Seminary for one year engaged in graduate studies. No degrees are granted for work done in non residence, but graduates of the classes preceding 1923 who received the full diploma of the Seminary may receive the degree of S.T.B. on the payment of a diploma fee of five dollars.

Faculty Notes

Dr. Kelso was absent from the Seminary during the months of December and January on account of a severe attack of appendicitis, resulting in an operation.

Dr. Schaff was appointed to read a paper at the Pan-Presbyterian meeting to be held in Cardiff, Wales, this summer, but finds it inconvenient to accept the invitation.

Dr. Farmer has lectured regularly during the past winter at the Community School of Religion at Washington, Pa.

Dr. Snowden won the prize of \$1,000 offered by "The Churchman" of New York for the best treatise on Immortality. Macmillan & Co. have published this treatise under the title "The Christian Belief in Immortality."

Dr. Culley has lectured during the winter in the School of Religious Education at Sewickley.

In January Dr. Vance represented the Seminary at the missionary conference held in Washington City as well as at a Conference on Christian Education covering the Synod of Pennsylvania, held in Harrisburg.

The Board of Directors have requested Dr. Eakin to undertake the preparation of a history of the Seminary, in view of the forthcoming centennial. He will be grateful for any source materials, or information about such, which may be sent to him. Letters, diaries, and other documents, containing matter of interest about the Seminary's life in earlier periods, will be appreciated. They will be carefully preserved and returned when the senders so desire.

Alumniana

Accessions at the winter communion in churches ministered to by Alumni.

Pastor	Class	Church	Accessions
Rev. C. C. Hays, D.D.	1884	First, Johnstown, Pa.	50
Rev. W. L. McClure	1893	Third, Altoona, Pa.	21
Rev. D. M. Lyle	1898	Cresson, Pa.	38
Rev. Wm. A. Reed	1900	Van Buren, Ohio	32
Rev. W. Lamont McMillan .	1904	Plains Church, Evans City, Pa.	10
Rev. George S. Bowden ...	1905	Slippery Rock, Pa.	24
Rev. Frank S. Montgomery	1910	Washington Ave., Charleroi, Pa.	36
Rev. Edw. J. Travers	1912	First, Lonaconing, Md.	11
Rev. Howard J. Baumgartel	1913	Parnassus, Pa.	27
Rev. Wm. R. Van Buskirk, Ph.D.	1914	First Church, Uniontown, Pa.	11
Rev. Chas. I. Steffy	1915	Rossiter, Pa.	12

1875

Rev. Thomas H. Kohr, of Westerville, Ohio, who has just passed his eightieth birthday, recently preached on "The Gift of Life" at the church named in his honor, Kohr Memorial Presbyterian Church, Columbus, Ohio.

1883

The Sandusky Street Baptist Church, Pittsburgh, celebrated its Ninetieth Anniversary during the week of March 8th. This also marked the fifty-third anniversary of the ordination of the pastor, Dr. A. J. Bonsall.

1887

Rev. C. M. Junkin accepted a call to the Presbyterian Church of Shreve, Ohio, going there from the Fourth Church, New Castle, Pa.

1890

Rev. John A. Marquis, D.D., General Secretary of the Board of National Missions, has been elected Chairman of the Administrative Committee of the Federal Council of the Churches of Christ in America for the present quadrennium.

1892

Rev. E. L. McCartney has resigned from his Church at Carpenteria, Cal., and has taken up work with the United Churches at Bethany and Sunset Hills in Los Angeles.

The Bulletin of the Western Theological Seminary

1895

At the mid-winter communion of the Mt. Pisgah Church of Crafton and the Paul Mission, 12 were welcomed into the church and 8 children were baptized. Rev. R. L. Biddle is pastor.

1896

Rural Valley Church received two legacies during the past year, the sums amounting to \$700.00. The church was organized in 1835. Dr. U. S. Bartz is the pastor.

1898

Rev. W. J. Hutchison, D.D., who has been pastor of the First Presbyterian Church of Kittanning, Pa., for the past fifteen years, has accepted a call to the Boulevard Presbyterian Church of Cleveland, Ohio, where he was installed December 16, 1924. During Dr. Hutchison's pastorate at Kittanning 508 members were received on confession of faith and 424 by letter.

1900

Rev. and Mrs. O. C. Crawford are at present enjoying a vacation from their work in Soochow, Shanghai, China. Their address is Wooster, Ohio.

1901

In nine months sixty new members were received into the First Presbyterian Church of Wilmerding, Pa., by the pastor, Rev. C. F. Irwin.

1903

One hundred and fifty were present, some of them just released from prison, at the Christmas Dinner provided at the Parting of the Ways Home in Pittsburgh. The Men's Bible Class of the Highland Church, Dr. G. C. Fisher, pastor, made this dinner possible.

1904

The Plains Presbyterian Church was the third in the matter of benevolent gifts in Butler Presbytery. Rev. W. Lamont McMillan is pastor. Recently the Sabbath School gave \$75.00 to the Near East Relief.

1905

David P. MacQuarrie, former pastor of Highland Church, Perrysville, has recently been appointed assistant district attorney for the Western District of Pennsylvania.

Rev. J. C. Struble of Loveland, Col., accepted a call to the church at Columbiana, Ohio.

1906

There were six adult baptisms and twenty new members received into the First Presbyterian Church, Latrobe, Pa., at the January communion. Rev. W. R. Craig is the pastor.

Alumniana

1907

During the five years' pastorate of Rev. W. J. Snyder at the Presbyterian Church of Harrisville, Pa., the membership has almost doubled. The church building and equipment have recently been greatly improved.

Rev. Clarence B. Wible, at the Mt. Washington Presbyterian Church, Pittsburgh, Pa., received 27 new members on January 18th, the beginning of his third year with the church. In the past two years 135 new members were received into the church. This church celebrated its sixty-eighth anniversary February 26 and 27.

1908

The Millvale Congregation, of which Rev. Fred R. Dent is pastor, has been arranging to purchase property on Evergreen Avenue, on which to build a parsonage.

Rev. P. T. Amstutz, D.D., of the Covenant Church, Detroit, Mich., was granted a two months' leave of absence after his illness of six weeks.

1910

At Campinas, Brazil, Miss Jean MacDonald Porter was united in marriage with the Rev. Franklin F. Graham on December 11, 1924.

Twelve members were received at the largest winter communion in the history of the Presbyterian Church of St. Clairsville. A school of missions is being conducted under the auspices of the C. E. Society. Rev. Homer G. McMillen is the pastor.

Dr. George Taylor, Jr., of the First Presbyterian Church of Wilkinsburg, Pa., recently conducted the Week of Prayer at Hastings College, Hastings, Neb.

Westminster Presbyterian Church at Greensburg, Pa., Rev. Henry A. Riddle, Jr., pastor, received 9 into membership recently. A brick manse was purchased a short time ago by this church.

1911

The Presbyterian Church at Okeechobee, Fla., with 26 charter members on Jan. 27, 1924, and eight new additions recently, is contemplating erecting a building to cost about \$10,000, and to be built this summer. Rev. Lewis A. Worley recently took charge of this work.

1912

Rev. M. H. Woolf took up his work at Minerva, Ohio, on January 1st, going there from Seville, Ohio.

1916

The 70th anniversary of the First Church, Independence, Iowa, was celebrated December 21st. Rev. Ralph V. Gilbert is the pastor.

1917

Rev. LeRoy Lawther recently preached two series of sermons at the Central Church, McKeesport. The morning series was on

The Bulletin of the Western Theological Seminary

the theme "The Pearl of Prayers for To-day—The Lord's Prayer" and for the evening series "In the Shadow of Calvary—The Seven Words on the Cross".

Rev. D. C. Marshall on March 24th was installed at Sharon and Caldwell, Ohio. Rev. Lester S. Evans of Cambridge preached the sermon, Rev. William Parson of Woodsfield gave the charge to the people, and Rev. Homer G. McMillan of St. Clairsville gave the charge to the pastor.

During the one year of his pastorate at the First Presbyterian Church, East McKeesport, Pa., which was celebrated December 7th, 1924, Rev. D. L. Say received ninety-nine new members into the church.

1918

Rev. Harrison Davidson of Mechanicstown, Ohio, has accepted a call from the Enon Valley Presbyterian Church, Enon, Pa., and has taken up the work in his new field.

The new Rosewood Avenue Church, Toledo, Ohio, was dedicated Sabbath morning, November 30th, by Rev. Alfred H. Barr, D. D. The entire week was given over to special services. The present pastor is Rev. C. B. Gahagen.

During the six month's pastorate of Rev. James Mayne at St. Albans Presbyterian Church, New York, thirty new members have been taken into the church.

Rev. Howard Rodgers formerly of Natrona, Pa., was installed pastor of the Presbyterian Church, Emsworth, Pa., January 2, 1925. Rev. Frank M. Bryson of the First Church, North Side Pittsburgh, charged the pastor and Rev. George M. Reemsnyder, assistant pastor of the First Church, Wilkinsburg, presided and gave the charge to the congregation. The sermon was preached by Rev. George W. Brown of the Ben Avon Presbyterian Church.

1922

Two small Sunday Schools have united at the Upper Path Valley Presbyterian Church (Penna.) and now have an average attendance of 200. Thirty-four new members have been received into the membership of the church since Rev. Lyman N. Lemmon came to the field nine months ago. Five of these were added in January.

A new heating plant was installed in the Appelby Manor Church recently and the church itself decorated. The Rev. Basil A. Murray is the pastor.

1923

The Amity Presbyterian Church, Dravosburg, Pa., Rev. C. Morgan Cox, pastor, recently celebrated its fiftieth anniversary.

During the past year the Moon Run Presbyterian Church, in the Presbytery of Pittsburgh, received 112 new members. Rev. Lloyd Roberts is pastor.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

	Page
Ninety-Fifth Commencement	5
The Graduating Class	9
Commencement Address	11
Rev. John A. Marquis, D.D.	
President's Report	24
Librarian's Report	33
Financial Report	36
Index	38

Communications for the Editor and all business matters should be
addressed to

REV. JAMES A. KELSO.
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Side Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1925

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D., LL. D.,
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation

THE REV. DAVID RIDDLE BREED, D. D., LL. D.
Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology

THE REV. DAVID E. CULLEY, Ph. D.
Professor of Hebrew and Old Testament Literature

THE REV. SELBY FRAME VANCE, D. D., LL. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. FRANK EAKIN, Ph. D.
Associate Professor in the New Testament Department and Librarian

PROF. GEORGE M. SLEETH, Litt. D.
Instructor in Elocution

MR. CHARLES N. BOYD
Instructor in Hymnology and Music

THE REV. HOWARD M. LE SOURD
Instructor in Religious Education

The Bulletin

of the

WESTERN THEOLOGICAL SEMINARY

VOL. XVII.

July, 1925

No. 4

Ninety-fifth Commencement

REV. D. E. CULLEY, Ph.D.

Few features of the Seminary's ninety-fifth Commencement offered greater interest than did the Alumni banquet held in McCreery's attractive and comfortable dining room Thursday evening May seventh. A goodly number of students of other years had returned to remind Western of their loyalty and renew personal fellowships. The commodious dining hall was well filled, and wit and wisdom, story and song formed the happy accompaniment to the evening's inviting repast. Again this year, as last, "Clif" Barbour and Ralph Merker contributed much to the happiness of the banqueters by their music and singing.

The toast to the graduating class welcoming them to Alumni circles is the accepted signal for the release of latent wit and sets going a round of story and merry jest as good for the soul as was the well furnished menu on the tables for the body. Mr. Barker, president of his class, replied briefly and gracefully to the words of welcome fitly spoken.

From the youngest class to the oldest having a representative present was a broad leap. But fellow alumni were ready to acclaim Dr. Thomas H. Kohr of the class graduating fifty years ago young in spirit and very much alive to the currents of modern life when he aptly characterized the present age and expressed his confi-

The Bulletin of the Western Theological Seminary

dence in the ability of the Seminary's latest output to cope with the situation which the modern world offers.

The Alumni were especially happy to greet Dr. John A. Marquis, speaking for the class of 1890, and welcome him back to Western Pennsylvania, which, of all places in America, he recognizes as home. Dr. Marquis spoke of the need for preachers who could meet the world on any terms—men with sound health, wholesome minds, and high ideals. It was evident to his hearers that Dr. Marquis, who knows America and her needs so intimately, was deeply concerned about the failure of the Church adequately to train her ministry. He reminded his fellow Alumni that in the field of National Missions he was experiencing great difficulty in securing men to man the churches who could stay long enough in one place to accomplish anything of value. "These migratory ministers", he told us, "drift from the middle west to the Pacific coast and back again". And the reason for this discouraging situation in our own Church is that the Presbyteries have ordained and continue to ordain men who have not had seminary training. Our Church has able, well equipped seminaries and historically has demanded that her ministry meet a high educational standard. To-day of all times it is folly to lower the standard.

It is gratifying to observe that our present group of Alumni officers take their election seriously. They are doing things to stimulate Alumni interest and quicken Alumni spirit. This year's banquet was evidence of the new interest and new life. A special feature was the invitation to President Wm. O. Thompson of the Class of 1882 to address us. Out of his vast experience in the church and as president of one of our great universities, Dr. Thompson has many things of importance to say to the ministry and is a master of address for every occasion. He stressed especially the need of the hour for men with the power of interpretation—men in the ministry who can interpret the mes-

Ninety-fifth Commencement

sage of Christ in its application to the problems that are weighing upon the world to-day, men who can interpret life in a highly organized society, seize and set forth its eternal values.

Another item of interest in connection with the Alumni dinner was the presentation by the Alumni Association of a portrait of Dr. Snowden to the Board of Trustees of the Seminary. Chancellor Samuel B. McCormick, in most happy fashion, made the presentation speech, reminding us of Dr. Snowden's marvelous achievements through the years as minister, professor, author, and editor, concluding with the thought that the Seminary is as truly honored in receiving Dr. Snowden's portrait as his students and friends have been delighted in presenting it.

At both the meeting of the Board of Directors Thursday morning and of the Alumni Association in the Seminary Chapel during the afternoon appropriate action was taken looking to the celebration of the Seminary's Centennial in 1927. The Association meeting was unusually well attended and the Alumni were enthusiastic in their support of the coming campaign for increased endowment. Especially interested were they in the establishment of professorships for instruction in missions and religious education. Western's men must be prepared to minister to the needs of the world to-day. And Seminary instruction along these lines must be adequately supported and put upon an efficient and permanent basis.

At the commencement exercises proper, held in the evening in the conveniently located First Church, the chief address was delivered by Dr. Marquis. It was a privilege and a delight to hear this honored alumnus of Western again. His masterful grasp of the situation which confronts the Church in America at the present hour, his statesmanlike program for the church's activity within our national borders, inspire confidence and stimulate enthusiasm. The theme of his address was

The Bulletin of the Western Theological Seminary

“The Church as an Enterprise”. It is published in full on page 11 of this Bulletin.

Other features of Commencement week were the Baccalaureate service on Sunday, May third, in the Sixth Presbyterian Church—the home church of the president of the graduating class. It seemed especially appropriate to worship with this congregation in the Baccalaureate service not only because it was Mr. Barker’s church but also because of the close historic relation existing between it and the Seminary. It was indeed at one time “Seminary Church” and its pastor a Seminary professor. The Annual Commencement program of the Cecilia Choir was also rendered here where good church music is always appreciated and where Cecilia’s rendering of some of the Church’s finest sacred musical productions was well received.

At the exercises in the First Church Thursday evening the following awards were granted:

The degree of Master of Sacred Theology:

Frank Bowman Llewellyn	George Karl Monroe
Albert Z. Maksay	Harry Allen Price
Henry Harrison Nicholson	Earl W. Terry

The degree of Bachelor of Sacred Theology:

David K. Allen	Paul Lyle Pickens
John Bryant Barker	Jacob C. Ruble
Claude Sawtell Conley	George Henry Rutherford
William F. Ehmann	Lewis Oliver Smith
C. Marshall Muir	Clayton E. Williams
Charles Edward Ziegler	

A Special Certificate: Joseph Holub

The Seminary Fellowships:

David K. Allen
Geroge H. Rutherford

The Kieth Memorial Homiletical Prize: David K. Allen

Ninety-fifth Commencement

The Hebrew Prize: Lloyd David Homer

Merit Prizes: John L. Eakin; Thomas Davis Ewing;
Lloyd David Homer.

The Graduating Class

David K. Allen—College of Wooster, 1922. Pastor,
Poke Run Presbyterian Church, Mamont, Pa.

John Bryant Barker—Haverford College, 1922. Pas-
tor, Smithfield and Bloomfield Presbyterian
Churches, Smithfield, Ohio.

Cláude Sawtell Conley—Nyack Missionary Institute,
1922. Pastor, Plum Creek and Renton Presbyterian
Churches. R.F.D., Parnassus, Pa.

William F. Ehmann—Blackburn College, 1921. Home
Mission work, Rexburg, Idaho.

Joseph Holub—University of Dubuque. Home mission-
ary work, Presbytery of Pittsburgh. 731 Ridge
Ave., N.S., Pittsburgh, Pa.

C. Marshall Muir—Washington and Jefferson College,
1922. Assistant to pastor, House of Hope Presby-
terian Church, St. Paul, Minn.

Paul Lyle Pickens—Washington and Jefferson College,
1922. Will enter the Presbyterian pastorate. 1422
Wick Avenue, Youngstown, Ohio.

Jacob C. Ruble—Washington and Jefferson College,
1922. Will enter Presbyterian pastorate. West
Alexander, Pa.

George Henry Rutherford—College of Wooster, 1922.
Stated Supply, Dillonvale and Piney Fork Presby-
terian Churches. Dillonvale, Ohio.

Lewis Oliver Smith—Southwestern College, 1916. Pas-
tor, Sharon Presbyterian Church. R.F.D. 3, Cora-
opolis, Pa.

The Bulletin of the Western Theological Seminary

Clayton E. Williams—University of Pittsburgh. Associate pastor, First Presbyterian Church, Poughkeepsie, N. Y.

Charles Edward Ziegler—Columbia University, 1909. Home Mission work in West Virginia.

Post Graduate Students who received the degree of Master of Sacred Theology

Rev. Frank B. Llewellyn, Mission Compound, Kasur, Punjab, India.

Rev. Albert Z. Maksay, Reformed Theological Seminary, Cluj-Kolozsvar, Roumania.

Rev. George Karl Monroe, R.F.D. 2, Tarentum, Pa.

Rev. Henry Harrison Nicholson, R.F.D. 4, Millvale, Pa.

Rev. Harry Allen Price, Versailles, McKeesport, Pa.

Rev. Earle W. Terry, Rigby, Idaho.

Commencement Address

The Church As An Enterprise

Rev. John A. Marquis, D.D., LL.D.

“The visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the house and family of God out of which there is no ordinary possibility of salvation.”

This is the definition of the Westminster Standards. It is a lofty and sublime conception. It lifts the Church at once out of the category of earthly movements, of kingdoms and empires as history has shown them, and makes it a thing apart, an empire of the spirit. But this definition gives the visible Church no objective. It is the company of the redeemed on earth, but it is not stated that the redeemed have anything to do except to be redeemed. Outside this definition our Standards not only imply but state that the Church has a vast lot to do. It is the agent of Jesus Christ on earth, and agents are appointed to carry out the will, the plans and purposes of those who appoint them. The Church is not only the fellowship of the redeemed, the house and family of God, but it is an *enterprise* made so by its divine Founder and Head.

Mr. George Bernard Shaw declares that Mohammed deserves the praise of mankind because in founding his religion he had sense enough not to found a church to go with it. Praise is due Mohammed, in Mr. Shaw's mind, not for starting a religion, but for refraining from starting a church. It would be easy to contest the historic accuracy of this statement, for Mohammedanism does have a church, or at least what is the equivalent of a church, namely, an organized body to maintain its worship and promulgate its doctrines. It would hardly

The Bulletin of the Western Theological Seminary

be fair, however, to trip up a dramatist on a matter of historic accuracy. Besides, Mr. Shaw says what is in his mind so delightfully and pungently that we can forgive him for not saying it truthfully.

At any rate, the thing he resents in the Church is not its existence or its status as the fellowship of the redeemed, but its activity. It won't let him alone. It is not content with being redeemed itself, but wants to redeem him, which he regards as an impertinence. Precisely so. It is all nominated in the bond. It belongs to the charter our Lord gave the Church when He set it out in the world with a commission, a program of effort. He plainly told His disciples that they would be an offence to the world if they were true to Him, not because of what they believed about Him; the world cared then, and cares now, very little what the Church believes about Christ, or anything else; not because they would worship Him, adore Him, and sing praises to His name; not at all, but because they would push His cause. They would annoy and irritate the world by insisting, in season and out, that it submit itself to their Christ and live His life. If they would fail to do this they would cease to be His disciples and lose their charter.

Three or four years ago a committee of leading Jewish rabbis in this country sought a conference with the Home Mission representatives of certain Protestant Churches. When the conference met, the Jewish committee frankly stated that their purpose in seeking the conference was to protest against any attempt to make Christians of the Jews. They made their protest openly, manfully, sincerely, in behalf of their race and their religion. Every Christian minister present respected their attitude and the courteous, gentlemanly way they maintained it. When it came time to reply the Christians just as kindly and courteously made it clear that they could do no other, for the command to "make disciples" to "preach the Gospel to every creature" with a view to making all mankind followers of the Nazarene is a vital part of the Christian religion, is of

Commencement Address

the essence of the Christian faith, and we could not cease to do it without abandoning one of the most solemn things we believe. In fulfilling this high command of our Lord no distinction could be made between Jew and Gentile. These Jewish brethren did not concern themselves in the least with what our churches believed about Christ. It was what we were doing with that belief that aroused them. Their attitude is typical. It is the enterprisal, the propaganda side of the Church, the world objects to, and not its thought side. The Church can dispute and quarrel within itself and the world, if it takes notice at all, will rather enjoy it. It likes to sit on the side lines and watch the game. The moment, however, the Church goes out and begins to preach and work for righteousness and judgment and self-control and salvation, there is resistance and counter-attack. Rarely indeed has the world fought the Church because of its theology. It was not for that that the old world feared, and because it feared, persecuted the early Church, but for the practical application of that theology to the times. The authorities regarded the Church as a secret society carrying on a secret enterprise to undermine them. They were not afraid of the Church's creed, but they were fearfully afraid of what the Church was doing, or what they thought it was doing.

Furthermore, it is not only true that it is the enterprisal side of the Church that induces attack from without, but it is here also that it makes its impact on the outside and wins its victories. The thing that gave John Wesley the tremendous hold he had on his generation was not his opinions on the quinquarticular controversy of his day, and he had them aplenty. (One remnant of my seminary course is the recollection that quinquarticular means the "five points.") It was not John Wesley's opinions, we say, on the five points of Calvinism, and let me repeat that he had some terrific ones, but the way he pushed Christ as the only Saviour of men, that gave him his power. I am Presbyterian

The Bulletin of the Western Theological Seminary

enough to maintain against all comers that his opinions on Calvinism were all wrong. But his activities for souls were all right, and that was the thing men saw and responded to. The same thing is the strength of the Methodist Church to this day, not its theology—we rarely think of its having any—and I have heard our fathers in Western Pennsylvania contend with impeccable logic that what it had was not so. It is its tremendous, world-wide, never-ceasing energy and work that has given the Methodist Church its power. Its genius is its zeal for the Christian enterprise. Its enthusiasms and passion are active rather than contemplative. If it be noisy and stirring it is the noise and stir of an army on the march, and its contribution to the Christian life of this nation and the world is incalculable.

This was also the secret of Calvin's strength, despite our association of him with academic seclusion. His professor's chair and his pulpit were a general's headquarters that commanded an army of workers who covered Western Europe with their sacrifice and service. The simple people who followed him set a standard of living and doing as well as thinking that drew men to their side and refashioned society. They lived their lives and pushed their religion as seeing Him who is invisible. The Church's great periods when she has made Christ glorious and mighty have not been periods of speculation and reflection so much as periods of living and sacrificing, of loving Christ so intensely that her sons were ready to go everywhere and do everything that men might be saved. This spirit was the voltage that carried the power of Christ to transform and make new.

We cannot read the New Testament without the conviction that our Lord meant His disciples to start a movement, an enterprise for redemption, more than He meant them to start a school of thought. He meant the latter, of course, for thought must ever be the spring of action if action is to be sane. It is a question of emphasis. He gave the world a new belief, a belief in Him as the

Commencement Address

divine-human re-maker of humanity. This belief was to be translated into kingdom-construction and world-reconstruction, just as an engineer translates his belief in geometry into railroads, bridges, and reservoirs. Geometry as an academic subject is interesting but not very effective. In action it is a world-builder and a world-transformer. As a speculation of scholars it changes nothing. As an enterprise it re-creates civilizations.

For centuries the ideal of the Church was the monastery. What she set before men as the first choice of life was escape from the world. Everything else was a weak alternative, a second choice, which the majority, of course, had to take. The big thing was to find asylum. There was no courageous facing of the world's problems of sin and need and suffering as foes to be conquered or conditions to be mastered. When we think of it all it is hard to be proud of those centuries. The world gained little because of the Church's part in it. She captured no heights and drew few heroes to her cause. Protestantism restored the conception of the Master. It took the Church out of the monastery and put it in the world, not of it, but in it and on a ceaseless campaign to win it and save it. The Reformation brought the Church back to the Pauline enterprise as much as to the Pauline doctrine. It was a revival of active religion more than it was anything else. It took the Gospel out of the cloister and put it on the field.

We belong to an active age. We have externalized life, made it more objective and less subjective than ever it has been before. Everywhere thought is translated into action. The scientist does not think he has accomplished anything until he has demonstrated externally what he has been thinking and seeing in his soul. He is not done with his visions until he has translated them, actualized them to the senses. His spirit is ruling our time and setting the pace for our life. The demand is to be shown; if a thing is true, let us *see* it work. The emphasis is on the seeing as much as on the working.

The Bulletin of the Western Theological Seminary

If it cannot be seen to work, the assumption is either that it is not true or of no account.

A few years ago an eminent man was asked by an Ethical Culture Society in his city to deliver an address on the claims of Jesus Christ. He laid his foundation deep and strong. He built up an argument for the divinely unique person and work of Jesus that nobody present attempted to dispute. When he was through a man arose and said to him, "You believe that Jesus Christ is the Saviour of mankind and the solution of all the problems that distract and vex our human world?" The minister replied: "I do." "Then let us see Him work, show us how to apply Him," was the answer of his questioner. This man was simply voicing the demand of his age; "externalize your faith, put it on the job." Because of this spirit in the world we have inventions, machinery, and organization; and efficiency is the dominant note of our civilization. It is a shrill note. It hurts our ears and disturbs our sleep, but it is a real note and is setting the tune for all our life. We may regret it, we may long, as many of us do, for quieter times and a calmer spirit. But that is not the point. The point is: How can the Church win this generation, the only one we will ever have a chance to win, and make it Christian with all its external living, its noisy bellowings, and its hoarse clamor for efficiency?

I am not defending the generation; I am simply insisting that the Church must win it as it is and by a method that will appeal to it. Is this not just what Paul meant by "becoming all things to all men that He might save some"? Since God has put us in a generation that howls for efficiency and clamors for enterprises that get results, for movements that it can see moving, let us give them to it. If our generation wants wonders, let us give it wonders, for be it remembered that no force can furnish real wonders like religion. In other words, push the enterprises of the Church if you want to strike the imagination of this restless, squirming generation, and win it.

Commencement Address

What is there in the Church that will appeal most strikingly to the young men and young women of our generation who are thinking daily in terms of quick action, speedy results, of doing in a day what it took months to do before? What is the side of our religion that will hit them the hardest and pull them the strongest? Manifestly, not the monastic side but the active, working, achieving side.

I am not of the number of those who think the world is getting worse and society is heading for the pit. On the contrary, I think the world is decidedly on the mend and the trend of society on the whole upward and not downward. But I am thoroughly convinced that this is so because Christianity is more active in our day than ever it has been in its history. But that is just what it has got to be for the simple reason that everything else is more active. Of all the periods through which Christianity has passed this is the worst one for a lazy or ignorant preacher. For him the world is getting worse every day and will continue to do so as the years go by. But he must not interpret his inability or unwillingness to keep up with the procession as a sure sign that the procession is going to the devil, as he generally does. Nine times out of ten the ministerial drone who bemoans the failure of the Church and the degeneracy of the times is hunting consolation for not keeping up with either. The fact is, there isn't anybody in the world to-day who can count on success so surely as the hard-working, healthy-minded, consecrated preacher; and the same thing is true of that sort of church. The world needs them and longs for them, but they must fill the bill.

The Church must face the fact that society for the first time in history is organizing itself on a non-religious basis, which certainly will be perilous unless it gets the spiritual leadership which the Church alone can furnish. Heretofore the great processes of civilization—government, education, the administration of justice, etc.—have been managed from the point of view of reli-

The Bulletin of the Western Theological Seminary

gion. That is not true now in this country and is becoming less true in all countries. Economics and science, not religion, are called in to counsel and direct; that is, society institutionally is becoming secularized.

What will this mean for the future? Will it mean a day of crude, cruel, selfish materialism, or a day of glorious brotherhood? We believe the Church will decide. She can make the Christian religion the soul of this new society, which is a far bigger thing than furnishing its outward basis. But she cannot do it in cloistered seclusion. She must do it overtly, as an enterprise to be pushed and maintained and organized with all the energy and skill that characterize our age in other things.

Mr. Seeley expresses the opinion that "the universal church is universal civilization." That is an understatement, at least of the things for which the Church stands, namely, the spirit and power of Jesus Christ. Civilization is full of decadences, it grows old and dies and has no power to renew itself. The function of religion in civilization is perpetually to make all things new and to keep civilization fit to survive. Someone has said that "Christianity is the eternal youth of the human race." The Church ought to be the living incarnation of this immortal youth, this power of perpetual renewal.

It is part of the Church's mission in the world to be the embodiment of that power, to keep the vitality of heaven forever flowing into the earth. It is the only way the earth can be kept alive. It is the business of the Church to see that no good thing dies and that every foul thing is made to die.

We recognize the almightiness of truth. It is of God and therefore must prevail, but God's method of making it prevail is to incarnate it. Principles, of course, are essential but they do not make headway in our world until they are embodied in a living personality. Some man or company of men must arise to advocate them, fight for them, and generally die for them before they prevail. This is how our heritages of truth have been

Commencement Address

won all along our upward way. God himself could not prevail in his fight for us without this process. He had to be incarnated. The incarnation of Jesus Christ was no invention; it was not a matter of choice, but an eternal necessity, a requirement of the universal law. The intent of the Church is that it shall be the incarnation of the mind and spirit of Christ toward men, the embodiment not only of His will, but of His energy. If He cannot be made effective through it, then He must have some other form of incarnation, another body, for a body He must have in order to carry on. Jesus had a tremendous function in society when He was here; and He has to-day, to cleanse it, renew it, banish its injustices, and cause His will to be done in it as it is done in heaven. This is a high and holy mission, a divinely solemn responsibility. It is just as much the mission and purpose of Christ to make a new earth for His people as it is to make a new heaven for them. One is just as much the enterprise and obligation of the Church as the other.

The point I am stressing is that the Church cannot perform its full function in the shades of an academy or from the throne of the pulpit. Necessary and powerful as these are, both are incomplete without a method of application. A lot of valuable time and energy has been expended in the last nineteen hundred years to satisfy the intellect that Christianity is true. The theologians have gotten it into their heads that this must be done afresh for every generation, and we humble folk have followed them. Ought not once, or at least a few times, be enough? Every new generation of engineers does not have to spend most of their lifetime having it proved to them anew that the principles of their geometry are true. They learn them, and learn them quickly, and then proceed to apply them. Why should every generation of sinners need to have it demonstrated to them again and again that the great principles of the Christian religion are true? That has been done a thousand times before. Why all the lost motion of doing it again, and over and over again? The crying

The Bulletin of the Western Theological Seminary

need is for their application. When Casaubon visited Paris the first time his guide took him to the Sorbonne and said to him, "Here is where the theologians have disputed for five hundred years." He replied, "Pray, what have they settled?" What a lot of lost motion all that disputing entailed. Somebody had to account for it. Is not that about all such disputing ever comes to, lost motion?

However, I have faith enough in the theologians and their seminaries to believe that they have settled some things, in fact all of the vital things of our faith. Is it not time to take the truth of our religion for granted and get it to work with a new vigor and energy at the problems of a world of sin and suffering? I am not advocating that we quit teaching and preaching doctrine. That must, and will go on until the end of time, for we will need it until then. It is a big part of the Church's enterprise. What I am pleading for is a larger application of our doctrines to the conditions of our time. Christianity has been well proved to the intellect. As a theology it has been, and is, marvellously successful. Taking it by and large, despite all the quarrels and differences of opinion within the Church and all the indifferences and denials without, there is no set of principles known among men to which so large a proportion of the human race, and especially the intelligent human race, will assent as the essential teachings of the Christian religion. The preacher has made good. The intellectual preparation for the advancement of the Christian enterprise has been well made. It is time for the troops to get out of the trenches and move forward.

The same thing can be said with even more point of the Church's visible expansion and power. What a magnificent force the Christian Church is to-day considered merely as a world movement, and what a tremendous equipment she has! Nothing like it has ever been seen before either in her own history or the history of the world. It is estimated, for example, that the equipment of the Church for work and service in the

Commencement Address

United States is at least five times the total equipment of science, including the laboratories of colleges and universities, research and experiment stations, etc. I am not now raising the question of the use she is making of this equipment, or of the good she is doing with it, but simply stating that she has accumulated it.

But what is she doing with it? How much further on is she because of this increased size and wealth and power with an enterprise committed to her by her Lord and which she has been talking about all these centuries? When we think of the marvellous expansion of the Church in recent years, the world-wide reach of her activities, and the tremendous wealth and equipment she has gathered, a good case can be made for her that she has beaten business at the business game. What about her own game, the regeneration of men and the world? No charge of failure can successfully be brought against the Church that she has not kept pace with business or science or government in world expansion, in building and strenghtening and enlarging herself. The problem is not there, and is going to be less there as time goes on. It is on the use she is making of her strength to do the thing Jesus Christ wants done in the world and for the world. We recognize that the Church is not an end, but a means to an end. She has not reached the end before her when she has simply built herself, increased her membership, her prestige, and power. What is all this for? To push forward the enterprise of Christ; saving men and women, planting the Kingdom of heaven, making the reign of Christ on earth complete. Extending and strenghtening the Church is like extending and strenghtening an army, not that we may have an army, but that we may have victory. This means that the Church is not done with men until she has made them as worshipful and regardful of God in what they say and do across their office desks as when they are on their knees, and that she is not done with governments and society until she has made war impossible and nations

The Bulletin of the Western Theological Seminary

as decent to each other as a Christian gentleman is to his neighbors.

The Church has done big things and played a big part in world life in the past. She must gird herself for a still greater part in the future. She saved society fifteen hundred years ago on the breakup of the Roman Empire. It looks as though she must do it again in a much bigger sense. The threat is not now in a collapse of authority, at least in this country, as it was then, but in a hard, selfish, sneering secularism, armed with all the power the new science has given it but without a soul. There is a remarkable consensus of conviction among world leaders just now to this effect. Mr. Lloyd George of England and General Taskar Bliss of this country are constantly insisting that it is up to the Christian Church to determine whether or not there is to be another war. It has never been so before. Business men are thinking and saying the same thing about the integrity of society. We talk a great deal about the world depending on the leadership of America since the war, as though it were a thing to boast of. The thing we ought to be talking and praying about is whether America is morally and spiritually fit to lead anybody.

It all means that it is a more solemn thing to be a preacher and a builder of the Kingdom to-day than ever it has been since Jesus told his disciples to go and do it. The world is confessing its helplessness, just as it did when Christianity was launched. It must have spiritual leadership now as then if it is to survive. Its confessed helplessness nineteen hundred years ago was an opportunity and a challenge to the new Church. It is even more so now. The capacity for the leadership the world needs is in the Church if she will call it out and use it. More emphasis must be put on the function of the minister as a community and a world leader, and also on his education as such. This generation is putting large hope on the Church. The expectation of mankind is to her as never in all the past. The serious, solemn thing about it is that the Church need not disappoint

Commencement Address

a single expectation our human world is now putting on her. She has the strength and the resources to meet the need. Has she the ministry qualified to lead and to be led of God? Has she the will to serve? Has she the will of the Christ who bore the Cross and made the sacrifice?

President's Report

To the Board of Directors of the Western Theological Seminary

Gentlemen:—

In behalf of the Faculty I have the honor to submit the following report for the academic year ending May 7, 1925:

Attendance

Since the last annual report thirty-four new students have been admitted to the classes of the Seminary, and one has re-entered after an absence of one year.

To the Junior Class

1. Crawford McCoy Coulter, a graduate of Washington and Jefferson College, A.B., 1924.
2. Thomas Davis Ewing, a graduate of Princeton University, A.B., 1921, and American University of Beirut, A.M., 1924.
3. Curtis Kline France, a graduate of Grove City College, A.B., 1924.
4. Byron Stanley Fruit, a graduate of the University of Pittsburgh, B.S., 1924.
5. William Austin Gilleland, a graduate of Washington and Jefferson College, A.B., 1924.
6. Darwin M. Haynes, a graduate of Muskingum College, A.B., 1923.
7. Paul Hagerty Hazlett, a graduate of Denison University, A.B., 1924.
8. Lloyd David Homer, a graduate of Grove City College, B.S., 1922.
9. Edgar Coe Irwin, a graduate of Washington and Jefferson College, A.B., 1924.
10. Ralph Waldo Emerson Kaufman, a graduate of Albright College, A.B., 1924.

President's Report

11. James Allen Kestle, a graduate of Ohio Wesleyan University, A.B., 1924.
12. William W. MacEwan, a graduate of Mount Union College; A.B., 1902.
13. Roy Lincoln McQuiston, a graduate of Geneva College, A.B., 1924.
14. William Victor E. Parsons, a graduate of Bourne College, England, 1919, and A. of A., Oxford University, 1919.
15. Otto John Philipp, a student of Prediger Seminar, Frankfort on the Main, Germany.
16. Howard W. Strobel, a graduate of Moody Bible Institute, 1924.
17. John Alvin Stuart, a graduate of Grove City College, B.S., 1924.
18. Joseph Carter Swaim, a student of Washington and Jefferson College.
19. Guy Hector Volpitto, a graduate of Washington and Jefferson College, A.B., 1924.

To the Middle Class

1. Elias J. Farris, a student of Geneva College.
2. John Waite, Jr., a graduate of Washington and Jefferson College, A.B., 1924.

To the Senior Class

1. William F. Ehmann, re-entered after an absence of one year.
2. Harry A. Stemme, a graduate of Wheaton College, A.B., 1917.

To the Graduate Class

1. Rev. Martin F. Bierbaum, a graduate of Eden Theological Seminary, 1910.
2. Rev. Dwight Brooker Davidson, a graduate of Princeton Theological Seminary, 1919.

The Bulletin of the Western Theological Seminary

3. Rev. Frank Bowman Llewellyn, a graduate of the Western Theological Seminary, 1917.
4. Rev. Albert Z. Maksay, a graduate of the Presbyterian Theological Seminary of Louisville, Ky., B.D., 1924.
5. Rev. Ludwig Reinhold Moessner, a graduate of Eden Theological Seminary, 1908.
6. Rev. George Karl Monroe, a graduate of the Western Theological Seminary, S.T.B., 1924.
7. Rev. Henry Harrison Nicholson, a graduate of the Western Theological Seminary, 1917.
8. Rev. Harry Allen Price, a graduate of Garrett Biblical Institute, B.D., 1922.
9. Rev. Paul Sappie, a graduate of the Western Theological Seminary, 1915.
10. Rev. Edward George Seel, a graduate of Princeton Theological Seminary, 1917.
11. Rev. Ronald J. Tamblyn, a graduate of Yale Divinity School, B.D., 1924.
12. Rev. John Arndt Yount, a graduate of Mt. Airy Lutheran Theological Seminary, 1904.

The total attendance for the year has been 73, which was distributed as follows: fellows, 4; graduates, 16; seniors, 16; middlers, 16; juniors, 20; visitors, 1.

Fellowships and Prizes

The fellowships were awarded to David K. Allen and George H. Rutherford, both graduates of the College of Wooster; The Michael Wilson Keith Memorial Homiletical Prize, to David K. Allen; a Hebrew Prize, offered to members of the Junior Class, to Lloyd David Homer, a graduate of Grove City College; and Merit Prizes to John L. Eakin, of the Middle Class, and Thomas D. Ewing and Lloyd D. Homer, of the Junior Class.

President's Report

Elective Courses

In addition to the required courses of the Seminary curriculum, the following elective courses have been offered during the year 1924-5, the number of students attending each course being indicated:

- | | |
|---------------|--|
| Dr. Kelso: | Comparative Religion, 12
Old Testament Exegesis (Isaiah), 1
Old Testament Seminar (Doctrine of the
Future Life in the O. T.), 2 |
| Dr. Schaff: | Reformation and Modern Church His-
tory, 18
American Church History, 8 |
| Dr. Farmer: | Social Teaching of the New Testament,
16 |
| Dr. Snowden: | Philosophy of Religion, 11
Psychology of Religion, 7
Christian Ethics, 6 |
| Dr. Vance: | New Testament Theology, 6
New Testament Exegesis (20a), 1; (24c),
7; (19b), 3; (20b), 3
Life of Christ, 1 |
| Dr. Culley: | Old Testament Introduction, 23
Old Testament Exegesis (Psalter), 13
Middler Hebrew, 7
Sight Reading Hebrew for Middlers, 3
Arabic, 2 |
| Dr. Eakin: | New Testament Introduction, 7
History of New Testament Interpreta-
tion, 16 |
| Prof. Sleeth: | Oral Interpretation of the Scriptures, 9
Platform Training in Delivery of Public
Discourses, 3 |

Faculty

There are several items of interest with regard to members of the faculty.

The Bulletin of the Western Theological Seminary

Dr. Breed gave a course of lectures on Pastoral and Personal Evangelism during the first semester. Nineteen students elected this course.

Dr. Snowden won a special prize of one thousand dollars, offered by "The Churchman" for the best treatise on Immortality. Dr. Snowden's contribution has been published by Macmillan and Company, under the title "The Christian Belief in Immortality in the Light of Modern Thought".

Dr. Kelso was absent from the Seminary during the months of December and January on account of an operation for an attack of appendicitis.

The usual activities of the members of the faculty as preachers, lecturers, and contributors to papers and magazines, need nothing more than a mention.

Missions

Rev. Frank B. Llewellyn, a graduate of the Seminary in the Class of 1917, and a missionary of the Presbyterian Church, U.S.A., in India, was in residence at the Seminary during the entire term, and for one semester conducted a class on Modern Missions, which was attended by ten students.

Religious Education

A class in Religious Education, meeting two hours a week, was conducted by Rev. Howard M. Le Sourd, of Ben Avon. It was attended by fifteen students.

Lectures

The opening lecture, on "Christianity and the Modern World", was given by Prof. James Y. Simpson, D.Sc., F.R.S.E.

Mr. Llewellyn's course of lectures on Modern Missions, one hour weekly during the first semester, were given on the Severance Foundation.

A course of four lectures on "National Missions" was given by the Rev. Baxter P. Fullerton, D.D., LL.D.

President's Report

The following special lectures were given in the Seminary chapel:

- "Medical Missions in Korea", O. R. Avison, M.D.
- "Work of the Near East" (illustrated), Mr. E. G. Chreiman.
- "Tutuilla Indian Mission", the Rev. J. M. Cornelison.
- "Educational Work of the Board of Freedmen", the Rev. John M. Gaston, D.D.
- "The Work of the Ministry", the Rev. W. H. Hudnut, D.D.
- Sermon, preached on Good Friday, the Rev. James G. Hunt, D.D.
- "Missionary Education", the Rev. John Bailey Kelly, D.D.
- "Student Friendship Fund", Mr. Ray H. Legate.
- "The Present Missionary Situation in India" and "Three Indian Leaders of Our Time—Gandhi, Tagore, and Sundar Singh" (2 lectures), Dr. Julius Richter.
- "The Problem of the Ministry", the Rev. George Taylor, Jr., Ph.D., D.D.

Student Y.M.C.A.

In order to give the Board of Directors a glimpse into the life of the students, as well as to present the point of view of the students, the report of the President of the Y.M.C.A. is herewith incorporated in the faculty report:

"Throughout the year meetings of the students for the transaction of business were held on Wednesdays at the Conference hour on an average of once a month.

"Besides the regular routine business of the Association, the matter of joining the Association of Middle Atlantic Theological Seminaries was considered and the constitution of that body was accepted. The regular annual dues to this Associa-

The Bulletin of the Western Theological Seminary

tion were paid and Western fulfilled all the requirements of membership.

“Several movements for self-improvement were undertaken by the Association, and a special meeting was held in which the chairmen of the various Committees set forth goals and ideals for their departments. Another movement was carried out within the classes for the improvement of the chapel services, and every effort was made to make the chapel service a real devotional and spiritual meeting. Special matters of discipline among members of the Association were handled by the Association itself through its Executive Committee.

“The Devotional Committee carried out during the year a regular program for the devotional life of the Seminary. Weekly prayer meetings were held on the second and third floors of the dormitory and special prayer meetings in the rooms of various students as occasion seemed to demand. Once each month, special speakers, usually chosen from among the ministers of the city, were invited to address the students in the Social Hall. These various activities did much to build up the devotional life of the Seminary and to bring the men into a real contact with God.

“The Athletic Committee supported a basketball team during the year and, while the season was not overwhelmingly successful from the standpoint of victories, yet it proved of great benefit to all who participated. A volley ball net and ball were purchased and this sport introduced into the life of the Seminary, and one game of volley ball played with an outside team.

“The Social Committee conducted four socials during the year. Included among these was a joint social given in honor of the men of the United Presbyterian Seminary on the other side of the park. The first social of the year was given in honor of

President's Report

the new students of the Seminary, and, according to the usual custom, the last social of the year was conducted by them.

"The Y. M. C. A. budget totaled \$297.50. A missionary offering of \$306.00 was raised for the four Boards of the Presbyterian Church, and a special offering for the Student Friendship Fund totaled \$72.50. A total of \$676.00 was collected during the year, and the expenditures amounted to \$624.16.

"Representatives were sent by the Association to the Inspirational Missionary Conference in Washington, to the Association of Middle Atlantic Theological Seminaries, and reports of these conferences were given before the student body by the representatives.

(Signed) DAVID K. ALLEN."

Recommendations

The Faculty of the Seminary submit the following recommendations:

- (1) That the following members of the Graduate Class be awarded the degree of S.T.M.:

Frank Bowman Llewellyn	George Karl Monroe
Albert Z. Maksay	Harry Allen Price
Henry Harrison Nicholson	Earle W. Terry
- (2) That the following members of the Senior Class be awarded the degree of S.T.B.:

David K. Allen	Paul Lyle Pickens
John Bryant Barker	Jacob C. Ruble
Claude Sawtell Conley	George Henry Rutherford
William F. Ehmann	Lewis Oliver Smith
C. Marshall Muir	Clayton E. Williams
Charles Edward Ziegler	
- (3) That Mr. Joseph Holub, a member of the Senior Class, be granted a Certificate covering the work he has completed.

The Bulletin of the Western Theological Seminary

- (4) That all post-graduate and partial students be given credit for the courses they have completed.
All of which is respectfully submitted.

(Signed) JAMES A. KELSO,
President.

Librarian's Report

To the Board of Trustees of the Western Theological Seminary:

I submit herewith my report as Librarian of the Seminary, covering the year April 1, 1924—March 31, 1925:—

1. Additions.

The additions for the year, classified and compared with the data for the three preceding years, have been as follows:—

	1921-2	1922-3	1923-4	1924-5
Old Testament	51	58	32	79
New Testament	60	45	30	50
Bible (in general)	19	64	15	19
Theology, Philosophy, Psychology, Ethics, etc.	83	84	56	82
Church History	54	44	27	63
Preaching, Sermons, Pastoral Work	36	60	31	21
Missions, Comparative Religion	44	24	62	63
Sociology	35	20	22	20
Religious Education	7	30	19	63
Judaism (exclusive of Old Testament)	18	20	7	7
Miscellaneous (Religious)	6	8	20	25
Language and Literature	62	49	34	25
Miscellaneous (Non - Religious)	98	54	85	61
Periodicals (bound)	145	156	113	64
	718	716	553	642

2. Cataloguing.

The figures for the year, with those of the three preceding years, are as follows:—

Date	Volumes Catalogued	Cards Added
1921-2	725	2111
1922-3	741	1983
1923-4	490	1881
1924-5	544	1938

The Bulletin of the Western Theological Seminary

3. Circulation.

(a) Books loaned:—

1921-2.....	1951
1922-3.....	1741
1923-4.....	2118
1924-5.....	2194

(b) Periodicals loaned:—

1921-2.....	217
1922-3.....	180
1923-4.....	133
1924-5.....	155

We began several years ago the practice of analyzing the data relating to each year's additions and classifying them by departments, as above. The main purpose was to guard against the danger of a one-sided growth. Now that figures for four successive years are available we feel that they may be of sufficient interest to justify our including them in the annual report, as we have not done hitherto. They indicate, as we think, that the library is being developed along fairly well balanced lines. The increased number of additions under the head of Religious Education is noteworthy. The figures, indeed, only partially reflect the growth of the library in this department, since paper bound material is not included and many books otherwise classified are of a character which relates them closely to the religious education movement of recent years. On the other hand development along these comparatively new lines has not been at the expense of the older departments which have an importance that is perennial. The figures naturally fluctuate from year to year, but no notable trend away from such subjects as Biblical studies, Theology, Church History, etc. appears. And it would probably be correct to infer that this reflects the general situation with regard to the current output of literature in the theological and related fields. Present-day theological scholarship is by no means sterile. Worth while books are being produced, and we are trying to make good use of such funds as are available for procuring them.

Librarian's Report

With regard to circulation, we have again to report, as we did last year, that all previous records for books loaned have been surpassed. We are glad of this evidence that the library is maintaining its record of practical usefulness—to alumni and other patrons as well as to students in residence. Many books are being sent out by mail, and we believe that this service will continue to grow as its practicability and value are learned through experience.

In the matter of cataloguing we are not making progress as rapidly as we should like. There is still a good deal of old material, of various grades of value, which the new catalogue does not embrace. Our staff of workers is small, none of them has full time to devote to the library, and the recataloguing of old books has to yield place to other and more pressing demands.

In this connection recognition should be made of the faithful and efficient work done by Miss Higgins, during the past six years, as Assistant Librarian. The greater part of the work, and a good deal of the responsibility, has devolved upon her, and the credit for such service as the library has been able to render is largely hers.

Of the 642 books added to the library during the year 35 have been received as gifts. To the following donors grateful acknowledgment is due: Rutgers College, Dr. J. R. Mott, Dr. D. S. Schaff, Mr. Sherwood Eddy, Mr. Kirby Page, American Humane Society, University of Pennsylvania, Union Theological Seminary of Virginia, Mr. J. O. Eddy, Jewish Institute of Religion, Peace Education Committee (Friends), Mr. R. D. Campbell, Shadyside U. P. Church, Rev. H. M. Le Sourd, Dr. W. S. McNees, Dr. J. A. Kelso, Mr. L. L. Knight, Rev. E. J. Travers, Miss T. Wilbour, Mr. V. Wilbour, Mr. C. P. Keith, Dr. I. Eitan, Princeton University.

Respectfully submitted,

(Signed) FRANK EAKIN,
Librarian.

Treasurer's Report

Treasurer's Condensed Financial Report for year ended
March 31st, 1925

INCOME RECEIPTS

Income from investments	\$	36,755.77
Income from Annuity Bond Funds	\$2,067.80	
Income from Conkling Fund ..	3,182.00	5,249.80
Interest on daily balances		562.93
Income from Room Rents and Old Library Building		11,245.54
Income from House Rents		1,200.00
Contributions by Individuals		2,115.00
Contributions from Churches		7,925.99
	\$	65,055.03

INCOME DISBURSEMENTS

Salaries paid	\$	43,645.07
Interest paid on Annuity Bonds		7,332.19
Interest paid on loan from Commonwealth Trust Co.		961.70
Insurance, Taxes and Water Rents paid ..		3,219.06
Office expenses		757.12
Library expenses		2,106.76
Light and fuel		6,161.38
Scholarships		4,135.75
Laundry expense		307.40
Lectures		800.40
Sundry Equipment & Improvements		1,373.34
Repairs to Seminary Buildings		4,004.26
Other Miscellaneous Expenses		1,738.16
Professors' Annuities		2,664.55
Pensions		1,000.00
Printing		982.15

Treasurer's Report

Janitor's Supplies	281.75
Advertising	663.79
	\$ 82,134.83

PERMANENT FUNDS

Contingent Fund	\$ 122,716.86
Endowment Fund	194,355.71
Lectureship Fund	3,758.44
Library Fund	32,176.93
Reunion and Memorial Fund	112,293.79
Scholarship Fund	140,604.21
Sacred Rhetoric and Elocution Fund	79,519.30
Church Music Fund	14,527.24
President's Chair Endowment Fund	5,000.00
President's Chair Conkling Fund	100,075.00
L. H. Severance Lectureship Fund	5,000.00
Annuity Bond Fund	36,000.00
Warrington Library Fund	3,250.00
Chapel Fund	25,010.00
Student Loan and Self Help Fund	2,686.50
Keith Memorial Prize Fund	2,102.50
W. A. Shaw Endowment Fund	10,010.00
New Administration Building	131,298.71
Real Estate & Buildings	262,350.80
Building Fund No. 2	89,289.50
	\$1,372,025.49

The Bulletin of the Western Theological Seminary

INDEX

Vol XVII

Oct. 1924—July 1925

ARTICLES

Auraham, Yonan Y., Sketch of the life of	13
James M. Spargrove	
Church as an Enterprise, The	
John A. Marquis	
Ebb and Flow of War in China, The	15
J. Edward Kidder	
List of Books for New Testament Study	175
Frank Eakin	
Religious Education, Books on	163
Howard M. LeSourd	
Snowden, Dr., Recent Books by	180
Some New and Recent Books	115
Dr. Kelso	115
Dr. Culley	117
Dr. Vance	127
Dr. Eakin	132
Dr. Schaff	143
Dr. Snowden	154
Dr. Farmer	157
Mr. Boyd	161

REVIEWS

Art of Preaching in the Light of Its History, The—	
By Dr. Edwin Charles Dargan	157
Art of Preaching, The—By Professor Charles Reynolds Brown	157
Art of Preaching, The—By Professor David Smith	157
Authentic Literature of Israel, The—Edited by Elizabeth Czarnomska	117
Christian Belief in Immortality, The—By Dr. James H. Snowden	181
Church Music and Worship—By Earl Enyeart Harper	161

Index

Treasurer's Report

Contributions of Science to Religion—Edited by Shailer Mathews	154
Dance of Life, The—By Havelock Ellis	132
Elliott Lectures—Some British Reviews of Dr. Shaw's book	169
Erasmus—By Preserved Smith	143
Everyman's Life of Jesus—By James Moffatt	127
Four Gospels, The—By Canon Streeter	132
Genius of Israel, The—By Carleton E. Noyes	117
Historical Jesus, The—By Charles Piepenbring	127
Idea of the Holy, The—By Rudolf Otto	132
Introduction to the Old Testament—By Ernst Sellin	117
Jeremiah—By George Adam Smith	115
Lord of Thought, The—By Lily Dougall and C. W. Emmet	127
Making and Meaning of the New Testament, The— By Dr. James H. Snowden	180
Making of the Western Mind, The—By F. Melian Stawell and F. S. Marvin	154
Minister and His Parish, The—By Prof. Henry Wilder Foote	157
Mystery of Preaching, The—By Dr. James Mac- dougall Black	157
New Testament in Modern Education, The—By J. Morgan Jones	132
New Testament in the Twentieth Century, The—By Rev. Maurice Jones	127
Old Testament, The; A New Translation—By James Moffatt	117
Philosophy of Civilization, The—By Albert Schweitzer	132
Principles of Preaching, The—By President Ozora Stearns Davis	157
Prophecy and Religion—By John Skinner	115
St. Francis of Assisi—By Gilbert K. Chesterton	143
Saint Joan—By George Bernard Shaw	143

The Bulletin of the Western Theological Seminary

Some Aspects of the Life of Jesus from the Psychological and Psycho-Analytic Point of View— By Georges Berguer	132
Teaching Work of the Church, The—By the Committee on the War and Religious Outlook	132
Work of the Pastor, The—By Prof. C. R. Erdman .	157

MISCELLANEOUS

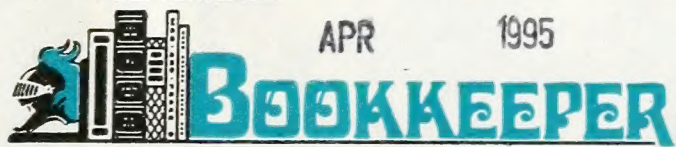
Alumniana	23, 185
Catalogue	35
Centennial	6
Degrees	183
Faculty Notes	22, 184
Graduating Class, The	197
Financial Report	224
In Memoriam—Chalfant Greves	6
Dr. Kelso's Address	7
A Prayer	11
Poem, By Rev. Howard T. Curtiss	12
Librarian's Report	221
Library Note	183
Necrology	30
New Seminary Year, The	5
Ninety-fifth Commencement	193
President's Report	212



Deacidified using the Bookkeeper process.
Neutralizing Agent: Magnesium Oxide
Treatment Date:

APR

1995



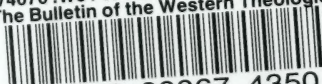
PRESERVATION TECHNOLOGIES, INC.

1114 William Flinn Highway

Glenshaw, PA 15116-2657

412-486-1161

Barbour Library PKTQ
BV4070 .W51 v.1922/25
/The Bulletin of the Western Theological



3 5206 00067 4350